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THE TRIALS OF GOD'S PEOPLE

We wrote in our August issue regarding the chastening of the Lord with respect to His people; the meaning of this being that the Lord, when necessary, afflicts His children when they sin and go astray in order to discipline and correct them that they might become spiritually exercised thereby and bring forth the peaceable fruits of righteousness to their sanctification and increased spiritual profit. Now on this occasion let us turn our attention to what may be called "the trials" experienced by those who fear God as distinct from their enduring the chastening of the Lord.

Many are the afflictions of the righteous which they do not meet or experience by reason of some *particular* sin or course of backsliding on their part; but which the Lord permits to come upon them or leads them into in one way or another while they walk according to His Word by His grace and with a conscience void of offence toward God and men at that period in their history. Afflictions, troubles and great adversity are often experienced by believers which are of the nature of trials which are fitted to test and reveal the true character of their religion and their relationship to God and to His Son Jesus Christ and the Word and Will of God.

Christians are advised thus in I Peter iv: 12, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings. . . ." Now Christ's sufferings were in the highest sense for righteousness sake and His people are joint heirs with Him of God and glory, if so be that they suffer with Him (see Romans, chapter viii). And so their trials are often because of their relationship to Him as their Redeemer and Lord to whom they owe obedience and devotion. Thus their faith in Christ and their love to Him are tried; the trial of their faith being much more precious than of gold which perisheth, that it may shine forth the more ". . . unto praise and honour and glory at the appearing of Jesus Christ" (I Peter i: 7).

Now the believer when he thus suffers as a Christian, that is, for Christ, for the gospel of Christ and for the cause and kingdom of Christ, he is directed by the Word of God as to how he is to be exercised with regard to his personal involvement in such sufferings. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Peter iv: 15). He is not to entertain in his conscience or heart any sense of shame or dishonour relative to his circumstances before the world or the Church or God inasmuch as such trials are honourable. But he is to glorify God that he has been enabled and strengthened to thus serve his Lord and Master and to show forth what the grace of God can empower a weak believer to do. He is to praise and bless God through Jesus Christ that he has been called to suffer as a Christian in an evil and godless world.

It is a precious, great and most desirable exercise of grace when the believer endures trials patiently. It is not easy for anyone, when they do well, to suffer on that account. But the Holy Spirit records regarding the people of God: "When ye do well and suffer for it, ye take it patiently, this is acceptable with God" (I Peter ii: 20). As and when they endure meekly and quietly their trials and commit their case and cause to God at the throne of grace, believers are in measure following in the steps of their Lord and Master, who has left them an example that they should follow His steps. And thus they bear some likeness to their Saviour Jesus Christ. "Because Christ also suffered for us, leaving us an example, that ye should follow His steps . . . who when He was reviled, reviled not again . . ." (I Peter ii: 21-23). And so to take and suffer wrong patiently, God is thereby honoured by the manifestation of the mind and spirit of His Son on the part of His people. "This is acceptable with God."

The Holy Scriptures leave on record many instances of the God-fearing who had fiery trials during their pilgrimage here—afflictions which they suffered for righteousness sake, yet according to the will of God. We have the cases of Joseph, Moses, David, Jeremiah, Daniel; and the Apostles, Stephen and Paul and others not so prominent, in both the Old and New Testament Church. What great and sore trials they passed through as those who were loved of God and who by the Spirit loved God and truth and righteousness! These witnesses shine very brightly in the pages of the Word of God and in the very midst of their tribulations which they endured "as seeing Him who is invisible." Their strength was God alone and divine strength was granted to them even as God permitted them to be tried.

In all their trials, even the most heavy and severe, the Lord's people are encouraged by the word of truth to " Rejoice in hope of the glory of God " (Romans v: 2). They have the great and precious promise of an entry into the glory of God, that is, the full enjoyment of God in heaven to all eternity. And according to God's abundant mercy they have been begotten again unto a lively hope or expectation of this, grounded upon Christ Jesus in His death and resurrection again from the dead. And in this blessed hope itself they are enjoined to rejoice—to joy again and again—amid their trials and sufferings in the world and thus by grace to rise above and look beyond their afflictive circumstances to the promised glory where sorrow, suffering and sighing shall flee away; and where everlasting joy shall be upon their heads.

PRESIDENT EDWARD'S CONVERSION

(From a Narrative Written by Himself—Part I)

I had a variety of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening before I met with that change by which I was brought to those new dispositions, and that new sense of things, that I have since had. The first time was when I was a boy, some years before I went to College, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion and my soul's salvation, and was abundant in religious duties. I used to pray five times a day in secret, and to spend much time in religious conversation with other boys, with whom I used frequently to meet for prayer. I experienced I know not what kind of delight in religion. My mind was much engaged in it, and had much self-righteous pleasure; and it was my delight to abound in religious duties. I joined with some of my schoolmates and built a booth in a swamp, in a very retired spot, for a place of prayer. And besides, I had particular secret places of my own in the woods, where I used to retire by myself; and was from time to time much affected. My affections were lively and easily moved, and I seemed to be in my element when engaged in religious duties. And I am ready to think, many are deceived with such affections, and such a kind of delight as I then had in religion, and mistake it for grace.

But in process of time, my convictions and affections wore off; and I entirely lost all those affections and delights, and left off secret prayer, at least as to any constant performance of it; and returned like a dog to his vomit, and went on in the ways of sin. Indeed I was at times very uneasy, especially towards the latter

part of my time at college; when it pleased God to seize me with the pleurisy, in which he brought me nigh to the grave, and shook me over the pit of Hell. And yet, it was not long after my recovery before I fell again into my old ways of sin. But God would not suffer me to go on with any quietness; I had great and violent inward struggles, till, after many conflicts with wicked inclinations, repeated resolutions, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward sin; and to apply myself to seek salvation, and practise many religious duties; but without that kind of affection and delight which I had formerly experienced. My concern now wrought more by inward struggles and conflicts, and self-reflections. I made seeking my salvation the main business of my life. But yet, it seems to me, I sought it after a miserable manner; which has made me sometimes since to question, whether ever it issued in that which was saving in a manner that I never was before; I felt a spirit to part with all things in the world for an interest in Christ. My concern continued and prevailed, with many exercising thoughts and inward struggles; but yet it never seemed to be proper to express that concern by the name of terror.

From my childhood up, my mind had been full of objections against the doctrine of God's sovereignty. But I remember the time very well when I seemed to be convinced, and fully satisfied as to this sovereignty; yet I never could give an account how, or by which means I was thus imagining at the time, nor a long time after, that there was any extraordinary influence of God's spirit in it; but only that now I saw further, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it; and it put an end to all those envies, and objections. And there has been a wonderful alteration in my mind, with respect to God's sovereignty, from that day to this; so that I scarce ever have found so much as the rising of an objection against it. But I have often, since that first conviction, had quite another kind of sense of it than I had then. I have often since had not only a conviction, but a delightful conviction. The doctrine has often appeared exceedingly pleasant, bright and sweet.

The first instance that I remember of that sort of inward, sweet delight in God and divine things that I have lived much in since, was on reading those words, "Now unto the King Eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen" (1 Tim. 1:17). As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from

anything I ever experienced before. Never any words of scripture seemed to me as these words did. I thought within myself, how excellent a Being that was, and how happy I should be, if I might enjoy that God and be rapt up to Him in heaven, and be as it were swallowed up in Him for ever! I kept saying over these words of scripture to myself; and went to pray to God that I might enjoy Him, and prayed in a manner quite different from which I used to do, with a new sort of affection. But it never came into my thoughts that there was anything spiritual, or of a saving nature in this.

From about that time I began to have a new kind of apprehension and idea of Christ, and the work of redemption and the glorious way of salvation by Him. An inward sweet sense of these things at times came into my heart, and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of His person, and the lovely way of salvation by free grace in Him. I found no books so delightful to me as those that treated of these subjects. Those words used to be abundantly with me, "I am the Rose of Sharon and the Lily of the Valleys (Cant. ii:1). The words seemed to me sweetly to represent the loveliness and beauty of Jesus Christ. The whole book of Canticles used to be pleasant to me, and I used to be much in reading it about that time; and found from time to time, an inward sweetness that would carry me away in my contemplations. This I know not how to express otherwise than by a calm delightful abstraction of the soul from all the concerns of this world; and sometimes a kind of vision, or fixed ideas and imaginations of being alone in the mountains or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and rapt and swallowed up in God. The sense I had of divine things would often of a sudden kindle up an ardour in my soul that I know not how to express.

Not long after I began to experience these things, I gave an account to my father of some things that had passed in my mind. I was much affected by the discourse we had together; and when it was ended I walked abroad alone, in a solitary place in my father's pasture for contemplation and as I was walking there and looking upon the sky and clouds, there came into my mind a sweet sense of the glorious *majesty* and *grace* of God, that I know not how to express. I seemed to see them both in a sweet conjunction; majesty and meekness joined together; it was a sweet, and gentle, and holy majesty; and also a majestic meekness; a high, great, and holy gentleness.

SAVING FAITH AND THE FAITH OF PRESUMPTION

(From " Religious Affections " by Jonathan Edwards)

And here I cannot but observe that there are certain doctrines often preached to the people, which need to be delivered with more caution and explanation than they frequently are; for as they are by many understood, they tend greatly to establish this delusion and false confidence of hypocrites. The doctrines I speak of are those of *Christians living by faith, not by sight: their giving glory to God, by trusing Him in the dark; living upon Christ, and not upon experiences; not making their good frames the foundation of their faith.* These are excellent and important doctrines indeed, rightly understood, but corrupt and destructive, as many understand them. The Scripture speaks of our living or walking by faith, and not by sight, in no other way than these, *viz.* : When we are governed by a respect to eternal things, which are the objects of faith, and are not seen, and not by a respect to temporal things, which are seen; when we believe things revealed, that we never saw with bodily eyes; and also exercise faith in the promise of future things, without yet seeing or enjoying the things promised, or knowing the way how they can be fulfilled. This will be easily evident to any one that looks over the Scriptures, which speak of *faith* in opposition to *sight*. But this doctrine, as it is understood by many, is, that Christians ought firmly to believe and trust in Christ, without spiritual light; even although they are in a dark, dead frame, and for the present, have no spiritual experiences or discoveries. It is truly the *duty* of those who are thus in darkness to come out of darkness into light, and to *believe*. But that they should confidently believe and trust, while they yet remain without spiritual light or sight, is an antisciptural and absurd doctrine.

The Scripture is ignorant of any such faith in Christ of the operation of God, that is not founded in a spiritual sight of Christ. That believing on Christ, which accompanies a title to everlasting life, is a *seeing the Son, and believing on him* (John vi: 40). True faith in Christ is never exercised, any further than persons *behold as in a glass the glory of the Lord, and have the knowledge of the glory of God in the face of Jesus Christ* (2 Cor. iii: 18, and iv: 6). They into whose minds *the light of the glorious gospel of Christ, who is the image of God, does not shine, they believe not* (2 Cor. iv: 4). That faith, which is without spiritual light, is not the faith of the children of the light and of the day; but the presumption of the children of darkness. And therefore to press and urge them to believe, without any spiritual light or sight, tends greatly to help forward the delusions of the prince

of darkness. Men not only cannot exercise faith without some spiritual light, but they can exercise faith only just in *such proportion* as they have spiritual light. Men will trust in God no further than they know Him: and they cannot be in the exercise of faith in Him, further than they have a sight of His fulness and faithfulness *in exercise*. Nor can they have the exercise of trust in God, any further than they are in a *gracious frame*. They that are in a dead carnal frame, doubtless *ought* to trust in God; because that would be the same thing as coming out of their bad frame, and turning to God: but to exhort men confidently to trust in God, and so hold up their hope and peace, though they are not in a gracious frame, and continue still to be so, is the same thing, in effect as to exhort them confidently to trust in God, but not with a gracious trust: and what is that but a wicked presumption? It is just as impossible for men to have a strong or lively trust in God, when they have no lively exercises of grace, or sensible Christian experiences, as it is for them to be *in* the lively exercises of grace, *without* the exercises of grace!

It is true, that it is the *duty* of God's people to trust in Him when in darkness, even though they remain still in darkness, in one sense, *viz.*, when the aspects of his providence are dark, and look as though God had forsaken them, and did not hear their prayers. Many clouds gather, many enemies surround them with a formidable aspect, threatening to swallow them up, and all events of providence seem to be against them. All circumstances seem to render the promise of God difficult to be fulfilled, but He must be trusted out of sight, *i.e.* when we cannot see which way it is possible for Him to fulfil His word. Every thing but God's mere word makes it look unlikely, so that if persons believe, they must hope against hope. Thus the ancient patriarchs, and thus the psalmist, Jeremiah, Daniel, Shadrach, Meshech and Abednego, and the apostle Paul, gave glory to God by trusting him in darkness. We have many instances of such a glorious, victorious faith in the eleventh of the Hebrews. But how different a thing is this, from trusting in God, without spiritual sight, and being at the same time in a dead and carnal frame!

Spiritual light may be let into the soul in one way, when it is not in another; and so there is such a thing as the saints trusting in God, and also knowing their good estate, when they are destitute of some kinds of experience. For instance, they may have clear views of God's all-sufficiency and faithfulness, and so may confidently trust in Him, and know that they are His children; and yet not have those clear and sweet ideas of His love, as at

other times. Thus it was with Christ himself in his last passion. They may also have views of God's sovereignty, holiness, and all-sufficiency, enabling them quietly to submit to him, and to exercise a sweet and most encouraging hope in his fulness, when they are not satisfied of their own good estate. But how different things are these, from confidently trusting in God, without spiritual light or experience!

Those who thus insist on persons living by faith, when they have no experience, and are in very bad frames, are also very *absurd* in their notions of *faith*. What they mean by faith is, believing that they *are in a good estate*. Hence they count it a dreadful sin for them to doubt of their state, whatever frames they are in, and whatever wicked things they do, because it is the great and heinous sin of unbelief; and he is the best man, and puts most honour upon God, that maintains his hope of his *good estate* the most confidently and immovably, when he has the least light or experience; that is to say, when he is in the worst frame and way; because forsooth, that it is a sign that he is strong in faith, giving glory to God, and against hope believes in hope. But from what Bible do they learn this notion of faith, that it is a man's confidently believing that he is in a good estate? If this be faith, the Pharisees had faith in an eminent degree; some of whom Christ teaches, committed the unpardonable sin against the Holy Ghost. The Scripture represents faith, as that by which men are *brought into* a good estate; and therefore it cannot be the same thing, as believing that they *are already* in a good estate. To suppose that faith consists in persons believing that they are in a good estate, is in effect the same thing, as to suppose that faith consists in a person's believing that he has faith, or in *believing that he believes!*

(Extract from *The Religious Affections*)

PRAYER-MEETING ADDRESS

By the Rev. D. MacLean, Glasgow, on Monday, 30th April, 1962.

(Taken down by a hearer)

"Israel also came into Egypt; and Jacob sojourned in the land of Ham. And He increased His people greatly; and made them stronger than their enemies. He turned their heart to hate His people, to deal subtilly with His servants. He sent Moses His servant; and Aaron whom He had chosen. They shewed His signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they rebelled not against His word. He turned their waters into blood, and slew their fish.

Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers sorts of flies, and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He smote their vines also and their fig trees; and brake the trees of their coasts. He spake, and the locusts came, and caterpillers, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the firstborn in their land, the chief of all their strength. He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Egypt was glad when they departed: for the fear of them fell upon them " (Psalm cv: 23-38).

On the last occasion we endeavoured to consider how in the case of Joseph the promises of God to him were fulfilled in the Lord's time and in the Lord's way. Although he was a type of the Messiah, the promises of God were fulfilled to him in his own spiritual experience. Similarly, David, though inspired to write psalms which had a prophetic reference to the Messiah, also had his own spiritual experiences of which he wrote in these psalms. The promises thus fulfilled to Joseph were a source of great comfort to him spiritually and personally, and in their fulfilment he was exalted to the right hand of Pharaoh. As a result of this, his father and brethren came down to the land of Egypt, and dwelt in Goshen. During the days of Joseph, Israel dwelt in Goshen under his favour and care, until a king came of whom we read that he "knew not Joseph." The word 'know' in this connection in the Hebrew language does not involve merely knowing of, but infers a knowledge which involves love. "And they that know Thy name, in Thee their confidence will place" (Psalm ix: 10). Pharaoh in fact did know about Joseph, but he had no love either to him or to his tribes or ways. The rule of this Pharaoh meant that the children of Israel came into an experience of being in bondage, God himself bearing witness to this fact by declaring, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows" (Ex. iii: 7). Instead of being in the land of liberty and plenty as they were in Goshen during the rule of Joseph, they were now in the land of bondage. In order to deliver them, the Lord sent Moses and Aaron His chosen.

In endeavouring to make a spiritual use of this history, we may first remark that our state of bondage is due to the change in the nature of the reigning power in our souls. In looking back, we see that the spirit of Joseph was, "Can I do this great wickedness, and sin against God" (Gen. xxxix: 9). This was

a fruit of the principle of holiness, which was in the conduct, views and outlook, both in the prison and at the king's right hand, of this young man. He taught "his senators wisdom." This wisdom was the wisdom which "is from above" and "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James iii: 17). While these senators had plenty of the wisdom of this world, they lacked the wisdom which is bound up with the principle of holiness. This is where the wisdom of the nations today fails.

As we came forth from the hand of God, our own souls were ruled and reigned over by this principle of holiness. Man was created a living soul; he was a holy being with holy affections, holy conscience, holy understanding, and a holy will. Thus Adam and Eve in a state of innocency enjoyed peace and fellowship with God and were satisfied with the opening of His hand on all occasions.

It was in the soul of man that the great change took place. A power came to reign in the place of holiness; that power was the power of sin. "Sin hath reigned unto death" (Romans v: 21). When this power entered the soul, holiness departed and sin was now left to reign upon the throne of the soul of man, as the Pharaoh who knew not Joseph reigned over the children of Israel. We are all thus in a state of bondage—as the Scriptures declare, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans viii: 7). When the Divine Saviour was in the world, He testified, "They hated Me without a cause" (John xv: 25). There was no cause of hatred to be found in Him, because He was holy. Sinners hated Him because sin reigned in them. We are thus at enmity with all things belonging to God "for the Lord our God is holy still" (Psalm xcix: 9). The testimony of Scripture is that we are the slaves of sin, but such is the folly bound up in our hearts that while we are in bondage, we think we are at liberty. Thus Christ said to the Jews, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John viii: 31, 32). To this the Jews replied that they had never been in bondage to any man and how then could they be made free. The Saviour pointed out that whosoever committed sin was the slave of sin, and that what they needed was the freedom wherewith the Son could make them free.

The coming of Moses and Aaron to the land of Egypt, bringing the word of God to Pharaoh and incidentally to the children of Israel, had the effect of making the children of Israel feel their

bondage more keenly than ever they had felt it before. The word and power of God was used to break the hold that Pharaoh had over the children of Israel. Plague followed plague as we read in this psalm here, until eventually "Egypt was glad when they departed: for the fear of them fell upon them" (v. 38). Similarly, when man is in a state of bondage to sin, he does not realise the bondage in which he is until the word and power of God are exercised in his experiences. Before then he is careless and indifferent, but now as the Lord opens his eyes to see the awfulness of sin, and gives him a desire to escape from it, he then begins to feel the bondage and power of sin in his own heart. His cry is, "Iniquities I must confess, prevail against me do" (Psalm lxxv: 3). Like others he is ready to conclude that there is no hope, as he feels how much more powerful than he sin is. He now truly feels sin to be a bondage indeed.

The deliverance of Israel out of the land of bondage was a gradual one. As each plague descended on Pharaoh he promised to let the people go, and then reversed his decision. It is very often the case in the spiritual experience of souls that their deliverance is a gradual one from the point of view of their own experience. As they struggle with the sins which afflict them under the awakening grace of the Holy Spirit and as on occasions they feel the power of some of these sins being broken, they are ready to conclude that the time of their deliverance is nigh. Still they find that sin will not let them go. They are thus made to learn more and more the bondage under which they are and also made to realise in connection with the deliverance that there is nothing too hard for the Lord. As Israel during the times of the plagues would be greatly concerned with the effect of the plague and the prospect of deliverance through the exercise of the power of God in His word, so the sinner looks to his own struggles and strivings against sin as the hope whereby he may be delivered out of the bondage under which he feels himself to be. But when the time of Israel's deliverance came, it was to embrace more than the power of God. It was also to embrace the blood of the Paschal lamb. This was something that Israel had not thought of until the Lord revealed it unto Moses, and Moses instructed them in it. Similarly, the soul under conviction of sin, as he struggles with the lust of his own heart and the sins of his own life, has little or no thought of the one way of deliverance which is through the blood of the Lord and Saviour Jesus Christ. The gospel to sinners is "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi: 31). "The blood of Jesus Christ His Son cleanseth us from all sin" (I John i: 7). But as the soul struggles in the fearful pit and in the

miry clay and endeavours to overcome the corruptions of his own heart he has very little thought and will have no thought of the blood of the Lamb until the Lord reveals it to him. Perhaps I have been describing your own case here tonight—you are struggling with your sins—you must confess that they are too strong for you and that they prevail over you, and that despite your many hopes that the time of your deliverance was nigh, that you have not yet tasted of the liberty wherewith Christ doth make free. To you the language of Christ is, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah xlv: 22). Here is a new thing being brought before you in the word of God—a slain Lamb. The Lord and Saviour Jesus Christ wounded for transgression and sin, bruised for iniquity, in Whom there is salvation to the very uttermost for the very chief of sinners. Here is the place where victory over sin is to be obtained, and the power and dominion of sin broken. We may struggle with sin until the day of death, but we will never taste of our spiritual freedom and liberty until we look by faith to Christ alone. The Israelites when under the shelter of the blood fed upon the paschal lamb with bitter herbs, with their loins girded, and their staffs in their hands—this was the night in which they were to pass out from the land of bondage. Similarly, when the time of spiritual liberty comes, the soul is under the shelter of the blood, it is feeding upon Christ by faith, feeding upon His person as the Son of God in our nature, feeding upon His finished work as the Lamb of God slain for the sins of many, feeding upon His love manifested in that work as love to sinners with no merit in themselves, feeding upon the grace that declares that "Him that cometh to Me I will in no wise cast out" (John vi: 37). The bitter herbs of the remembrance of the bondage of sin making Christ and His salvation sweet to the taste of that soul—this is the only way for a soul to pass out from the land of bondage into the glorious liberty of the children of God. When the soul is feeding upon Christ, it is sin that is in bondage for it is written, "He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea" (Micah vii: 19). "I will love them freely" (Hosea xiv: 4). This indicates that it is by faith and in the exercise of faith that the soul is to be sanctified. We are commanded to mortify the deeds of the body and to crucify the flesh with its affections and lusts. This can only be done by those who are Christ's, who are growing in grace, and to whom sin becomes exceedingly sinful. They can only carry out this duty as they look by faith to the Lord and Saviour Jesus Christ. They are not able to do this in their own strength. We read in the parable

concerning the unclean spirit that went out of a man and when he returned he found the soul of that man swept and garnished. Then that spirit went and took seven other spirits more wicked than himself to dwell in that man and his last state was worse than the first. The house of his soul had been swept and garnished by common conviction, by earnest strivings after reformation, by warring against inward sins in his own strength, but Christ had never been inside. It is therefore absolutely necessary that Christ be received by faith and this the Holy Spirit enables the soul to do at the time of deliverance. The soul thus delivered has the language of David with regard to his sin.

“ Do not I hate all those, O Lord,
that hatred bear to Thee?

With those that up against Thee rise
can I but grieved be? ” (Psalm cxxxix: 21).

He goes on to say—

“ With perfect hatred them I hate,
my foes I them do hold.” (Psalm cxxxix: 22).

When he desires to be delivered from his sins, his prayer is—

“ Search me, O God, and know my heart,
try me, my thoughts unfold:

And see if any wicked way
there be at all in me;

And in Thine everlasting way
to me a Leader be. (Psalm cxxxix: 23, 24).

They thus look to the Lord to deliver them in the process of their sanctification as surely as they looked to the Lord to deliver them in the day of their justification, for He is made unto them of God not only righteousness, but also sanctification. If therefore we are in bondage, it is not by looking within that deliverance can be found, but by looking to the One Who said, “ If the Son therefore shall make you free, ye shall be free indeed ” (John viii: 36). Samuel Rutherford once said, “ For every look within give a thousand looks to Christ.” Thus are this delivered people as they come out of the land of bondage and go up through the wilderness. They lean upon the arm of their Beloved and to every sin within and every power without, their hope and their challenge is, “ If God be for us, who can be against us? ” (Romans viii: 31).

ANECDOTES

Providential Deliverances Experienced by the Rev. Henry Erskine

The Rev. Henry Erskine was often in great straits and difficulties. Once when he and his family had supped at night,

there remained neither bread, meal, flesh, nor money in the house. In the morning, the young children cried for their breakfast, and their father endeavoured to divert them, and did what he could at the same time to encourage himself and his wife, to depend upon that Providence that hears the young ravens when they cry. While thus engaged, a countryman knocked hard at the door, and called for someone to help him off his load. Being asked whence he came, and what he would have, he told them he came from Lady Raeburn with some provisions for Mr Erskine. They told him he must be mistaken, and that it was more likely to be for another Mr Erskine in the same town. He replied, "No;" he knew what he said; he was sent to Mr Henry Erskine; and cried, "Come, help me off with my load, or else I will throw it down at the door." Whereupon they took the sack from him, and, on opening it, found it well stored with fish and meat. At another time, being in Edinburgh, he was so reduced that he had but three-halfpence in his pocket. When he was walking about the streets, not knowing what course to steer, one came to him in a countryman's habit, presented him with a letter, in which were enclosed Scotch "ducatoons," with these words written, "Sir, receive this from a sympathising friend. Farewell." Mr Erskine never could find out whence the money came. At another time, being on a journey on foot, his money failed, and he was in danger of being reduced to distress. Having occasion to fix his walking-stick in some marshy ground among the rushes, he heard something tinkle at the end of it. It proved to be two half-crowns, which greatly assisted him in bearing his charges home. In days of persecution and poverty, God wonderfully interposes for his people.

"I Will Be With You Alway"

An anecdote of the Rev. Robert Bruce

The Rev. Robert Bruce, an eminent minister in Scotland, having to preach on a solemn occasion, was late in coming to the congregation. Some of the people beginning to be weary, and others wondering at his stay, the bells having been rung long, and the time far spent, the beadle was desired to go and inquire the reason, who, coming to his house, and finding his chamber-door shut, and hearing a sound, drew near, and listening, overheard Mr Bruce often, and with much seriousness, say, "I protest I will not go except thou go with me." Whereupon the man, supposing that some person was in the company with him, withdrew without knock at the door. On being asked, at his return, the cause of Mr Bruce's delay, he answered he could not tell; but supposed that some person was with him, who was unwilling to come to church, and he was engaged in pressing him to come peremptorily,

declaring he would not go without him. Mr Bruce soon after him came, accompanied with no man, but he came in the fulness of the blessings of the Gospel of Christ; and his speech and his preaching were with such evidence and demonstration of the Spirit, that it was easy for the hearers to perceive he had been in the mount with God, and that he enjoyed the presence of his Divine Master.

An Anecdote of George Wishart

George Wishart, one of the first Scottish martyrs at the time of the Reformation, being desired to preach on the Lord's Day in the church of Mauchline, went thither with that design, but the Sheriff of Ayrshire had in the night-time put a garrison of soldiers into the church to keep him out. Hugh Campbell, of Kinzeancleugh, and others in the parish, were exceedingly offended at this impiety, and would have entered the church by force, but Wishart would not suffer it, saying, "Brethren, it is the word of peace which I preach unto you; the blood of no man shall be shed for it this day. Jesus Christ is as mighty in the fields as in the church, and He Himself, while He lived in the flesh, preached oftener in the desert and on the sea-side than in the Temple of Jerusalem." Upon this the people were appeased, and went with him to the edge of a moor on the south-west of Mauchline, where, having placed himself upon a mound of earth, he preached to a great multitude. He continued speaking for more than three hours, God working wondrously by him, insomuch that Laurence Ranken, the Laird of Shield, a very profane person, was converted by his discourse. The tears ran from his eyes, to the astonishment of all present, and the whole of his after life witnessed that his profession was without hypocrisy.

The General Assembly and Foreign Missions in 1796

The subject of sending missionaries to the heathen was introduced for discussion to the General Assembly of the Kirk of Scotland in 1796. It soon appeared that there were considerable difference of opinion on the subject. The moderate party pronounced the idea to be "preposterous." One of their leaders argued that it "reversed the order of nature," that "men must be polished and refined in their manners before they can be properly enlightened in religious truths;" that "the proposed method by missions was teaching a child the *Principia* of Newton ere he is made at all acquainted with the letters of the alphabet;" that "the heathen did not need the gospel, as the savage had his own simple virtues after his own rude type, and that to send the gospel to him, and perhaps 'some of the vices of civilised society' along with it, might not tend to 'refine his morals or insure his happiness,'

which reminds one of Prince Kung's request to Sir Rutherford Alcock—"Now that you are going home, I wish you would take away with you *your opium and your missionaries*."

These sentiments roused the venerable Dr. Erskine. Starting to his feet, and stretching his arms towards the Moderator, he exclaimed, "Rax (reach) me that Bible" and from it he quoted and enforced, with telling power, those texts in which an apostle declared himself a debtor to the barbarian as much as to the Greek, and pronounced the gospel to be the power of God unto salvation to every one that believeth.

POINTS FROM THEOLOGY

No. 4—Resting in Christ (b) The Conscience, Heart and Affections

Thomas Boston on The Distinguishing Characters of True Believers:—

A rest of conscience. A disturbed conscience is a heavy companion, Prov. xviii:14 and there is no sound rest for it, but in Christ. The consciences of some are asleep, yea those of some are seared; but that is no kindly rest for them. They will certainly be awakened sooner or later, and conscience makes some frightful starts in that sleep. The awakened conscience smarts sore as by a deep wound, Acts ii:37, and that wound's becoming incurable, is the gnawing worm in hell. The first way men go for rest in this case is to the law, making a healing plaister of their duties to apply to their sore; but there is no rest there, the thunder of its curses being redoubled. But the consciences of those who have believed, do enter into:

(1) A rest of ease. Rom. xv:13. The soul that was in a storm before, comes to enjoy a calm by believing, just according to the measure of believing. In the awakened fired conscience, guilt ferments, and casts it into a fever; by believing the soul gets the conscience purged. Heb. ix:14, and so there is a cool of that fever, chap. x:2. Faith brings the tossed soul to an anchor in Christ.

(2) A rest of refreshment, comfort, and establishment; there is not only peace, but joy in believing, according to the measure thereof. Rom. xv:13. The same conscience that stung the man before, cheers him now; that brought dread of God as an enemy, brings in kindly thoughts of God through Christ, finding kindly rest in the righteousness of a Redeemer apprehended by faith.

Indeed so far as faith is mixed without doubting, the rest will be mixed with unquietness. And if faith were perfect, the rest

would be perfect too. But if the hand of faith tremble, taking and holding the grip, so much will be wanting of the ease and comfort of conscience.

A rest of heart and affections. *Psal. cxvi. : 7.* This is the rest the soul can never find till it come to Christ: for still the heart of man is craving, at the rate the whole creation cannot answer it, and therefore is kept restless. But the hearts of those who have believed, do enter into:

(1) A rest of satisfaction. *Phil. iv:18.* The soul being by faith set on the breasts of the divine consolations, has enough, *Gen. xxxiii:11.* It finds Christ an object commensurable to its boundless desires, nothing to be desired without him, nothing beyond him, *Psalm lxxiii:25.* The whole compass of worldly comforts could never match the heart; there was still something wanting which the heart desired. But now it is matched in a satisfying object.

(2) A rest of settled abode. *Psalm xc:1.* So that it goes no more abroad, as it was wont, among the creatures for satisfaction. *John iv:14.* Having Christ, it has enough within itself. *Prov. xiv:14,* and therefore can rest satisfied even when the streams abroad are dried up, *Hab. iii:17, 18.* Why? because the fountain is with it Christ, as the husband of the soul, becomes a covering of its eyes.

(3) A rest of holy calmness. *Matt. xi:29.* While the soul is out of Christ, the heart and affections are like a troubled sea; unmortified lusts and passions fight therein like contrary winds blowing; one passion drives the heart this way anon another comes and drives it that way. *James iv:1.* But the soul believing in Christ, the turbulent rout of unruly lusts is cashiered, and the soul gets a cool of that fever. *Rom. vi:14.* 'Sin shall not have dominion over you.' Then is fulfilled that promise, *Isa. xi:6.* 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them.'

(4) A rest of holy security as to the issue of all that concerns them. *2 Tim. i:12.* 'I know, (says Paul) whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.' Faith brings the news from heaven, on all events, that we will be well in the end. Luther, when any cloud of troubles appeared to be gathering, used to say, 'Come let us sing the 46th psalm.' For faith can make a rest in the midst of trouble, building its nest in the promise, *John xvi:ult.* 'These things I have spoken unto you, that in me ye might have

peace. In the world ye shall have tribulation: be of good cheer, I have overcome the world.'

And thus the soul ceases from its own works. Heb. iv:10; and hath a spiritual Sabbath begun.

THE COMMON MARKET AND THE PAPACY

By Rev. D. J. Macaskill, M.A.

An Australian official said in Aberdeen recently that New Zealand would be ruined, and that Australia was concerned about the political implications of Britain's entering Europe *re* the Crown.

Canada does not like the thought of American domination, and does not approve of Britain's proposed entry into the Common Market. What we are concerned with is the religious implications of being entangled with Popish countries, where liberty is denied to Protestants. The Treaty of Rome has political as well as economic ties in view, and the gradual limitation of national sovereignty.

This is a big pill for us to swallow, but the Jesuits will be quite glad if our blinded politicians swallow it.

The Throne and the Protestant Constitution of 1688 are the only guarantees we have against religious persecution such as in Spain, Belgium, S. Italy and S. America.

The present threat to the British Commonwealth is similar to the one of Gunpowder Plot of 1605, when King, Lords and Commons were to be blown up, and 36 barrels of gunpowder were placed beneath the House of Lords.

A United Europe, under the presidency of the Man of Sin, may be regarded by some as a solution of our difficulties, foreseen by worldly-minded politicians. General de Gaulle lately, by using his dictatorial powers, trebled the State grants to Popish schools. General Franco admitted he himself consulted Cardinal Goma in everything. We are sure Cardinal Spellman is not innocent of influencing President Kennedy, a loyal son of the Church.

In 1859, Cardinal Manning, a pervert to Romanism, said to his clergy in London, "It is yours, right reverend fathers, to bend and break the will of an imperial race."

That is taking place now, which was undreamed of by Protestants in 1859.

Lord Macaulay, the eminent historian, says, "The loveliest and most fertile provinces of Europe have, under Rome's rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into

gardens, and can boast of a long list of heroes, statesmen, philosophers and poets."

The opinions of the greatest literary men concerning Popery are well worth remembering by those in authority in Church and State.

John Ruskin, who was not a Puritan, although of Puritan extraction, called it "the most debasing and degrading of all creeds." Yet Dr. Craig and his friends will visit the Vatican in the interests of Christian unity. Sir Walter Scott termed it "a mean and depraving superstition." Charles Dickens said it was "the most horrible means of political and social degradation left in the world." Gladstone termed it "a perpetual war against the progress and the movement of the human mind."

To account for the marvellous growth of Roman Catholic influence in this country it is necessary to go back to the Emancipation Act of 1829. By that Act all disabilities in regard to holding office were removed. Every office in the State was thrown open to Papists except the Throne and the Woolsack. A Protestant of such calibre as Dr. Chalmers was in favour of emancipation. But the subsequent course of events proved that this famous Doctor was mistaken and vindicated the fears of Rev. John Kennedy, Redcastle, that the passing of that Act might lead to Britain's downfall.

It was introduced as a measure to conciliate the Irish. It was urged that they would love our constitution if they got their liberty restored. They divorced S. Ireland from the Commonwealth and yet they are not satisfied, nor do they love our constitution. That far-seeing nobleman, Lord High Chancellor Eldon, said in reference to the Bill of Emancipation, "Rather than consent to an alteration of laws which I hold to be fundamental, and which I think to be essential to the support of the Throne, the safety of the Church, the good of the Aristocracy, and the preservation of the Constitution of the country, in King, Lords, and Commons, I would rather hear that I was not to exist tomorrow morning, than awake to the reflection that I had consented to an Act which had stamped me as a violator of my solemn oath, a traitor to my Church, and a traitor to the Constitution" (Cheers).—Hansard's Parliamentary Debates, Vol. XXI, pp. 639-640, April 10th, 1829.

Facts of the present day bear witness to the truth of the Lord Chancellor's words, with the Protestant Constitution violated in so many ways, by communion with the Papal See, forbidden by the Act of Settlement, by diplomatic representation, by visits of royal persons and statesmen, by the naval salute to the Pope

and his Nuncios, by the change of the Coronation Oath, by the appointment of an apostolic delegate, by the endowment of Popish schools. The appointment of an R.C. Master of the Rolls was also a retrograde step. Protestantism defeated in Britain is defeated everywhere, but "the Lord God omnipotent reigneth."

CAN WE BE SURE ?

Is there any way of making sure that we shall spend eternity in heaven, welcomed into the fellowship of God and not in "the second death" of eternal separation from Him? Many suppose that this question, the greatest to confront one, must necessarily wait for its answer until the present life is over. But is it so? Must the question of eternal blessedness or misery, heaven or hell, remain a torturing uncertainty until it is too late to make any change?

A beautiful incident in the experience of Queen Victoria is worth remembering. It has been published and is unquestionably authentic. The Queen had attended a service in St. Paul's Cathedral and had listened to a sermon that interested her greatly; then she asked her Chaplain, "If one could be absolutely sure in this life of eternal safety?" His answer was that he "knew of no way one could be absolutely sure."

This was published in the Court News and fell under the eye of a humble minister of the gospel, John Townsend, an intimate friend of George Mueller, whose life of faith led to the founding of his well-known orphanages. This John Townsend was the father of the famous "Sister Abigail," another Christian of extraordinary faith and service.

After reading of Queen Victoria's question and the answer she received, John Townsend thought and prayed much about the matter, then sent the following note to the Queen:

"To her gracious Majesty, our beloved Queen Victoria, from one of her most humble subjects:

With trembling hands, but heartfilled love, and because I know that we can be absolutely sure now of our eternal life in the Home that Jesus went to prepare, may I ask your Most Gracious Majesty to read the following passages of Scripture: John iii: 16; Rom. x: 9-10?

These passages prove there is full assurance of salvation by faith in our Lord Jesus Christ for those who believe and accept His finished work.

I sign myself, your servant for Jesus' sake."

John Townsend.

John Townsend was not alone in praying about his letter to the Queen. He took others into his confidence, and much prayer from many hearts went up to God. In about a fortnight he received a modest-looking envelope containing the following letter:

To John Townsend:

"Your letter of recent date received and in reply I would state that I have carefully and prayerfully read the portions of Scripture referred to. I believe in the finished work of Christ for me, and trust by God's grace to meet you in that Home of which He said, 'I go to prepare a place for you.'"

(Signed) Victoria Guelph.

Whether one is an earthly monarch or an inconspicuous, unknown person, the way of salvation and of eternal life is the same. The Scripture passages John Townsend commended to the reading of the gracious Queen were these two:

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii: 16.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x: 9-10.

These passages, and many others, in the Word of God, pledge us His Word that one who, by simple faith receives His Son as Saviour has eternal life now and here. The apostle John tells us that his Gospel was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John xx: 31.

Salvation by faith in Christ is repeatedly declared in the Scriptures to be the present possession not merely future, of those who believe. Thus the Lord said: "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." John V: 24.

—(*From a Tract*)

OBITUARY

The Late Alexander Macdonald, Scourie and Stoer

On 17th June, 1961, there passed away at a hospital in Aberdeen, Alexander Macdonald, an elder and missionary of our Church, formerly in the parish of Eddrachillis and latterly in the parish of Assynt, a man who bore the stamp of an upright, sincere, earnest and faithful Christian.

Alick Macdonald was born in Scourie in the parish of Eddrachillis, and it was here that he spent most of his days apart from a period in the First World War and also the last two years of his life which he spent in Stoer in the parish of Assynt.

The Lord favoured him in it being his lot to be born into a family where he had the example of parents attentive to the things of God, his mother being a professing woman and highly regarded in the district. His parents were amongst others in Scourie who supported the testimony raised on the side of Truth in 1893, and who formed the Free Presbyterian congregation there. However, though there be many precious promises concerning those in the line of the godly to encourage such to follow on to know the Lord, yet grace is not hereditary, and Alick Macdonald grew up even as his companions—a stranger to grace and to God. Still, even when very young he was not altogether without impressions regarding his soul's state for eternity, and had in those days what in later life he recognised to be the strivings of the Holy Spirit. When very young he would be afraid to close his eyes at night lest he should open them in a lost eternity. Yet these impressions of youth were but "as a morning cloud, and as the early dew."

When Alick first came to a saving knowledge of the truth it is not easy to ascertain with certainty. Those who had very close acquaintance with him in the parish would put the time when he obtained a hope for his soul long before he professed publicly, perhaps as early as the 1920's, although the way he expressed himself on one occasion to one of our missionaries might suggest a later date. It is often the case with those whose life outwardly is more or less conformed to the letter of God's Word, that the actual time of the good work being done in the soul is more imperceptible, and Alick himself acknowledged that he could not put a finger, as it were, on a time or a place as some could do, but that the work was gradual. That he underwent a saving and blessed change in his experience was evident to all who knew him. In conversation with him, but especially hearing him speak to the Question on the Friday of a Communion his brethren could well discern the work of grace in his soul. In being brought to a saving knowledge of the Truth he had to confess that he was indebted to no man, but that the work was entirely of the Holy Spirit. This shows us that the Lord is free to work apart from the instrumentality of men, when it pleases Him, in bringing His Word to bear upon the souls of poor sinners.

Alick Macdonald was a long time not professing publicly his interest in the Saviour until the Lord made this duty a burden

to him. His mind was greatly exercised about it especially in view of the low state of the Cause and also by a word from the Truth, the commandment given by Mordecai to Esther (Esther iv: 13 and 14). On the Saturday of the Communion in Scourie, the day on which Alick came before the Session, one of our ministers in the course of his sermon went over much of what was passing through Alick's mind and thus made his duty very clear to him. He was encouraged, therefore, to go forward in accordance with the Lord's command to His people, "Do this in remembrance of Me," and in the path of obedience Alick found, as Esther did, that instead of the threatening being executed the contrary promise was in due time fulfilled in his case. From this experience he sometimes gave it as a mark of the Lord's people that they receive good from the threatenings of the Word as well as from the promises.

The Presbytery and Kirk Sessions of which he was a member paid tribute to him as one who had a warm interest in, and a love to the gates of Zion and who was a frequent wrestler at the Throne of Grace, pleading for the advancement of Christ's kingdom. They record, further, that he was a man well acquainted with the Word of God and well read in the Puritan divines, while in his life he was an epistle known and read by all men. His labours as a missionary were highly esteemed. He was gifted as a public speaker and laboured diligently to bring the claims of Christ before his fellow sinners.

Until the end of 1960 Alick appeared to be in the full vigour of his health but in the Spring of 1961, though only in his sixty-fourth year, he began to decline and was removed to hospital. He came home for a period but it was evident that there was little improvement. His wife said to him at this time that she felt he was going away from her. When he asked her how she thought that, she replied that she did not know unless it was the Lord weaning him from the world. Before long he was again taken away to hospital. On his death-bed in Aberdeen he was often praying and at other times in the Psalms. When his wife asked him whether the Saviour was with him, he answered, "I rest on the everlasting arms." During his last days he suffered much in his body. However, at length the Lord's time came and he entered, we believe, into that place where "the inhabitant shall not say I am sick" and where that promise is fulfilled, "thine eyes shall see the King in His beauty: they shall behold the land that is very far off."

May Mrs Macdonald, now left a widow, experience the truth of that word, "There is none like unto the God of Jeshuran who rideth upon the heaven in thy help and in His excellency on the

sky," and may the Lord so reveal Himself unto the two boys left fatherless that each will have to say, "The Lord is my strength and my song, and He is become my salvation; He is my God and I will prepare Him an habitation, my father's God and I will exalt Him."—D. B. MacL.

LEABHAR CHEISD MU SHUIPEIR AN TIGHEARN

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

(Air a leantuinn bho t.d. 152)

Earrann vii

Mu ullachadh fa chomhair Suipeir an Tighearn

C. Ciod an *t-ullachadh* a tha feumail a chùm suidhe aig bòrd an Tighearn? F. Tha ullachadh *nàduir*, agus ullachadh *cleachdaidh*, feumail.

C. Ciod e'n *t-ullachadh nàduir* a tha feumail? F. A bhi air ar sgeadachadh le culaidh-bhainnse *fireantachd* Chrìosd air a meas dhuinn, agus le culaidh-bhainnse *gràis* Chrìosd 'n ar cridheachaibh; na sinn a chur oirnn an Tighearn Iosa Chrìosd, mar ar *fireantachd*, agus ar naomhachadh.

C. Ciod an *t-ullachadh cleachdaidh* a tha feumail? F. Cha'n e mhàin gu feitheadh-mid air òrduighean follaiseach le mòr dhùrachd; ach tha fein-cheasnachadh, beachd-smuainteachadh, agus ùrnuigh gle fheumail mar an ceudna.

C. Ciod a tha thu tuigsinn le *fein-cheasnachadh*? F. Gu'n rannsaicheadh-mid sinn fein gu dìchiollach, agus gu'n tugadh-mid breith cheart air staid agus riann spioradail ar n-anamaibh fodh chomhair Dhé.

C. C'ar son a tha fein-cheasnachadh feumail a chùm suidhe aig bòrd an Tighearn? F. Do bhrìgh gu'n d'àithneadh e a chùm gu'm biodh fios againn am bheil na nach eil sinn ann an staid gràis, agus am bheil na nach eil gràs ann an cleachdadh, "Ceasnaicheadh neach e fein agus mar sin itheadh e."

C. Am bheil fein-cheasnachadh feumail a mhàin a cheud uair a tha sinn a suidhe aig bòrd an Tighearn? F. Tha e'n a dhleasdanas àraidh gach uile uair a tha rùn oirnn sin a dheanamh. "Mar sin itheadh e," 's e sin r'a ràdh; na gabhadh neach air bith air fein suidh aig bòrd an Tighearn uair air bith, gus am feuch e ri e fein a cheasnachadh air tùs.

C. Nach eil sinn gu sinn fein a cheasnachadh gach uile latha? F. Thà; ach gu sòraichte 'n uair a tha rùn oirnn suidh aig bòrd an Tighearn.

C. Ciod iad na nithean mu'n tigeadh dhuinn sinn fein a cheasnachadh 'n uair a tha sinn gu suidhe aig bòrd an Tighearn?

F. Thigeadh dhuinn slnn fein a cheasnachadh mu ar 'n aonadh ri Criosd, mu ar peacaidhibh, mu ar 'n uireasbhuidhean, mu ar gràsaibh, gu h-àraidh ar creidimh, ar 'n aithreachas, ar gràdh, ar 'n ùmhlachd nuadh; agus mu ar toil gu bhi toirt maitheanas do chach a cheile.

C. C'ar son a bu chòir dhuinn sinn fein a cheasnachadh mu ar 'n aonadh ri Criosd mu'n suidh sinn aig a bhòrd? *F.* A chionn, mu'r eil sinn gu spioradail air ar 'n aonadh Ris, cha'n urrainn comunn a bhi againn maille Ris, aon chuid 'n a fhireantachd na 'n a shlàinte.

C. Cia mar a dh'fheudas fios a bhi againn gu'm bheil sinn air ar 'n aonadh ri Criosd? *F.* Ma tha neach air bith ann an Criosd, deir an t-Abstol, "is creutair nuadh e," agus "Ma tha Criosd annaibh is beatha an spiorad;" na, tha e beo air mhodh spioradail, "thaobh fireantachd;" 's e sin, fireantachd Chriosd air a meas dhuinn.

C. C'ar son a thigeadh dhuinn slnn fein a cheasnachadh a thaobh ar *peacaidhibh* mu'n suidh sinn aig bòrd an Tighearn? *F.* Gu'm biodh-mid air ar toirt le fìor threibhidhearas, agus le ùrnuigh dhùrachdach gu bhi'g iarraidh gu'm biodh-mid air ar glanadh bho ar peacaidhean uile ann am fuil Iosa Criosd; agus gu'm faigheadh-mid aithreachas slàinteil mu'n taobh.

C. Cuin a dh'fhaodas fios a bhi againn gu'm bheil ar 'n anmhuinneachdan peacach a co-sheasamh ri staid gràis? *F.* 'N uair a tha slnn ri osnaich fodh mhothachadh air corp peacaidh, agus ag eigheach ri Dia air son saorsa bh'uaihe; 'n uair a tha sinn ri faire agus ri ùrnuigh an aghaidh peacaidh; agus an aghaidh gach buaireadh gu peacadh; agus 'n uair a tha sinn ag earbsa gach latha ris an Tighearn Iosa, gu'n dean E fa-dheoidh làn sgrios a thoirt air a pheacadh a tha gabhail comhnuidh annainn.

C. C'ar son a bu chòir dhuinn ar 'n *uireasbhuidhean* a rannsachadh a mach? *F.* Gu'n cuireadh-mid an tuilleadh meas air ar Slànuighear tròcaireach, agus air sochairean luachmhor na slàinte sin a tha air a tairgse dhuinn aig bòrd an Tighearn.

C. Ciod iad 'n a *h-uireasbhuidhean* a tha creidmhidh a faotainn a mach annta fein tre fhein-cheasnachadh? *F.* Gu'm bheil feum aca air tuilleadh creidimh, agus air tuilleadh de aoibhneas creidimh; gu'm bheil feum aca air mothachadh air gràdh saoraidh, agus de iomhaigh Chriosd 'n an cridhe agus 'n am beatha; gu'm bheil feum aca air làn dearbhadh air aonadh agus comunn maille ri Criosd; gu'm bheil feum aca air tuilleadh farsuingeachd cridhe agus gu'm biodh an aignuidhean air an togail suas, ni bu mhotha ann an cleachdaidhean spioradail; gu'm bheil feum aca air tuilleadh faireachadh air gràs Chriosd; agus air tuilleadh de mhilseachd comuinn Ris; agus gu'm bheil feum aca air tuilleadh

de ghràs daingneachaidh, agus air eud a thaobh glòir Chrìosd ann an droch amannaibh.

C. Ciod e'n nì sin mu'm bheil sinn gu sinn fein a cheasnachadh a thaobh ar 'n eolais? F. Am bheil tomhas iomchuidh againn do eolas; agus am bheil e'n a eolas spioradail agus slàinteil.

C. Cuin a dh'fheudas sinn a cho-dhùnadh gu'm bheil tomhas iomchuidh againn do eolas air an t-soisgeul? F. 'N uair a rainig sinn air beachdan soilleir mu Phearsaibh agus mu Bhuadhaibh na Trianaid ghlòimhor; mu chionta, mu thruaighe, agus mu neo-chomas an duine; mu Phearsa agus mu oifigean, agus mu shlàinte Iosa Crìosd; mu chùmhnannt nan gràs, 'n a lànachd, 'n a shaorsa, agus n a dhiongmhaltachd; agus mu nàdur, mu fheum, agus mu chrìochaibh Suipeir an Tighearn; 'n uair a tha eolas slàinteil againn air na teagasgan sin, feudair a ràdh gu'm bheil sinn iomchuidh gu suidhe aig bòrd an Tighearn.

C. Cia mar a dh'fheudas fios a bhi againn gu'm bheil ar 'n eolas 'n a eolas tearnaidh? F. Ma tha e'n a eolas a that ga'r 'n ioraslachadh, a tha fàs, a tha air fhiosrachadh 's an anam, agus a tha toirt a mach deagh thoradh.

C. C'ar son a tha leithid sin do eolas feumail a chùm suidhe aig bòrd an Tighearn? F. Do bhrìgh a dh'easbhuidh a leithid so do eolas nach urrainn sinn corp an Tighearn aithneachadh.

C. Ciod a tha thu tuigsinn le bhi'g aithneachadh corp an Tighearn aig an t-Sàcramaid? F. A bhi beachdachadh air an aran agus air an fhion 's an òrdugh naomh so, mar *shamhlaichean* air Pearsa, air fireantachd, agus air lànachd Chrìosd mar Eadar-mheadhonair.

C. C'ar son a tha *creidimh* feumail aig bòrd an Tighearn? F. A chùm gu'm *beathaicheadh-mid* air Crìosd air a cheusadh, agus air a shochairan luachmhor.

C. Ciod a tha thu tuigsinn le bhi *beathachadh* air Crìosd aig a bhòrd? F. Gu'm biodh-mid, tre fhìor chreidimh ann an Crìosd fein, ag earbsa ri fhìreantachd, a faigheal a mach as a lànachd eadhon gràs air son gràis.

C. Cia mar a dh'fheulas fios a bhi againn am bheil an creidimh slàinteil sin againn leis am bheil creidmheach a beathachadh air Crìosd agus air a shochairan 's an t-Sàcramaid so? F. Ma tha'n creidimh sin againn measaidh sinn gach nì mar chailldachd air son Chrìosd; glanaidh e mar an ceudna ar cridheachan agus oibrichidh e le gràdh do Dhia agus do dhuine; cuiridh e'n aghaidh peacaidh, bheir e buaidh air an t-saoghal, agus nì e cùramach sinn mu dheagh oibre a bhi againn.

C. C'ar son a tha *aithreachas* feumail aig an òrdugh so? F. Gu'n deanadh-mid *bròn* diadhaidh air son ar peacaidhean,

agus gu'n tugadh-mid *fuath* dhoibh mar na nithean air son an robh an Slànuighear beannaichte air a lot.

C. Cia mar a dh'fheudas fios a bhi againn gu'm bheil ar 'n aithreachas *slàinteil*? F. Le bròn agus cràdh diadhaidh a bhi oirnn air son ar peacaidhean uile, agus gu h'àraidh air son ar mi-chreidimh mar nì a tha cur eas-urram air Dia agus ga bhrosnachadh ro mhòr; agus ma thà sinn a fuathachadh agus a tionndadh bho gach uile aingidheachd, ann an cridhe agus ann am beatha, feudaidh sinn a cho-dhùnadh gu'm bheil ar 'n aithreachas a chùm beatha.

C. C'ar son a tha *gràdh* feumail a chùm suidh aig bòrd an Tighearn? F. A dh'easbhuidh gràidh do'n Tighearn Iosa, cha'n urrainn sinn meas a chur Air, na tlachd a bhi againn Ann; agus cha mhotha is urrainn comunn a bhi againn maille Ris, na maille ri Dia Ann-san.

C. Cia mar a dh'fheudas fios a bhi againn gu'm bheil ar gràdh do Chrìosd neo-chealgach? F. Ma tha sinn ga ghràdhachadh os ceann gach nì eile, agus sin air a shon Fein cho maith agus air son a ghràidh dhuinne; ma tha gràdh againn do'n a naoimh de bhrìgh gu'n do ghineadh iad bho Chrìosd, agus ma tha sinn, bh gràdh do Chrìosd Fein, a coimhead agus a toirt gràidh da uil àitheantan.

C. Am feud gràdh neo-chealgach a bhi againn do Dhia, agus a bhi gun gràdh do chloinn Dhé? F. Cha'n fheud; "Ma their neach, tha gràdh agam do Dhia, agus fuath aige d'a bhràthair is breugair e: oir an tì nach gràdhaich a bhràthair a chunnaic e, cionnas a dh'fheudas e Dia nach fac e a ghràdhachadh."

(R'a leantuinn)

NOTES AND COMMENTS

The Vatican Council

The Roman Catholic Council is to meet at the Vatican on the 11th of this month, the first such assembly for nearly a century. Reports reveal that this Council intends to make "long-term preparations for Christian Union." It has been stated long ago that the Roman Catholic Church plans fifty years ahead to accomplish its designs. What is happening today in Scotland involving even the Church of Scotland with Rome, is the result of plans made long ago, in our opinion. Further schemes are to be thought out apparently to reach into the future which forebodes ill for Britain unless the Lord will open the eyes of the people of our land and overthrow the dark designs of Anti-Christ.

No Concessions from Rome

As everyone who is conversant with the real attitude of the R.C. Church to the rest of the world, it is no surprise that there has been issued from the Vatican a statement asserting that the R.C. Church can offer no concessions in its doctrine to facilitate union between it and others who desire union with Rome. It regards these doctrines as divinely revealed truths with which it cannot interfere but which it intends to explain more clearly. Now that is the official position up to date without any covering. Do not the Church of Scotland leaders know these facts as well as we? Surely they do. Yet they seem to be determined to continue the trend Romeward, that is, towards the lie of an infallible Pope, the Mass, the power of the priest, and purgatory, etc. The Vatican condescends to hint that local languages may be permitted instead of Latin in church services and other minor matters may be conceded. And the sad fact is that Romish propaganda is working today upon the minds of a professing Christian people, who are unconverted, spiritually ignorant, indifferent to the fundamental teaching of Holy Scripture—and thus what can be expected but that “new things” in religion will attract the carnal minds of many. Nothing but a mighty day of God’s power will save multitudes in our land from Modernism and Romanism.

Vatican Secretariat for Union

The campaign to bring others into the fold and bondage of the Romish system has an official organisation at the Vatican. The Pope has appointed a German Jesuit, Cardinal Bea, to be the president of the Vatican Secretaria for Union among Christians, as it is designated. The Church of England already has a representative, Canon B. Pawley, attached to this Vatican Secretariat for Union. The German Evangelical Church has sent a similar representative. As to Protestant leaders visiting the Pope, Cardinal Bea has said that their visits should be neither over-valued or under-valued. These indeed are the observations of a Jesuit trained to speak in a way which may attract simple minds and yet without committing the Church of Rome to anything. It would not be surprising if the Church of Scotland also came to have a representative at this Secretariat in the course of time. Professor W. S. Tindal, Convener of the Inter-Church Relations Committee of the Church of Scotland, has stated that if the Church of Scotland are invited to send an observer to the Vatican Council: “If we are asked, I think we ought to go.” Nobody in the Church of Scotland seems to be in a position to control the modern Romanisers in her midst who hold key

positions in that Church today. What a mercy from the Lord for one to have a spiritual and believing appreciation of the Word of God and the pure gospel of His Son Jesus Christ, as a bulwark against men who are deceiving prophets. May God soon arise and have mercy upon Zion in Britain.

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, 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.

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, 2nd December, 1962, the following services have been arranged (D.V.) to be conducted by the Rev. Robert R. Sinclair, Wick, and the Rev. F. MacDonald, M.A., North Tolsta, Isle of Lewis: Thursday, 29th November, 7 p.m.; Friday, 30th November, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 1st December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 2nd December, 11 a.m. and 3.30 p.m. (Gaelic) (with an English service simultaneously in Bridewell Hall, London City Mission, Eccleston Place), and 7 p.m.; Monday, 3rd December, 3.30 p.m. (Gaelic), and 7 p.m. For the benefit of those residing in outlying country districts we may state that all the week-day services will (D.V.) be held in the Bridewell Hall and only the Sabbath services in St. Michael's Hall.

Classes in Systematic Theology and Apologetics

These classes will open in Glasgow on Tuesday, 2nd October (D.V.), and will be taken by Messrs J. Nicolson, F. Tallach, M.A., and Murdo MacKay, M.A., students. The prayers of the Lord's

people are requested for both tutor and students that their studies in these subjects may be blessed to their spiritual and intellectual good.

D. M., Tutor.

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.

The Late Rev. D. J. Mathieson

Our brother minister and friend, the Rev. D. J. Matheson, passed away to be with his Lord on the 4th of July, 1962, in Raigmore Hospital, Inverness, after a brief illness. Mr Matheson was over the allotted span and was actively engaged in his ministerial duties until a short time before his death. Before coming to the Stratherrick, Daviot and Tomatin congregation as their Pastor, he was for a number of years minister of St. Jude's, Glasgow, and during his active sojourn in Glasgow he had quite a serious illness affecting his heart from which he recovered wonderfully. But his first charge was the congregation of Lairg and Bonar, Sutherland, where he served His Master in the gospel for over 25 years, before being called to Glasgow. We knew Mr Matheson before he began to study for the ministry a year or two after serving in the First World War. He was one of a number of young men whom the Lord thrust forward to the work of the ministry of the Gospel of Christ in our Church immediately after the above War. Of that number, the Revs. John Tallach, James Tallach, Finlay MacLeod and Donald Urquhart, have already been removed by death from their labours here. During his prolonged pastorate within the bounds of the Northern Presbytery, he acted for the most of that period as Clerk to the Presbytery, and a correct and efficient Clerk he always proved to be. During certain Church troubles we, as a member of the Northern Presbytery and also as Clerk of Synod, had much business in common with him, at times of a very trying nature. Mr Matheson always remained a faithful and devoted servant of Christ and of His Cause in the Free Presbyterian Church under all circumstances. Over a period of many years we knew him as a gracious brother minister and a generous, unswerving friend. We extend to Mrs Matheson, her son and two daughters and other members of the family circle, our own and readers' deep sympathy in their sorrow. This is just an editorial note. A tribute will no doubt be published later.

Synod Proceedings and Church Standing Collections

In the Synod Proceedings for this year—1962, the very last item is CHURCH STANDING COLLECTIONS at the foot of page 124. It is regretted that these Collections are inaccurately stated. They are correctly stated in Synod Proceedings of former years. These Collections should read:—

1. *Organisation Fund*:—To be taken in June. Notice to be sent by Rev. R. R. Sinclair.

2. *Foreign Missions Fund*:—To be taken in August (by book). Notice to be sent by Rev. J. Colquhoun.

3. *General Building Fund*:—To be taken in September. Notice to be sent by Rev. D. MacLean.

4. *Home Mission Fund*:—To be taken in October and May (by book). Notice to be sent by Rev. D. MacLean.

5. *College Fund*:—To be taken in December. Notice to be sent by Rev. D. M. MacLeod.

6. *Aged and Infirm Ministers', Widows' and Orphans' Fund*:—To be taken in February. Notice to be sent by Rev. D. MacLean.

Those who have copies of this year's Synod Proceedings, such as Congregational Treasurers, should correct the list in their copies, as above, and note to *add* the 'General Building Fund' which has been omitted.—Rev. R. R. Sinclair, Clerk of Synod.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—A.M.L., Cheesebay, £2; M. MacGregor, Hurstville, £2; A. Shaw, Queanbyean, £2.

Foreign Mission Fund.—H. Kitchen, Winnipeg, £164; Lover of the Cause (Psalm 87, v. 5, 6), £10; G. Ross, Lochcarron, £5; A. MacCuish, Scalpay, Harris (for Transport Fund), £5; Mr J. Hoek, Toronto, £1 10s 6d; Collection taken by Rev. C. Smits, Holland, 500 Guilders, £49 6s 3d; Mr J. MacKenzie, Islay, £2 2s 11d, last three per Mr J. Grant, for Mission hospital. Correction—In last issue, £80 from North Tolsta Congregation should have read £90.

Mission to the Jews Fund.—Anon, Gisborne, £5.

Legacy.—From the estate of the late Mrs Johan MacKenzie, 41 Home Street, Edinburgh, per Messrs Brodie, Cuthbertson & Watson, W.S., £568 4s 4d, for Foreign Mission Fund.

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

Publications Fund.—M.S.K.D., £2; Mr J. B. F., Hitchin, £2.

On Behalf of the Triallarian Bible Society.—Anon, Gisborne, per Jas. MacPherson, £10; Portree Congregation, further 10/-; Anon, Caithness postmark, £1; C.F., 10/-.

Synod Proceeding Fund.—C.F., 6/7.

Welfare of Youth Fund.—A Friend, 2/8; Miss MacK., Ullapool, £5; Miss A. McK., Inverasdale, 7/-; the following received by Rev. J. A. MacDonald: Friend, Garve, £2; Friend, Glasgow, £1; Friend, Knebworth, £1; Anon, Wick postmark, £6 10/-.

Free Distribution and Magazine Fund.—Mrs A. F. P., Washington, U.S.A., 7/-; Mr A. McK., Greenlane, Auckland, N.Z., £1; Mr N. MacL., Lochportain, 17/-; Miss I. MacA., Nairn Street, Glasgow, 16/7; Mr M. C., Miami, U.S.A., £4 9s 6d.

The following lists sent in for publication:—

Bayhead, North Uist.—The Treasurer, Mr A. Macdonald, acknowledges with sincere thanks: £5 from Mrs Robertson, Vancouver (8th donation); £3 from Tarbert, Harris Friend, and £1 10/- from Tarbert, Harris Friend, both per Rev. A. Morrison; all for Church and Manse Repairs Fund.

Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges, from Messrs D. J. and R. MacSween, in memory of their beloved father, Donald MacSween, late missionary of Portnalong and Flashadder, £4; Friend, Skye, per Rev. D. A. MacLean, £5.

Dingwall Congregation.—Mr D. S. Kelly, Treasurer, acknowledges with sincere thanks: £2 from M.M., Stornoway; Friend, Ullapool, per Mr D. Matheson, £2, both for New Church Building Fund.

Fort-William Church Building Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks: Friend, £2; Friend, Stockinish, £1; Anon, £1; "Postmaster," £5; Friend of the Cause, £5; Mr and Mrs MacCuish, £2; M. MacCuish, £2; C. MacCuish, £1; R. MacCuish, £1; Friend, Uig, £1; Friend, Tarbert, £1; Friend, Tarbert, £2; In memory of a loving father, £1; Friend, Drinishidder, £1; "Schoolmaster," £5; Friend, 5/-; Friend, Tolsta, £1; Liverpool visitor, £5, all per Rev. J. A. MacDonald; Friend, Raasay, per Ian Gillies, £1; J. Nicolson, Ardgour, £1; Miss J. MacKay, £5; J. MacD., £1; Friend, Resolis, £1; Friend, Fort-William, £5; D. MacLeod, Rannoch, £1; Friend, Staffin, £2.

Glendale Congregation.—Mr A. MacLean, Treasurer, acknowledges with sincere thanks: "Friends," £2, for Mbumba Hospital, and "Glendale visitors," £5 for Foreign Mission.

Greenock Manse Repairs Fund.—Mr A. Y. Cameron, 17 Clyde Road, Gourrock, acknowledges with sincere thanks: Calgary Congregation, Alberta, £43 7s 8d; Friend, Breasclete, £5; Mr and Mrs MacGregor, N.S.W., £4; Friend, Thurso, £5; Mr and Mrs D. A. MacDonald, Vancouver, £8 3s 5d; Mr Kirsop, Onich, £2, all per Rev. Jas. MacLeod; Tolsta Friend, per Mr J. Grant, £1; A. MacPherson, Greenock, £5; Mrs J. Campbell, Greenock, £2; North Tolsta Congregation, £50; Anon, Farnborough, £10; Mrs B. MacLachlan, Glasgow, £10.

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges £1 from Friend, Midclyth, for T.B.S., and £1 from Mrs W., Black Isle; Friend, Dunoon, £5 for Home of Rest Fund.

Kinlochbervie and Scourie Manse Fund.—Mr D. A. MacLeod, Treasurer, Tighnamara, Tarbert, Foindle, Lairg, acknowledges with sincere thanks: Anon, Lairg postmark, £5; Mr A. Docter, Delft, Holland, £5.

London Church Building Fund.—Mr J. Campbell, Treasurer, gratefully acknowledges: £100 from estate of the late Mrs Christina Souter, per Messrs Piper, Smith & Piper, and £2 from Mrs Anne Mitchell, Cobham, Surrey.

Portree Congregation.—The Treasurer acknowledges with grateful thanks, £1 from Miss Moffat, Glenelg, for Sustentation Fund.

Shieldaig Congregation.—Mr J. Gordon, Treasurer, acknowledges with sincere thanks, £200 from the estate of the late Mr Donald MacKenzie, 7 Diabaig, per Messrs T. S. H. Burns & Co., Solicitors, Dingwall, £100 for Church and Manse Maintenance Fund and £100 for Sustentation Fund.

Stratherrick Congregation.—The Treasurer acknowledges with sincere thanks, £10 "In memory of Rev. D. J. Matheson," for Sustentation Fund, and £2 from Mr and Mrs D. J. MacKintosh, Lethbridge, Alberta, for Communion expenses.

Vatten Congregational Funds.—Mr John MacKay, Treasurer, gratefully acknowledges, Friend, Beaully, £1, and Friends, Argyll, £5.

Wick Congregation.—Rev. R. R. Sinclair acknowledges with sincere thanks, £1 for Wick Manse Repairs from A Friend.