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THE NEED FOR DIVINE WISDOM AND GUIDANCE

In looking back upon some of the events and activities connected with our nation during the past year, it must be abundantly clear to those who seriously view public matters in the light of Biblical doctrine and teaching, that as a nation and a people we greatly lack the wisdom which is from above and sorely need divine instruction and guidance. In certain outstanding matters many men in positions of responsibility may conclude that they possess an adequate measure of wisdom and think that what they devise and do is for the best for themselves and others. But the wisdom of this world is foolishness with God; and when men disregard the Word of God and the guidance it can afford in all the affairs of men, then the question may be asked: "And what wisdom is in them?"

For example, in the religious world, the visit by Rev. Dr. Craig of the Church of Scotland to the Pope, the Man of Sin, with the official support of his Church, following upon a similar visit by Dr. Fisher, the former Archbishop of Canterbury, revealed an astounding lack of spiritual and even natural wisdom, when one considers the history of the Scottish Church back to the times and events of the Reformation under Knox and others, and the honourable record of English Reformers and their witnesses for the Truth of God's Word. On the other hand to embrace the head of the Romish system with its dark history fully authenticated surely was an act agreed upon by Scottish Presbyterians which manifested a reckless disregard for truth and righteousness. Herein dishonour was done to God and the Reformers and a dangerous step taken which might well contribute to the undermining of our religious and civil liberties. Nothing but an outpouring of the Spirit of grace and wisdom upon those set upon this Romish trend will bring them to repent and turn back in heart to the faith once delivered to the saints.

Then there has been the Government's involvement in negotiations to obtain the entry of Britain into the European Economic Community or Common Market. This very serious

and vital issue which could bring about most undesirable consequences to Britain in the opinion of many otherwise favourable more or less to the Government, is being pressed forward by our political leaders. Not only will it mean that Britain will join economically but politically with some of the strongest Roman Catholic countries of Europe. The Vatican has hailed the formation of the European Community as a great historical event, and not without hopes of benefiting by the same. Politicians today, even of the most honest type, deem it beneath their consideration to even hint at seeking God's guidance and wisdom in such momentous undertakings. We have arrived at a stage today in Britain when God and His Word are completely eliminated from the realm of National Government, as if the national good in such matters were matters to be completely divorced from the divine government and guidance. Our leaders are applying human wisdom and this alone to the problems of the Common Market. Unprecedented and far-reaching discussions affecting the whole nation—and a professedly Christian nation at that—surely call for some indication that God's guidance and help are desirable and required. But we hear nothing of this. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth" (Ps. ii: v. 10).

Again, during the past year very difficult and disturbing circumstances have arisen affecting the livelihood of thousands of men and their families throughout the country. We refer to the closing of coal pits on a large scale, and more recently the expected closing down of railway workshops and lines. Now these serious and drastic steps have been declared to be inevitable on account of varied basic reasons. Here we are not of course writing politically but from the point of view of changing circumstances and conditions in the divine providence. And thus, we say that masters and servants, rulers and ruled, require more than their own worldly wisdom to face and deal with such a situation which so adversely affects many. Men enter into controversy with one another over such issues and blame one another. Yet there are elements in this matter which have arisen gradually during the course of years and in the providence of God who cannot be ignored as He who ruleth in the kingdom of men. So there is urgent need that masters and servants concerned should consult the Word of God and turn to God, in the name of Jesus Christ, in prayer for help and guidance. The children of Israel in the wilderness murmured against God and Moses and limited the Holy One of Israel. The Lord says: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Ps. l: v. 15). And when this is lacking how clear it appears

that men need spiritual wisdom and understanding out of the fullness which dwells in the Son of God. No doubt there will be among the miners and railwaymen such as truly fear and trust the Lord, and are even now casting their present burden upon Him who is able to provide for them as in grace, so surely in temporal things. But it is the widespread need of the fear of God and the wisdom which is from above which we would emphasise here, when so many thousands are faced with changing circumstances affecting the very means of earning their bread. The Saviour says: "Seek ye first the Kingdom of God and His righteousness, and all other things shall be added unto you."

Further, our national links with such a country as Southern Rhodesia and also other African territories call for great wisdom and understanding on the part of Europeans and Africans and in a special sense those men presently in authority in these African countries. As our readers know, our Foreign Mission with churches, schools, a hospital and houses staffed by Europeans and Africans is situated in Southern Rhodesia. In the autumn the news of the political situation there was very disconcerting. The European Government had banned the main African Political Party. It was reported that schools and houses had been burned down and that clashes had occurred between Africans and the police. The demand of the African is at the present time as to parliamentary elections, "one man, one vote." Truly this situation requires more than human judgment and wisdom to handle it in a manner consistent with justice and equity and Christian principles and for the benefit of both races and all classes. And missionaries and teachers on mission stations, both European and African, who are concerned for the honour of the Lord Jesus Christ and desire the salvation of precious souls by means of the glorious gospel of Christ, in the midst of such tension and high feeling, have need of special supplies of grace, wisdom and watchfulness from the Lord. Surely they need this to carry on the work of that "Kingdom which is not of this world" amid the peculiar difficulties related to such a state of affairs on the great continent of Africa.

And finally, we would revert back to the deplorable fact that once again the law of the Sabbath was under attack by leaders of the Church of Scotland at their Assembly last May. The lack of spiritual wisdom displayed by those religious leaders in Scotland has undoubtedly been a further encouragement to their people and the ungodly generally to despise the Lord's Day and neglect the public worship of God. The Sabbath and the Sanctuary are so joined together that when the Sabbath is not honoured the Sanctuary is forsaken, and the evil consequence is

that the people become increasingly pagan in practice. The people of this nation in Church and State have great need that the Lord in His compassion would bring us back penitently, in a day of His power, to enjoy the blessings of the Sabbath and of the pure gospel of the Lord Jesus Christ.

“ If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given to him ” (James, Chapter i: v. 5).

ASPECTS OF AUSTRALIAN CHURCH HISTORY

By Rev. William MacLean, M.A., formerly of Ness

The aspects, which we shall endeavour to deal with, have a particular connection and bearing upon our witness as a Church in Australia. The separate existence of the Brushgrove-Grafton congregation in the state of New South Wales, was the result of the Expulsion Act of 1884, passed by the Presbyterian Church of Eastern Australia. The Brushgrove-Grafton congregation joined the Free Presbyterian Church of Scotland in the year 1911.

Acts of Expulsion appears to have been the technique adopted by majorities bent on union at the expense of truth and principle, in order to obtain unanimity. “ Impracticable elements,” to make use of a phrase of Dr. Rainy’s, were by these Acts ecclesiastically liquidated. The Expulsion Act of 1884 has been described as “ ecclesiastical lynch law.” The same could be equally said of the Expulsion Act of 1857, which was passed by the Synod of the Free Presbyterian Church of Victoria. The Expulsion Act of 1884 has reference in particular to the State of New South Wales which was embraced in the Presbyterian Church of Eastern Australia; the Expulsion Act of 1857 to the State of Victoria.

The Expulsion Act of 1857

In 1853 there were three Presbyterian Churches in the State of Victoria. (1) The Synod of Australia in connection with the Established Church of Scotland; (2) The United Presbyterian Church—a Voluntary Church; (3) The Free Presbyterian Church of Victoria, or the Free Church, as it was generally called, which came into being after the Disruption in 1843, and which adhered in principle and practice to the Free Church of Scotland.

A motion for union between these three Churches was first mooted by the United Presbyterian Church. Union Committees were appointed in each of the Churches, and in due course “Articles of Union” were drawn up. A discerning minority in the Free Presbyterian Church were dissatisfied with the “Articles

of Union''; and took all lawful means to oppose a Union which they held could not be consummated without the loss of vital principles. One of the prominent leaders of the minority was the Rev. Arthur Paul of St. Kilda, near Melbourne. In the year 1856 he issued a pamphlet entitled, "Coalition of Interests not the Unity of Faith," which set forth the views of those opposed to the Union—that it was a Union "of secular strength with the loss of vital principle: a compact of mere numbers in the absence of spiritual integrity. The Union was not one of principles but of interests. The erastian Synod of Victoria had not changed and had no intention of changing. What made matters worse was that the agreement to unite was made whilst official documents were in existence, positively claiming on the part of the United body to hold communion and correspondence with the Established Church of Scotland. The statements in the written communication of the Synod of Victoria could not be reconciled with an honest and intelligent adherence to the basis of Union" (*The Free Presbyterian Church of Australia*, p. 253).

It was one of the conditions of the Union that when accomplished it should be unanimous, and in order, therefore, to secure unanimity The Act of Expulsion was the method adopted. On April 7th, 1857, the Unionists produced their Expulsion Document. The minority knew what to expect and were prepared for it. When the Expulsion motion was passed, the Rev. William Miller of John Knox's Church, Melbourne, rose and on behalf of the opponents of Union laid on the table a Declaration and Protest. This Declaration and Protest set forth among other things that the Synod of Victoria had given expression to views totally inconsistent with the "Articles of Union," and did not hold these "Articles" in the only sense in which they could be held. They (the Protesters) claimed to be the true Free Presbyterian Church and accordingly adjourned the Synod to meet in John Knox's Church on Tuesday next, 14th April, at 11 o'clock. The Protest was signed by five ministers and three elders.

The Minority Synod claiming to be the true Free Presbyterian Church met as intimated in their Protest on the above-mentioned date. The Rev. William Miller was appointed Moderator and the Rev. Arthur Paul, Clerk. Among those who identified themselves with the Minority Synod was Rev. Alexander MacIntyre who had been labouring among the Gaelic-speaking settlers on the Clarence and Richmond rivers. It was the Rev. Alex. MacIntyre who was minister in the "Floating Church" in Strontian after the Disruption. It was under his powerful preaching that the late Rev. Donald MacDonald, Shieldaig, was brought to a saving knowledge of the Truth. Mr MacDonald

used to say that "Mr MacIntyre was the most awful preacher of the law he ever heard, and that the strongest men in the congregation would fall down helpless on the ground under the spell of his utterances as he proclaimed the terrors of the law as from Mount Sinai" (*Memoir of Rev. D. MacDonald*, p. 7). In 1859 Mr MacIntyre was settled in Geelong in Victoria. His congregation was mostly Gaelic-speaking immigrants from the Highlands and Islands of Scotland. It is interesting to note that the Session records of the Geelong congregation at this time were written wholly in Gaelic. "Mr MacIntyre was a polished shaft in the hand of the Holy Spirit," wrote one of him, "and many not only in Scotland but also in Australia will bless the adorable Head of the Church throughout eternity for making the feet of this witness beautiful upon the mountains of these widely separated lands." He died on the 9th April, 1878, aged 71 years, and is buried in Newtown Cemetery, Geelong.

A prophecy of his that the Church would be brought very low in Australia, but that she would rise again has been enshrined in verse by one of his admirers, from which the following lines are quoted in *The Free Presbyterian Church of Australia*, p. 307:

"Thus spake a prince of high renown, a watchman brave and true,

A prophet of the Most High One, on whom rare graces grew;
He walked with Christ, in trustful love, he leant upon His arm,
And journeyed through this wilderness secure from error's charm.

The Church you loved with all your soul, the Church of your renown,

The Church is torn with error's truth, her walls are broken down.

But to return to brighter themes, 'The Church again will rise,'
For she's the Lord's peculiar care, and precious in His eyes.

God's promise shall for ever stand, His Word is firm and sure,
The Church He planted in the land, forever shall endure,"

Another minister of eminence who faithfully upheld the Testimony raised by those who by their Declaration and Protest of April, 1857, separated from the Expulsion Act Free Presbyterian Church and continued the Free Presbyterian Church was the Rev. Peter MacPherson, M.A. Mr MacPherson got his theological training in the Free Church College, Edinburgh, and was commended for his attainments by Dr. Cunningham and Dr. Bannerman. The Minority Synod of the Free Presbyterian Church of Victoria licensed him to preach the Gospel on February 10th, 1858. For a number of years he was minister of

Meredith and Lethbridge in Victoria. In 1874 he was called and inducted to the Raymond Terrace congregation in New South Wales. In 1859 he started "The Standard," a monthly periodical. The aim of "The Standard" was to put the Free Presbyterian people, and the public in general, into touch with the facts and the documents connected with the Union. "Anyone who wishes to glean the particulars necessary to a right estimate of the Presbyterian Union in Victoria will be but meagrely furnished," wrote Rev. Arthur Paul, "unless he consults the pages of 'The Standard'." Mr MacPherson was a loyal constitutionalist. "By his powerful and trenchant articles he made many a unionist in both hemispheres wince" (*The Free Presbyterian Church of Australia*, p. 308). We shall hear later on about Rev. Peter MacPherson, as he was one of those cast out by the Expulsion Act of 1884 by the Presbyterian Church of Eastern Australia, and one of the founders of the "Reconstituted Synod," with which the Brushgrove-Grafton congregation identified itself.

The proposed union of the three Presbyterian Churches in Victoria was consummated on April 7th, 1859, two years after the Expulsion Act. Twenty ministers and three elders of the Synod of Victoria in connection with the Established Church of Scotland; twenty-seven ministers and five elders of the Majority Synod of the Free Presbyterian Church; four ministers of the United Presbyterian Church agreed to unite as the *Presbyterian Church of Victoria*. A minority section of the United Presbyterian Church did not enter the Union which they described as "irregular, unconstitutional and invalid."

In 1860 the Union Church—the Presbyterian Church of Victoria, rescinded the Expulsion Act of 1857. The rescinding of the Expulsion Act the Free Presbyterian Church held, did not alter the "Articles of Union," and they therefore deemed it their bounden duty to maintain their separation position in an unequivocal defence of the testimony of the Free Church of Scotland as set forth in the claim of Right.

The two Churches—the Presbyterian Church of Victoria and the Free Presbyterian Church of Victoria—both sought to be recognised by the Free Church of Scotland.

The Rev. William Miller of the Free Presbyterian Church prepared a statement setting forth the reasons of the Synod for not entering the union and seeking to be recognised as the true Free Church of Victoria. This statement was sent to the Free Church Assembly in 1858. The next year, 1859, Mr Miller was sent by the Free Presbyterian Church as a deputy to the Free Church. In the meantime the Union Church—the Presbyterian

Church of Victoria—had despatched Dr. MacIntosh MacKay and the Rev. John Tait as delegates to counteract the efforts of the Free Presbyterian Church and to plead their own case. Dr. MacKay at the time was minister in Sydney. He and Mr Tait were among the most ardent unionists in Australia. Dr. MacKay, at a meeting in St. Andrew's Church, Carlton, declared, "I solemnly tell you this profession of Free Church principles is practical nonsense" (*Free Presbyterian Church of Australia*, p. 268), and Mr Tait publicly declared his willingness to preach vacant the congregations of the expelled even though he should die in the attempt. Dr. MacKay had been Free Church minister in Dunoon before going to Australia. He resigned his charge in Sydney in 1861, and returned to Scotland and became minister of Tarbert in the Isle of Harris.

Mr Miller spent a year in Scotland prosecuting his mission. Dr. C. G. McCrie in *The Church of Scotland her Divisions and Unions* says, "The Assembly of 1860 declined to recognise him as a representative of the Free Presbyterian Church of Victoria in ecclesiastical connection with the Free Church of Scotland. Between that time, however, and the Assembly of 1861 he succeeded in enlisting sympathy to this extent that the Free Synod of Glasgow and Ayr almost unanimously overtured the Assembly of the year to recognise the little band he represented and so end the agitation. When the question came before the Supreme Court on the 30th May it was discussed in a memorable debate" (p. 227).

Before dealing with this "memorable debate," it is interesting to note that in *The Alarm* for May, 1856, the Rev. Jonathan Ranken Anderson in an article—"The Union of Presbyterians in Australia"—quotes from the *Scottish Guardian* of 19th February, 1856, a report of the union negotiations in Victoria. In this report Dr. MacKay is quoted as saying: "He earnestly desired the proposed union as, united, they could better spread themselves over the length and breadth of the land, and build up Zion. They had proposed large concessions, which he had felt bound to abide by." "The United Presbyterian body in Australia we suppose," writes Mr Anderson, "is very much the same character with the United Presbyterians at home, in which case a union with it is as strongly to be deprecated and dreaded as union with a mass of active corruption. Notwithstanding, Dr. MacKay . . . coolly talks of abiding by concessions—large concessions—proposed with a view to such a union!" These concessions are mentioned in the report. "Here," commends Mr Anderson, "is a goodly sop thrown by Free Church ministers in one of our colonies to the Cerberus of Voluntaryism, and the

kindred error of Erastianism will get whatever its capacious maw can receive; and thus, at the expense of the Truth of God, a union will be consummated of those who, while they had any pretensions to life, were far apart, but now that death has done its work, are brought to rot in the same grave. How true the predication! A more moribund carcase than the Presbyterian Church of Australia one cannot imagine outside the pale of the harlot of Rome."

But to return to the memorable debate in the Free Church Assembly. Dr. McCrie in a footnote quotes the following from the *Free Church Blue Book* for 1861: Thursday, May 30th:— (1) The Assembly met at half-past ten o'clock—Dr. Candlish in the chair. (2) The Assembly adjourned at a quarter to five o'clock. (3) The Assembly met in the evening at seven o'clock. The Assembly adjourned at a quarter to one a.m.

The Presbyterian Church of Victoria represented by Dr. MacIntosh MacKay and Rev. John Tait entrusted their case to Rev. Robert Rainy (afterwards Dr. Rainy, the great unionist champion of the Free Church). Dr. Rainy, in his motion, called upon the Assembly to continue to recognise the United Church in Victoria as alone representing the Church with which hitherto the Free Church held ecclesiastical fellowship, and argued that because the majority had rescinded the unconstitutional document of the Expulsion, the minority were in duty bound to come into the union. Dr. Rainy's motion was seconded by Mr Francis Brown Douglas, then Lord Provost of Edinburgh.

The Rev. James Gibson, D.D., Professor of Systematic Theology, in the Free Church College, Glasgow, espoused the case of the Free Presbyterian Church of Victoria. He moved the following amendment, which was seconded by Mr McCorkle of St. Ninion's:—"That the Assembly, having regard to the conscientious convictions of the brethren who feel themselves precluded from entering into the union recently consummated in Australia, recognise them as a Church in ecclesiastical fellowship with the Free Church of Scotland." In speaking to the amendment Dr. Gibson said that thirty-six overtures had been sent up to the Assembly, two-thirds of them had requested recognition of the minority. He deprecated the terms "schismatics" and "dissentient brethren" being applied to them. "We say," he declared, "that Erastianism and Voluntaryism are equally bad, this basis provides for both of these. If you refuse by your vote to pass this motion recognising these gentlemen, you vindicate the expulsion."

(To be continued)

A SERMON

By Rev. John Colquhoun, Glendale, Skye

(Continued from Page 209)

II. I now come to the second thing purposed, that is, What the Lord does for those spoken of. He will bring the blind by a way that they knew not. This brings us face to face with God's gracious dealings with His own, in taking charge of them in circumstances in which it is impossible for them to help themselves.

He sometimes leads them by their own wanderings. They, at times, try to cut and carve things for themselves, and that because, to their carnal wisdom, these things appear best in order to avoid trouble. They often are allowed to pursue these ways for some time, and then they find their way hedged up with thorns, which will occasion many bitter conflicts before they get back to the right way, but we must not forget that God's purposes are behind it all, however much they are unconcerned about His glory, yet He shall be glorified in their straying from the right way. We have a clear example of this in the case of Jonah. He had a direct message from the Lord to go to Nineveh, but instead of doing so he tried to go to Tarshish. He had, however, to go to Nineveh after great trouble to himself, for God's purposes had to be fulfilled. Circumstances in Providence often cause those who are blind to the purposes of God to wander. This was the case with Elimelech and Naomi when the famine sent them to sojourn in the land of Moab. They, probably, looked upon it as a visitation in which they were involved in common with the rest of the country. To us who know the whole story it is easy to see the unfolding of God's purposes in bringing one of the Gentiles into the Church of God, and raising her up to the high dignity of being in the direct line by which the Saviour was to come into the world. As far as Elimelech and his wife were concerned they were indeed blind to the purposes of God, but they were led by a way that they knew not. Thus the Lord deals with all His people, so that at the end of the day they have to say, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?"

The way in which He leads them is "a way that they knew not." It is the way of holiness. The Lord says, "Be ye holy, for I am holy," but none knew that way as they were by nature. Holiness is a principle that is foreign to our fallen nature, for we are ruled by another principle, even that of the carnal mind which is enmity against God, and "they that are after the flesh do mind the things of the flesh." While those spoken of were

under the power of this fearful principle the way of holiness was "a way that they knew not." They knew not the conflicts and dangers of this way. When the Lord began to deal with them and to bring them into this way they were taught that it is through much affliction that one must go to Heaven. In the way of holiness there is the conflict between the flesh and the Spirit, and an awareness that the flesh is ready to welcome the temptations of Satan and the allurements of the world while the principle which minds the things of the Spirit abhors these temptations and allurements, and seeks to give a bill of divorcement to all that they set before the soul. This conflict causes those who are led in the way of holiness to have many an errand to a throne of grace. The burden of their prayer is, "Hold up my goings in thy paths, that my footsteps slip not." To be inwardly kept, they pray, "Create in me a clean heart, O God; and renew a right spirit within me."

No unclean person shall walk in this way. This does not mean that they find themselves clean. Often they have the confession, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Those who walk in this way are a people whose sins are forgiven, and that took place in the day of justification. Of those who are justified it is true that God sees no iniquity in them, and they walk in the way to Heaven. They are the only people who walk in this way. The unclean are those who despise Christ and His righteousness, who, when He called, have turned a deaf ear, and who are not washed in His blood. Christ puts a difference between those who walk in this way and those who do not. No mere profession will deceive Him. He could say to His disciples, "Ye are clean, but not all." On this statement the Holy Ghost makes the explanatory remark, "For he knew who should betray him; therefore he said, Ye are not all clean" (John xiii: 11).

We are told that the redeemed shall walk therein. As the name given them signifies, they have been taken out of prison, the ransom was paid for them, and they walk at liberty. They are a people upon whom a great and precious privilege has been conferred, and in whom Christ has a special interest. He redeemed them with His own blood, he brought them nigh unto Himself, and they see His face. They have this because He has brought them into that way of holiness without which none shall see God. They shall never come into bondage, for Christ having purchased them "by his own blood, he entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix: 12). This brings before us the wonderful dealings of

the Lord with such. Their sins were great and many, and committed in the presence of an infinitely holy God. Their sins were like the sin of Judah "written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars" (Jer. xvii: 1); but we read also of the sins of Judah that "they shall not be found, for I pardon them whom I reserve" (Jer. 1: 20). Thus it is with those who walk in this way of holiness; the blood shed on Calvary blotted out the handwriting of ordinances that was against them.

It is the way of God's commandments. They do not expect, and the Word of God forbids them to expect, life by their obedience to God's commandments. They are no longer under God's law as a covenant, for Christ "who his own self bare our sins in his own body on the tree," became "the end of the law for righteousness to every one that believeth," therefore it is true what the Apostle says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. vii: 4). Through Him they have righteousness and peace, for being justified by faith they have peace with God through the Lord Jesus Christ. Those who are brought to that position act in a most unbecoming manner towards Christ when they do anything that would mar their communion with Him and cause Him to hide His face from them, yet a want of respect to His law as a rule of life often does this, and it has caused Him to say to Israel of old, "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." It was an experience of the contrary that enabled the Psalmist to say, "Great peace have they which love thy law: and nothing shall offend them" (Ps. cxix: 165).

This is the way by which they learn. By adhering to His law as a rule of life they have His fellowship, and the peace which accompanies it, but when they neglect to walk by that rule they experience His chastisements. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." In the measure in which they prove rebellious in that measure He will deal severely with them, but the end of all His dealings with them is to teach them and to sanctify them, and make them meet for the place which Christ is preparing for each of them in the house of many mansions.

The way in which He leads them is the way of the wilderness. The children of Israel were led through the wilderness for forty

years after being taken out of Egypt, before they entered the promised land, and the Lord's people are brought through the wilderness of this world on their way to Heaven. They know not what is before them in that way, but one thing they can look for, and that is, as creatures who are passing through the country of an enemy, they will meet with much opposition, and, because of their apparent weakness, for their strength in Christ Jesus is not manifest to the world, they can expect much scoffing and persecution. Even, in connection with the means of grace, they may expect much that will cause sorrow, for the world has its own way of intruding itself upon the Cause of Christ, and the experience of those who are led by the Lord is that of Isaac when he sojourned in Gerar. He found that the Philistines had filled with earth the wells which his father Abraham had digged. However, there is another side to their experience. Those in the eighty-fourth Psalm who are passing through the Valley of Baca, dig wells there, and "the rain also filleth the pools." Thus when the Lord looks upon them in their low estate and in their weariness and fainting, He gives them a drink of the water of life, clear as crystal, which proceedeth out of the throne of God and of the Lamb, and this causes them to rejoice, and "go from strength to strength."

The people who are thus favoured by the Lord come from all parts of the earth. Under the Old Testament dispensation the Church of God was wholly, with the exception of a few proselytes, confined to the Jewish nation, but with the coming of Christ the words of the Holy Ghost through Isaiah were fulfilled, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." They shall come from all parts of the earth whatever their nation may be or the colour of their skin; from the South Sea Islands, and from the Eskimos of Greenland, from the Indian tribes of America and from Central Africa. The Lord will gather them "out of the lands, from the east and from the west, from the north and from the south." As Dagon fell before the Ark of the Lord so Romanism, Mohammedanism, Buddhism, Confusianism, and all other systems of error and corruption shall fall before the Gospel, and the centre for all nations shall be the Cross of Calvary. Many in days gone, who felt their own blindness, were led by the Lord in this way and brought to Heaven, and there are some among us yet of whom that is true, and as long as this world lasts, the Lord will be bringing His own by a way that they know not.

Though there are so many brought by Him in this way from different nations, kindreds, and tongues, yet in certain matters they are identical. It is true concerning them all that they are seeking the way to Zion with their faces thitherward, and their seeking is accompanied by the voice of godly sorrow. "The children of Israel shall come, and the children of Judah together, going and weeping; they shall go, and seek the Lord their God." With those who are thus led by the Lord racial distinctions are lost sight of and "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Their mourning is something of a very deep nature. It comes from a Spirit-wrought sense of the evil of sin as regards its nature, together with the sinfulness of having offended the God of grace, the gracious Benefactor of men and women, and that, in the face of the special manifestation which He gave of His mercy in making a rich, great, and glorious provision to meet with the lost and ruined condition of sinners. Such a view opens the flood-gates of godly sorrow, and it will be true of them what is written of the remnant that were to escape when the desolation threatened on Israel was to take place; "But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one of them for his iniquity" (Ezek. vii: 16).

As it is a characteristic, common to them all, that they mourn over their sins, so it is true concerning them all that they present their supplications before the Lord. The Holy Spirit tells us that when better days will come upon the Jews that He will "pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Under the power of this Spirit they pour out their supplications to the Lord in connection with all their needs and, truly, their needs are great. They look to the Lord for the supply of their temporal needs and for His blessing on their temporal mercies, but the longer they live in this world there is an increasing consciousness of their need of being sanctified. They are tied to a body of sin, and the Lord alone can give them the victory; their hearts are desperately wicked and deceitful above all things, and this causes them to supplicate for a "clean heart" and a "right spirit." In view of their needs, their life, from the day of effectual calling to the day when they leave this world, is, and ought to be, a life of continuous supplication to the Lord. Their supplications are never in vain for the Lord has promised to answer their petitions, and to deal graciously with them. As He knows their needs, His answers to their petitions are on their way before these petitions are formed; "And it shall come to pass that before they call, I

will answer: and while they are yet speaking, I will hear." For their encouragement in their supplications He has said, "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain."

He makes "darkness light before them." They are a people who are often in darkness as to their state before God, and their experiences during these periods of darkness give birth to hard questions which they cannot answer, and the attempt to do so only plunges them into still greater darkness. They are to learn by a bitter experience that they cannot dispel their own darkness, but that they are to look to the Lord Himself in this matter. This He counsels them when He says, "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." This points to the path of duty, and when they are, like Abraham's servant, "in the way," the Lord will hear them, and He makes their darkness light by answering their hard questions.

He makes their darkness light by showing them His glory in Christ Jesus. The disciples, while they followed Christ on earth, were very dark in their views of the Messiah, but we read of times when "they saw his glory." One such time was on the Mount of Transfiguration when, what they saw, was accompanied by the declaration from the Father, "This is my beloved Son, in whom I am well pleased; hear ye him." Their darkness was made light in connection with what they saw in His Person. He was "God and man in two distinct natures, and one Person for ever," and therefore they saw in Him, as probably they never saw before, the one who came to save sinners "in the name of the Lord." His offices, His teaching, His miracles, His death, resurrection and ascension, cause light to arise, when these are the subjects of the meditations of the true child of God, and when the Holy Spirit is present to accompany them with His illuminating power then "unto the upright there ariseth light in the darkness."

He makes "crooked things straight." The Lord, in his dealings with His own, causes many things to appear crooked, and very often they are crooked as far as their experience of them is concerned. The children of Israel during their forty years in the wilderness were led many a step which to us appear very crooked, and no doubt they themselves looked upon them in that light, but were we privileged to see the plan God had in Heaven, we would see that they never took a step but what was in accordance with that plan. This no doubt was before the mind of the Psalmist when he wrote, "And he led them

forth by the right way, that they might go to a city of habitation." In like manner the Lord's people often feel that everything is against them, and often come to the conclusion that they shall never reach Heaven. They may have a crook in their lot in this world, and often find a crook in their experience which prevents them attaining what they, at one time, thought they would attain, and when they try to mend these things, they find that they become worse, so that they have to say with another, "Consider the work of God: for who can make that straight which he hath made crooked." Only the Lord Himself can do it, and He has done it times without number in the case of His own, so that none of them come short of Heaven at last, or will come short of it. The end of their wanderings shall be that "with gladness and rejoicing shall they be brought; they shall enter into the king's palace."

After a consideration of all that is brought before us in our text of the Lord's gracious dealings with His own, one would be ready to say that it is not necessary to add any more, but the Lord "knoweth our frame." He knows that His own are subject to many weaknesses, and that their ever-changing condition requires a continual assurance of His interest in them. Therefore, after enumerating many things He was to do for them, He adds, "These things will I do unto them, and not forsake them." How often do they come to the conclusion that He has forsaken them. "But Zion said, The Lord hath forsaken me, and my Lord hath forsaken me." This is typical of the complaining of the Lord's people, and proceeds from sore experiences, yet, whatever the experience will be, the Lord will not forsake them. Are they passing through tribulations? He says, "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Are they deserted by those who, on account of earthly ties, ought to be their support? David could say, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me," but he could also say, "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever." Are they pressed down with inward and outward trouble so that they "despaired even of life?" They are preserved in order to sing the praises of the Lord "who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." Are they bidding farewell to this world and on the eve of being ushered into the world of spirits? Hear again the Psalmist on this point. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me." These are among assurances that the Lord gives to His own that He

will "not forsake them." May we, by a Spirit-wrought faith, lay hold of His promises, and then we will know that He will not forsake us.

May He bless anything said consistent with His Word.

POINTS FROM THEOLOGY

No. 6—Jesus on the Authority of Scripture

There is widespread disbelief in the inspiration of the Bible in the present age. This rejection of one of the clearest doctrines of Scripture extends not only to the world which lies in wickedness, but is boldly advanced by many who claim at the same time the right to be recognised as Christians, and others who have the impertinence to profess to be ministers of the Lord and Saviour Jesus Christ. It is abundantly plain, however, that these professed followers of the Lord do not follow Him when He speaks about the divine oracles, and if they fail to follow Him here they cannot follow Him at all.

In the following piece from his article on *The Biblical Idea of Inspiration*, Professor Warfield demonstrates how the Lord viewed the Scripture:—

"How far the supreme trustworthiness of Scripture, thus asserted, extends may be conveyed to us by a passage in one of Our Lord's discourses recorded by John (John x: 34-35). The Jews, offended by Jesus 'making himself God,' were in the act to stone Him, when He defended Himself thus: 'Is it not written in your law, I said, Ye are Gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified (margin 'consecrated') and sent into the world, Thou blasphemest; because I said, I am the Son of God?' It may be thought that this defence is inadequate. It certainly is incomplete: Jesus made Himself God (John x: 33) in a far higher sense than that in which 'Ye are gods' was said of those 'unto whom the word of God came': He had just declared in unmistakable terms, 'I and the Father are one.' But it was quite sufficient for the immediate end in view—to repel the technical charge of blasphemy based on His making Himself God: it is not blasphemy to call one God in any sense in which he may fitly receive that designation; and certainly if it is not blasphemy to call such men as those spoken of in the passage of Scripture adduced gods, because of their official functions, it cannot be blasphemy to call Him God whom the Father consecrated and sent into the world. The point for us to note, however, is merely that Jesus' defence takes the form of an appeal to Scripture; and it is important to observe how He makes

this appeal. In the first place, He adduces the Scriptures as law; 'Is it not written in your law' He demands. The passage of Scripture which He adduces is not written in that portion of Scripture which was more specifically called 'the Law,' that is to say, the Pentateuch; nor in any portion of Scripture of formally legal contents. It is written in the Book of Psalms; and in a particular psalm which is as far as possible from presenting the external characteristics of legal enactment (Psalm lxxxii: 6). When Jesus adduces this passage, then, as written in the 'law' of the Jews, He does it, not because it stands in this psalm, but because it is a part of Scripture at large. In other words, He here ascribes legal authority to the entirety of Scripture, in accordance with a conception common enough among the Jews (cf. John xii: 34), and finding expression in the New Testament occasionally, both on the lips of Jesus Himself, and in the writings of the apostles. Thus, on a later occasion (John xv: 25) Jesus declares that it is written in the 'law' of the Jews, 'They hated me without a cause,' a clause found in Psalm xxxv: 19. And Paul assigns passages both from the Psalms and from Isaiah to 'the Law' (I Cor. xiv: 21; Rom. iii: 19), and can write such a sentence as this (Gal. iv: 21 f.): 'Tell me, ye that desire to be under the law, do ye not hear the law? For it is written . . . ' quoting from the narrative of Genesis. We have seen that the entirety of Scripture was conceived as 'prophecy'; we now see that the entirety of Scripture was also conceived as 'law'; these three terms, the law, prophecy, Scripture, were indeed, materially, strict synonyms, as our present passage itself advises us, by varying the formula of adduction in contiguous verses from 'law' to 'scripture.' And what is thus implied in the manner in which Scripture is adduced is immediately afterward spoken out in the most explicit language, because it forms an essential element in Our Lord's defence. It might have been enough to say simply, 'Is it not written in your law?' But our Lord, determined to drive His appeal to Scripture home, sharpens the point to the utmost by adding with the highest emphasis: 'and the Scripture cannot be broken.' This is the reason why it is worth while to appeal to what is 'written in the law,' because 'the Scripture cannot be broken.' The word 'broken' here is the common one for breaking the law, or the Sabbath, or the like (John v: 18; vii: 23; Matthew v: 19), and the meaning of the declaration is that it is impossible for the Scripture to be annulled, its authority to be withstood, or denied. The movement of thought is to the effect that, because it is impossible for the Scripture—the term is perfectly general and witnesses to the unitary character of Scripture (it is all, for the purpose in hand, of a piece)—to be

withstood, therefore this particular Scripture which is cited must be taken as of irrefragable authority. What we have here is, therefore, the strongest possible assertion of the indefectible authority of Scripture; precisely what is true of Scripture is that it 'cannot be broken.' Now, what is the particular thing in Scripture, for the confirmation of which the indefectible authority of Scripture is thus invoked? It is one of its most casual clauses—more than that, the very form of its expression in one of its most casual clauses. This means, of course, that in the Saviour's view the indefectible authority of Scripture attaches to the very form of expression of its most casual clauses. It belongs to Scripture through and through, down to its most minute particulars, that it is of indefectible authority.

"It is sometimes suggested, it is true, that our Lord's argument here is an *argumentum ad hominem*, and that his words, therefore, express not His own view of the authority of Scripture, but that of His Jewish opponents. It will scarcely be denied that there is a vein of satire running through our Lord's defence: that the Jews so readily allowed that corrupt judges might properly be called 'gods,' but could not endure that He whom the Father had consecrated and sent into the world should call Himself Son of God, was a somewhat pungent fact to throw up into such a high light. But the argument from Scripture is not *ad hominem* but *e concessu*; Scripture was common ground with Jesus and His opponents. If proof were needed for so obvious a fact, it would be supplied by the circumstance that this is not an isolated but a representative passage. The conception of Scripture thrown up into such clear view here supplies the ground of all Jesus' appeals to Scripture, and of all the appeals of the New Testament writers as well. Everywhere, to Him and to them alike, an appeal to Scripture is an appeal to an indefectible authority whose determination is final; both He and they make their appeal indifferently to every part of Scripture, to every element in Scripture, to its most incidental clauses as well as to its most fundamental principles, and to the very form of its expression. This attitude toward Scripture as an authoritative document is, indeed, already intimated by their constant designation of it by the name of Scripture, the Scriptures, that is 'the Document,' by way of eminence; and by their customary citation of it with the simple formula, 'It is written.' What is written in this document admits so little of questioning that its authoritativeness required no asserting, but might safely be taken for granted. Both modes of expression belong to the constantly illustrated habitudes of our Lord's speech. The first words He is recorded as uttering after His manifestation to Israel were an appeal to the unquestion-

able authority of Scripture; to Satan's temptations He opposed no other weapon than the final 'It is written'! (Matthew iv: 4, 7, 10; Luke iv: 4, 8). And among the last words which He spoke to His disciples before He was received up was a rebuke to them for not understanding that all things 'which are written in the law of Moses, and the prophets, and psalms' concerning Him—that is (v. 45) in the entire 'Scriptures'—'must needs be' (very emphatic) 'fulfilled' (Luke xxiv: 44). 'Thus it is written,' says He (v. 46), as rendering all doubt absurd. For, as He had explained earlier upon the same day (Luke xxiv: 25 ff), it argues only that one is 'foolish and slow at heart' if he does not 'believe in' (if his faith does not rest securely on, as a firm foundation) 'all' (without limit of subject-matter here) 'that the prophets' (explained in v. 27 as equivalent to 'all the scripture') 'have spoken.'

"The necessity of the fulfilment of all that is written in Scripture, which is so strongly asserted in these last instructions to His disciples, is frequently adverted to by our Lord. He repeatedly explains of occurrences occasionally happening that they have come to pass 'that the Scripture might be fulfilled' (Mark xiv: 49; John xiii: 18; xvii: 12; cf. xii: 14; Mark ix: 12, 13). On the basis of Scriptural declarations, therefore, He announces with confidence that given events will certainly occur: 'All ye shall be offended (literally 'scandalised') in me this night: for it is written . . .' (Matthew xxvi: 31; Mark xiv: 27; cf. Luke xx: 17). Although holding at His command ample means of escape, He bows before on-coming calamities, for, He asks, how otherwise 'should the Scriptures be fulfilled, that thus it must be?' (Matthew xxvi: 54). It is not merely the two disciples with whom He talked on the way to Emmaus (Luke xxiv: 25) whom He rebukes for not trusting themselves more perfectly to the teaching of Scripture. 'Ye search the Scriptures,' he says to the Jews, in the classical passage (John v: 39), 'because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye might have life!' These words surely were spoken more in sorrow than in scorn: there is no blame implied either for searching the Scriptures or for thinking that eternal life is to be found in Scripture; approval rather. What the Jews are blamed for is that they read with a veil lying upon their hearts which He would fain take away (II Cor. iii: 15 f). 'Ye search the Scriptures'—that is right; and 'even you' (emphatic) 'think to have eternal life in them'—that is right, too. But 'it is these very Scriptures' (very emphatic) 'which are bearing witness' (continuous process) 'of me; and' (here is the marvel!) 'ye will not come to me and

have life! '—that you may, that is, reach the very end you have so properly in view in searching the Scriptures. Their failure is due, not to the Scriptures but to themselves, who read the Scriptures to such little purpose."

LEABHAR CHEISD MU SHUIPEIR AN TIGHEARN

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

(Air a leantuinn bho t.d. 212)

Earrann VIII

Mu Cleachdadh a Chreidmhich fhad 's a tha e aig Bòrd an Tighearn

C. Ciod na nithean a tha air iarraidh air luchd-comanachaidh 'n uair a tha iad 'n an suidhe aig Bòrd an Tighearn? F. Gu'n tugadh iad gu dìchiollach fa'n ear do na h-eileimeidean agus do'n a gnìomharan a tha air an cleachdadh aig a bhòrd; gu'm breith-nicheadh iad gu spioradail corp an Tighearn, gu'n smuainticheadh iad le teas ghràdh air bàs agus air fulungaisibh Chrìosd, agus le sin gu'm biodh an gràsan uile air an ath-bheothachadh, agus gu'n tugadh iad breith cheart orra fein, gu'm biodh bròn orra air son peacaidh, ocras agus tart an deigh Chrìosd, a beathachadh Air le creidimh, a' gabhail as a lànachd, ag earbsa as a thoill-teanas, ri gàirdeachas 'n a ghràdh, a toirt buidheachais air son a ghràis, agus ag ùrachadh an cùmhnaint ri Dia, agus an gràidh do gach uile naomh.

C. Ciod a tha thu tuigsinn le bhì'g ùrachadh cùmhnaint ri Dia aig Bòrd an Tighearn? F. Gu'm biodh-maid ag ùrachadh ar muinghinn ann an Iosa Chrìosd, a tha air a thoirt mar chùmhnant do'n t-sluagh; Gu'n aontaicheadh-maid as ùr ris a chùmhnant mar a tha e air a dheanamh ri Chrìosd, agus mar sin gu'n tugadh-maid sinn fein a suas do Chrìosd, agus do Dhia ann an Chrìosd, gu bhì Leis-san gu h-iomlan, a mhàin, agus gu sìorruidh.

C. Ciod a tha thu tuigsinn le bhì'g ùrachadh ar gràidh do'n a naoimh uile aig Bòrd an Tighearn? F. A bhì sìor-ghuidhe air an Tighearn gu'm biodh-maid fein agus na naoimh uile a faigheal a mach a lànachd Chrìosd frithealadh saoi-bhir do gràs naomhachaidh agus comhfhurtachaidh.

C. Ciod a tha thu tuigsinn le bhì beathachadh air Chrìosd aig a Bhòrd? F. A bhì, tre mhuinghinn Ann air son a shlàinte uile, agus tre earbsa ri fhìreantachd mar an nì a tha toirt còir dhuinn air an t-slàinte so, a tarraig a mach a lànachd Chrìosd gràs a chum ùrachaidh, a chum beathachaidh, agus a chum neartachaidh.

C. Ciod iad na nithean mu'n tigeadh dhuinn a bhì guidhe ri Dia aig Bòrd an Tighearn? F. Thigeadh dhuinn a bhì guidhe Ris air son fàs ann an creidimh, ann an dòchas, agus ann an

gràdh; gu'm biodh gràs air a thoirt dhuinn gu bhi co-lìonadh ar bòidean, agus ar dleasdanas do Dhia gu spioradail; Gu'm biodh neart againn gu bhi cur an aghaidh peacaidh anns a chridhe, agus an aghaidh buairidhean Shatain agus an t-saoghail; gu'm biodh-maid a fàs agus a buanachadh ann an gràs; gu'm biodh-maid umhail agus foghaideanach fodh ar deuchainnean uile; agus gu'm biodh rioghachd spioradail Chrìosd air a cur ann am farsuingeachd air feadh an domhain uile.

Earrann IX

Mu dhleasdanas a chreidmhidh an deigh dha bhi aig Bòrd an Tighearn

C. Ciod an rian na'n suidheachadh inntinn 's an tigeadh dhuinn eirigh agus imeachd bho Bhòrd an Tighearn? *F.* Ann an rian molaidh, aoraidh, agus buidheachais do Dhia air son mìorbhuilean a ghràidh agus a ghrais ann an obair na saorsa; ann an rian fein-amharus, agus fein-fhaire air son 'n an ribidhean lionmhor dha bheil sinn buailteach; agus ann an rian muinghinn agus earbsa 'n ar Slànuighear dileas, gu'n dean E ar cumail suas, ar naomhachadh, agus fa-dheoidh ar crùnadh le gràs agus glòir.

C. Ciod e'n cleachdadh 's an bu chòir dhuinn a bhi cho luath 's a tha sinn a fagail Bòrd an Tighearn? *F.* A bhi'g ùrachadh ann am fianuis Dé a mhuighinn sin a th'againn anns an Tighearn Iosa gu'n dean E ar saoradh; thigeadh dhuinn mar an ceudna an tuilleadh fuath a bhi againn do gach aingidheachd, a bhi moladh le mòr thaingealachd an gràs sònraichte a thaisbean Dia dhuinn; a bhi ri gàirdeachas anns an Tighearn Iosa Crìosd, agus anns gach nì a rinn, agus a tha E fathasd a deanamh do ar 'n anamaibh; a bhi beachdachadh le cràdh agus fein ghràin air na peacaibh sin a tha leantuinn ris an dleasdanas so agus ris gach dleasdanas eile a tha sinn a cuartachadh; agus fa-dheoidh bu chòir dhuinn misneachd ùr a ghabhail bho'n a geallaidhean a th'air an seulachadh dhuinn, gu dol a mach a chathachadh deadh chath a chreidimh.

C. Nach eil fein-cheasnachadh feumail an deigh dhuinn a bhi aig Bòrd an Tighearn, cho maith agus roimhe sin? *F.* Thà: bu chòir dhuinn rannsachadh dùrachdach a dheanamh a thaobh an rathaid 's an do ghiulainn sinn sinn fein aig Bòrd an Tighearn, agus ciod a' maith a thuair sinn uaithe.

C. Cia mar a dh'fheudas fios a bhi againn gu'n robh ar giulainn aig Bòrd an Tighearn iomchuidh? *F.* Ma chuir sinn ar 'n aonta ann an sin ri cùmhnant nan gràs anns gach earrann dheth; ma thuair sinn beachdan iosal oirnn fein mar pheacaich, agus air ar gliocas, fìreantachd, agus neart fein; ma bha ar cridheachan gu slàinteil air an gluasad le cuimhne air fulungasaibh, agus gu h-àraidh air fulungasaibh spioradail ar Slànuighear caomhail;

agus ma bha sinn air ar lionadh le fein ghràin spioradail air son ar peacaidhibh uile, agus sin do-bhrìgh gu'n do lot iad Criosd.

C. Cia mar a dh'fheudas fios a bhi againn gu'n d'thuair sinn maith spioradail do ar 'n anamaibh aig Bòrd an Tighearn?

F. Ma's urrainn sinn a ràdh gu'm bheil tuilleadh meas againn a nis air Criosd agus air Dia ann an Criosd: gu'm bheil tuilleadh gràin againn a nis do olcas a pheacaidh, agus do aingidheachd ar nàduir agus ar beatha fein na bh'againn roimhe sin, gu'm bheil tuilleadh tlachd againn ann an spioradalachd agus ann an iomlanachd lagh naomha Dhé; gu'm bheil tuilleadh mothachaidh againn air inaise na naomhachd, agus tuilleadh tlachd againn ann an cleachdaidhean naomh; gu'm bheil tuilleadh speis againn do'n t-Soisgeul, agus do òrduighean an t-soisgeil; agus gu'm bheil tuilleadh creidimh agus mothachaidh againn air gràdh Dhé dhuinn fein; ma tha na nithean so againn feudaidh sinn a cho-dhùnadh gu'n d'thuair sinn maith do ar 'n anamaibh aig Bòrd an Tighearn.

C. Ma thuair sinn a mach gu'n robh ar suidhe aig Bòrd an Tighearn air a naomhachadh dhuinn, cia mar a thigeadh dhuinn sinn fein a ghiulainn? *F.* Thigeadh dhuinn Dia a mholadh air a shon, guidhe gu'n tugadh E tuilleadh dhuinn, faire a dheanamh a chùim 's nach pill sinn air ar 'n ais bho ar bòidean a cho-lionadh, misneachd a ghabhail gu suidhe ni's trice aig Bòrd an Tighearn, agus Criosd agus a Shoisgeul a mholadh do'n t-saoghal le giulainn naomh agus diadhaidh.

C. Ach ma thuair sinn a mach nach robh ar suidhe aig Bòrd an Tighearn air a bheannachadh dhuinn, ciod a thigeadh dhuinn a dheanamh? *F.* Thigeadh dhuinn a bhi air ar 'n ioraslachadh, a feitheamh air an òrdugh naomh so a ris le tuilleadh cùram agus dìchioll; agus bu choir dhuinn gu h-àraidh faire a dheanamh air an nì sin, a tha ar coguis ag innseadh dhuinn, a chùim sinn nach d'thuair sinn maith aig an òrdugh.

C. Ciod na meadhonan a bu choir dhuinn a chleachdadh gu bhi gleidheadh air ar cridheachaibh mothachadh air na beannachdan a thuair sinn aig an òrdugh naomh so? *F.* Thigeadh dhuinn imeachd tre chreidimh, meudachadh ann an ùrnuigh a chreidimh, bhi ri faire anns gach nì, feitheamh gu dìchiollach air searmonachadh an t-Soisgeil bheannaichte, agus tlachd a ghabhail ann an communn fìor Chrìosduidhean spioradail.

C. Cia mar a bu choir dhuinn sinn fein a ghiulainn an làthair Dhé agus an t-saoghail? *F.* Bu choir dhuinn toiseach ar muinghinn ann an Iosa Criosd a chumail gu daingean gus a' chrìoch, agus aidmheil ar creidimh a chumail gu daingean gun chlaonadh; thigeadh dhuinn mar an ceudna ann an earbsa ri gealladh Dhé, a bhi co-lionadh gu dìchiollach gach dleasdanas a

bhuineas do'n staid agus do'n a daimhean sin anns am bheil sinn air ar suidheachadh 's an t-saoghal, a chùm gu'n deanadh-maid teagasg Dhé ar Slànuighear maiseach anns na h-uile nithean.

C. Cia mar a thigeadh dhuinn an aire thoirt nach *pìll sinn* air ar 'n ais ann an creidimh, na ann an naomhachd an deigh dhuinn suidhe aig Bòrd an Tighearn? F. Le bhi a ghnàth fodh amharas naomh mu ar cridheachan mealta fein; an aire a thoirt nach earb sinn asda, na ann an gràs air bith a th'annta; agus le suil a bhi againn gach latha gu'n oibrich Dia ar Slànuighear araon an toil agus an gnìomh annainn a reir a dheadh-ghean Fein, agus gu'n gleidh E sinn le chumhachd siorruidh, tre chreidimh a chùm slàinte.

C. Cia fhad a bhios bàs Chrìosd air fhoillseachadh a mach 's an t-Sàcramaid so? F. Gus an tig E ris.

C. Cia mar a thig Crìosd a ris? F. Thig E gu h-obann mar ghaduiche 's an oidhche, thig E gu cabhagach, mar ann am priobadh na sùla; thig E gu follaiseach, chì gach sùl E; agus thig E air mhodh glòrmhor, le cumhachd agus mòr ghlòir.

C. Cia mar a thigeadh dhuinn a bhi'g ullachadh fadh chomhair teachd Chrìosd? F. Dìchioll a dheanamh a nis sealbh fhaotainn air Crìosd, chùm gu'm faighear le Crìosd ann an sìth sinn 's an latha sin; oidheirp a thoirt air ar gainm agus ar taghadh a dheanamh cinnteach; a bhi giulainn le sàmhchair agus le foghaidean toil naomha Dhé; agus a bhi meudachadh anns gach uile chaithe-beatha diadhaidh; "le suil a bhi againn ris, agus luathachadh, chum teachd latha Dhé."

A' CHRIOCH

TRIBUTE

To the Late Reverend Donald John Matheson, Errozie.

The Northern Presbytery resolve to enter into their records their sense of loss and sorrow over the removal by death of a lamented brother-minister and fellow member of this Court, Rev. Donald John Matheson, which took place in Raigmore Hospital, Inverness, on 4th July of this year, and also their appreciation of his gracious character and the sterling quality of the services he rendered over many years to the Cause of Christ.

Mr Matheson, of Skye parentage, was born at Strond, Harris, where his esteemed and worthy father was employed by the church as missionary in South Harris congregation. He served during the First World War, attaining commissioned rank, and after being carried safely through many dangers and trials in those troubled years, when he experienced much of the Lord's kindness in grace and providence, he eventually entered upon preparation

and passed through the regular course of training for the ministry of the Free Presbyterian Church.

He was ordained and inducted to the Lairg congregation in December, 1926, and after a pastorate of some 20 years, he was settled over the St. Jude's congregation, Glasgow, in September, 1946, thereafter rejoining his former brethren in the Northern Presbytery, when he was inducted to the joint congregation of Tomatin-Deviot-Stratherrick, in January, 1960, as their first minister. It was here that he finished his earthly course.

During these years of devoted services, Mr Matheson acted for a period as Clerk of this Presbytery; he served on the Committees of the Church, always performing his duties with order, regularity and punctuality; on more than one occasion he had the honour of being appointed to the Moderatorship of the Synod; he made journeys abroad at different times in the Church's service, and visited Canada and the U.S.A., Australia and New Zealand.

Mr Matheson was in youth called by divine grace, before he was called to the work of the ministry. He was upright in all his ways and transparently honest in his dealings in the affairs of the world and the Church, and might be said with truth to have adorned the doctrine of his Lord and Master in all things, by a godly walk and conversation. He bore the marks of a man much occupied in secret prayer. In private he was sociable and most hospitable, and a warm friend to all who loved his Master. He mourned much over the declensions of the day. When the end was felt to be approaching, he showed resignation and a readiness to depart to be with Christ.

Mr Matheson was an eloquent and affecting preacher of the Gospel, possessing equal facility in Gaelic and English. He knew how to divide the Word of God, according to the directions given by the Apostle to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. xi: v. 13). He especially excelled in pastoral visitation, which he performed with faithfulness and compassion, and his visits were greatly loved by the sick and the bedridden. He bore his share of the reproach of the cross, contending publicly with the spiritual wickedness of the world, and was not ashamed of the Testimony of Christ. He honourably finished his course, kept his garments unspotted from the world, and is now, we believe, resting from his labours in the presence of Christ.

The Presbytery wish to express their sympathy with his like-minded widow and his son and two daughters, who survive to mourn his loss, and direct that a copy of this Tribute be sent to them.

LITERARY NOTICES

Sermons by the Late Rev. James A. Tallach:

This book extends to 120 pages: price per copy 3/6d (by post 4/-): and is to be obtained from Mr John Grant, 4 Millburn Road, Inverness; The Religious Bookshop, Stornoway; or direct from Mrs E. D. Tallach, Ashlynn, Craig Road, Dingwall.

This book contains a Foreword by the late Rev. James A. Tallach's widow, Mrs E. D. Tallach, who now resides in Dingwall; and who was a true help-meet to her husband during his sojourn here as a minister of the gospel of Christ in the Free Presbyterian Church of Scotland, at Kames and latterly at Stornoway. It also contains a brief Memoir of Mr Tallach by Dr. Hugh Gillies of Stornoway. Thereafter the principle contents include 6 Sermons by Mr Tallach and also 4 Sermon Notes and 7 meditations. These all unfold the great doctrines of the gospel of the blessed Redeemer and the varied experiences of the Lord's people; and clearly indicate Mr Tallach's able mind and manner in dividing the Word of God as a workman that needed not to be ashamed. At the beginning of the volume there appears a photograph of our late brother minister which is an excellent likeness. This volume should be procured by all who desire to possess spiritual, instructive and rich gospel reading, gathered from the pulpit labours of a minister of the gospel but recently removed to his rest in the everlasting Kingdom of our Lord and Saviour Jesus Christ.

The Loveliest Story Ever Told:

By Rev. Murdo Campbell, M.A., Resolis, Conon Bridge, Ross-shire: 94 pages: price per copy 4/6d: obtainable from the author; and Free Church Book Room, North Bank Street, Mound, Edinburgh 1; or Religious Book Room, Kenneth Street, Stornoway, Lewis. This booklet is based upon the remarkable story regarding Abraham sending his servant for a wife for his son Isaac and his success in bringing back Rebecca in the providence of God. The author writes: "Indeed the whole story is deeply symbolic and instructive; for it illustrates in a wonderful way the mysterious love of God, who from all eternity decreed that His Son also should have a Bride. . . . It is under the guise of a lovely type, the story of the heavenly marriage of Christ and His Bride." There are fifteen chapters covering the whole story, and the author has succeeded in weaving into the whole story all the fundamental doctrines of the faith, from election to the eternal blessed of believers in heaven and the eternal punishment of the wicked in hell. Anecdotes and stories are employed throughout the book

and altogether it is most suitable and readable for young people—this the author states he has in view. But the book is for older readers as well. The print is large, clear type and the book is light to hold, with an attractive paper jacket. It will make a most suitable present for young friends from, say, sixteen or seventeen years upwards.

NOTES AND COMMENTS

The Mormon Menace

The strange sect called the Mormons or Latter Day Saints originated about 130 years ago in America. The founder was a man named Joseph Smith, born at the beginning of the 19th Century. He made extravagant claims to direct revelations from heaven and asserted that he had a visitation from John the Baptist. The book of Mormon which he was supposed to have found buried in a hillside after divine direction, is placed on an equality with the Bible. The Mormons believe that God is merely an exalted man, that he cannot be in two places at the one time and that all who do not receive the ordinances of the Latter Day Saints are damned. This sect is utterly opposed to every branch of the Christian Church and to all ministers of the Gospel in the Christian Church. And it is now coming to light in these recent times that this dangerous and heretical organisation from Utah, U.S.A., is flooding this country right to the very North of Scotland with their so-called missionaries who are also called Mormon elders. They work in pairs in going from door to door endeavouring to seduce people into their sect; and some of them are known to have introduced themselves as ministers and asking to be allowed to come into the houses. These Mormon missionaries are usually young men. In places they get in contact with children on playing fields in towns and offer to teach them certain games. They thus hope to get in touch with the homes and the parents of such children. What a day has come upon poor Scotland, the land of Knox, the Covenanters and a line of mighty preachers of the Gospel of Christ — a land of many witnesses for the Christian faith — when such an evil sect as the Mormons are setting up churches and buying property for the propagation of their poisonous views religiously. We have been charged publicly with religious intolerance in opposing the granting of public buildings belonging to Scottish ratepayers to the Mormon sect for the carrying on of their anti-Christian religious activities. John in his Second Epistle, verse 10, writes to “the elect lady and her children” thus: “If there come any unto you, and bring not this doctrine, receive him not into your house,

neither bid him God speed: For he that biddeth him God speed is a partaker of his evil deeds." So our people should keep Mormon missionaries from entering their houses and witness against them in every Scriptural and lawful manner. This does need to involve pressing for civil sanctions against them as foreigners in our land. They have civil liberty while here; but let us protest against their evil doctrines and warn our fellow-men to beware of these "seducing spirits."

What Most People Do Not Know

In a lunch-hour talk in October, at St. George's West Church, Edinburgh, Mr T. Walker, manager of Heart of Midlothian Football Club, and elder of the above church said among other things: "What is the chief end of man? Man's chief end is to glorify God and to enjoy Him forever." He then said most people knew right from wrong so that the act of glorifying God was simply doing that which was right always. Mr Walker is steeped in the superficial, modern and unscriptural view of man so common in the teaching of his own denomination to-day. The unconverted, and spiritually ignorant man does not know right from wrong but in a very limited sense. "The ox knoweth his owner and the ass his master's crib: My people doth not know; Israel doth not consider" (Isaiah, Chap. 1). The most of people, to-day at any rate, are so ignorant that they call evil good, good evil, bitter sweet and sweet bitter. Sin has so ruined man morally and spiritually that he knows not in any degree whatsoever how to glorify God. The "born again" Christian alone among men is just learning here a little and there a little as to how to glorify God. Man since the Fall is an enemy of God and of all righteousness; but Mr Walker's religion casts a covering upon man's depravity and inability to glorify God. What a mighty work by the Holy Spirit is required in the souls of the people of Scotland to rid poor sinners of that false peace which comes with ignorance of the Word of God.

Church of Scotland Leaders and R.C. Archbishop

Before his departure for the Vatican Council at Rome, Rev. Gordon Gray, Roman Catholic Archbishop of St. Andrews and Edinburgh, met representatives of Roman, Episcopal and Presbyterian Churches. A reception was organised for him by a group of Roman Catholic business men in Edinburgh at the beginning of October. A report stated that Professor Tindall, Convener of the Church of Scotland Inter-Church Relations Committee, and his Vice-Convener, Rev. Roderick Smith, talked with the Archbishop. Church of Scotland representatives at this reception were reported

as saying that the Vatican Council would make a definite impression on church unity and that it would help to create better understanding. These expressions of opinion reveal an utter lack of understanding of the determination of the Roman Church to hold to all their dogmas however false and blasphemous some of these are; and to bring "heretics" back into the Roman fold including Church of Scotland "heretics." The Vatican Council are certainly not thinking of Church unity, but the unreserved submission of others to the false claims of the Pope. How blind men are who do not wish to see the truth when settled upon a certain line of conduct contrary to the Word of God and the precious Protestant faith! The Rev. E. W. Brady, Episcopal representative from All Saints Rectory, Brougham Street, Edinburgh, made the statement that he was confident that the Vatican Council's intention to revise the teachings of the R.C. Church in modern language was a definite step towards unity. Rev. Mr Brady avers, as above without any authority whatsoever that the Council has the intention to revise the teachings of the Roman Catholic Church. Does Mr Brady not know, as we do, that the Vatican made it clear before the Council met that none of their dogmas would be altered or given up and that other Churches were to understand that? We must more than ever examine what men say in the religious world in the light of published and known facts.

The Gaelic National Mod and Strong Drink

The Gaelic National Mod was held in Oban this year from 1st to 5th October. The following item of news connected with the week of the Mod in Oban was published in black heavy type in the daily paper "The Press and Journal" for 5th October, 1962: viz., "One leading hotel proprietor in Oban estimated yesterday that by the end of the week he will have sold at a minimum well over 600 bottles of whisky to Mod visitors and competitors." There was some criticism of drinking during the Mod by the man who was elected Bard this year. We remember that when this Mod was held in Inverness the same kind of observation was made as to the extent of drinking in the town during the week the Mod was in session. We will leave readers to assess the situation when a Mod is in session in the light of these observations.

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort William and Stoer; third, Greenock; fourth, London,

Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and 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.

Induction at London

On Tuesday, 23rd October, 1962, at 6.45 p.m., the Southern Presbytery met in the Caxton Hall, Westminster, S.W.1, in order to induct and admit the Rev. Donald Beaton MacLeod, M.A., to the pastoral charge of the Free Presbyterian Congregation of London. A large congregation being present, the Rev. J. A. MacDonald, Fort William, Moderator of the Southern Presbytery, conducted public worship, preaching an appropriate sermon on 2 Corinthians, 4:5—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Public worship being ended, the Clerk read a narrative of the steps taken to fill the vacancy caused by the lamented death of the late Rev. J. P. McQueen in June, 1961. The Clerk then read the usual Questions to the Rev. D. B. MacLeod, who gave satisfactory answers to them all. The Clerk then read the Formula, and the Moderator asked Mr MacLeod if he were willing to sign it. Mr MacLeod stated that he was, and then signed the Formula in the presence of the Congregation. Thereafter the Moderator prayed, and then, by the authority of the Lord Jesus Christ, the alone King and Head of His Church, and in the name of the Southern Presbytery, did solemnly induct and admit the Rev. Donald Beaton MacLeod to the Pastoral charge of the London Congregation. The newly-inducted pastor was then given the right hand of fellowship by the Moderator and the other members of the Presbytery.

In the absence of the Rev. James MacLeod, the Rev. Donald MacLean, Glasgow, then suitably addressed the newly-inducted Pastor from 1 Peter, 4:11—"If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen." The Clerk then addressed the Congregation regarding their duties with respect to their minister. At the close of the Service the Congregation were given an opportunity of

shaking hands with their minister at the door as they went out.

Our earnest prayer is that Mr MacLeod's labours may be abundantly blessed by the Lord, to the conviction and conversion of sinners, and to the edification and building up of the Lord's people.

Malcolm MacSween, Clerk of Southern Presbytery.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—M.S.K.D., £3; F.P., South Harris, £2.

Home Mission Fund.—Friend, North Tolsta, £1; F.P., South Harris, £2.

Foreign Mission Fund.—M.S.K.D., £3; Friend, Dingwall postmark, £5; In memory of a dear mother, Mrs C. F. Gibson, Salvador, Sask., Canada, from her seven children, £10, per Mr J. Grant.

The following for Mbuma Hospital: J. & R. MacDonald, Ardheslaig, £1; Anon, Glasgow postmark, £5, per Rev. D. MacLean; Friend, Glenelg, £2, per Mr J. Grant.

Aged and Infirm Ministers', etc., Fund.—M.S.K.D., £3.

Mission to the Jews Fund.—Friend, Inverness-shire, £4, per Mr J. Grant.

Legacy.—Received from the estate of the late Miss Janet MacKenzie, Lochcarron, per Messrs Duncan & Duncan, Solicitors, Dingwall, the sum of £15 for the General Funds of the Church.

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

Publications Fund.—Friend, Inverness-shire, £3; Mr D. J. McL., Levenshulme, £1 10s 10d.

On behalf of the Trinitarian Bible Society.—Friend, North Tolsta, £1; Scourie Congregation, £4, both per Mr W. D. Fraser.

Welfare of Youth Fund.—Miss McK., Ullapool, £3 3s 3d; Scilabost Congregation, £3 10/-; Finsbay Congregation, £7 12/-.

Free Distribution and Magazine Fund.—Friend, Inverness-shire, £3; Mrs J. McD., San Francisco, California, £1 10/-; Mr T. E., Torquay, 11/-; Miss J. McK., Elgin, 16/-; Mrs McK., Balnacra, 5/-; Mrs J. S. W., Aberdeen, 4/9; Miss K. McK., Inverness Home, 5/6; Friend, Harris, per Mr W. D. Fraser, £3 3s 3d; In memory of a dear mother, Mrs C. F. Gibson, Salvador, Sask., Canada, from her seven children, £6 7s 10d; Anon, Dornoch, 8/8.

The following lists sent in for publication:—

Bayhead, North Uist, Congregation.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks: £5 from Mrs Robertson, Vancouver (9th donation), and £5 (10th donation), both for Church and Manse Repairs Fund; Miss E. Morrison, Bayhead, £1 for Sustentation Fund.

Ullapool Congregation.—Mr A. Corbett, Treasurer, acknowledges with grateful thanks, from Anon, Ullapool, £100 for Congregational purposes.

North Harris Congregation.—Mr D. Morrison, Treasurer, acknowledges with sincere thanks: £20 from Mr Roderick Macdonald, Stockinish, in memory of his dear wife, to be equally divided between Sustentation, Home and Foreign Mission Funds.

Staffin Congregation.—Mr D. Gordon, Treasurer, acknowledges with sincere thanks the sum of £105 for Congregational purposes from Miss K. A. Macdonald, 12 Stenscholl, following the instructions of the late M. A. MacLeod, 25 Stenscholl, per Rev. J. M.; Wellwisher, Staffin, £5, and Interested, Staffin, £2, both for Sustentation Fund.

Greenock Manse Repairs Fund.—Mr A. Y. Cameron, 17 Clyde Road, Gourrock, acknowledges with sincere thanks: £2 from Friend, Glasgow;

E. Morrison, Kyles Scalpay, £5; Friend, North Tolsta, £2 10/-; D. Campbell, Finsbay, £1; Mrs Morrison, Tarbert, £5; "Roda," Harris, £2; Friend, Fort-William postmark, £2; J. MacLean, Breakish, £3; Mrs Piper, Glasgow, £1; A Friend, Musselburgh, £1; M. Ross, Harris, £1, all per Rev. Jas. MacLeod; D. J. Cameron, Greenock, £5; M.S.K.D., Oban postmark, £2; Duncan MacDonald, Glasgow, £5; F.F., Glasgow, £2; four per A. Y. Cameron; Wellwisher, Ullapool, £1, per Mr J. Grant.

Applecross Congregation.—Mr C. Gillies, Treasurer, acknowledges with sincere thanks; Envelope in Collection Plate, £3 for Mbuma Hospital and £2 for Congregational purposes; Friend, per Rev. A. Murray, £1 for Sustentation Fund.

Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges £2 from Mrs C. Morrison, 7 Portnalong, and £1 from Friend per Mr D. McCaskill.

Edinburgh Congregation.—Mr J. P. H. MacKay, Treasurer, acknowledges with sincere thanks, £10 from Mr and Mrs Montgomery, Aberfeldy, and £1 from Mrs Gallachan for Sustentation Fund, both per Rev. D. Campbell. Correction: In September Magazine, donation from Mrs MacLennan, should have read Mr K. MacLennan.

Glendale Congregation.—The Treasurer acknowledges with grateful thanks, Envelope in collection plate, £5 for Sustentation Fund; Friend, Milivaig, £2 for Congregational purposes.

Gairloch Congregation.—Mr M. Fraser, Treasurer, intimates that the sum of £79 9s 6d has been sent to the Trinitarian Bible Society by the Congregation.

Lairg Church Renovation Fund.—Mr Wm. Sim, Treasurer, acknowledges with sincere thanks, "Another Little," Lairg postmark, £2; 1 Kings 19, v. 8, per Mr J. Grant, £5 15/-.

Stornoway Congregation.—Mr D. J. MacLeod, Treasurer, acknowledges with warmest thanks the sum of 2000 dollars (£712 8s 10d) from Miss Annie Morrison, New York City, U.S.A., in memory of her late sister. The money to be used to make improvements to Church property, or otherwise as the Deacons' Court may decide.

St. Jude's Ladies South African Clothing Fund.—The Treasurer acknowledges with sincere thanks: Collection at Meeting, £21 4s 6d; Friend, Oban, £1; Friend, Ullapool, £1 5/-; Friend, Ardrishaig, £2; Friend, Stornoway, £1; Friend, Glasgow, £1; Friend, Glasgow, 10/-.

Mbuma Hospital Fund.—Mr J. van Woerden acknowledges with sincere thanks: £4 from late Rev. Fraser's children, Dingwall; £10 from Mrs I. MacCuish, Inverness; £100 from Mission Friends in Holland, per Mrs Mijnders-van Woerden, Lisse.

Ingwenya Mission.—Mr Jas. Tallach acknowledges with grateful thanks £12 (four lots of £3) from Mr Hardy, Toronto, per Rev. A. MacDonald; K. MacDonald, Vancouver, £49 6s 5d (100 dollars) per Rev. D. Campbell; Friends through Toronto Dominion Bank, £136 14s 10d (417.75 dollars).

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