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THE SINNER AND SIN

Man's sinfulness and sins of a particular nature originated in and with the Fall of Adam, and in the New Testament this fact is clearly stated when we read that by one man's disobedience many were made sinners. Every child of Adam is born in sin and shapen in iniquity and goes astray from God from the womb speaking lies. All have sinned and do sin and come short of the glory of God. In all this man transgresseth also the law, that is, the law of God, for sin is the transgression of the law which is holy, just and good. And he that committeth sin is of the devil being in some degree under his influence from time to time as the god of this world, the spirit that now worketh in the children of disobedience, this disobedience having a direct relationship to God and His law. Of course the carnal mind of man is enmity against God and is not subject to the law of God, neither indeed can be.

And thus men are atheists, idolaters, blasphemers, Sabbath breakers, disobedient to parents and lawful authority, and give themselves to all uncleanness, kill, steal, bear false witness and are covetous. All these evils involve men in violations of the divine law and are found in the hearts, words and actions of all classes of men everywhere. What the divine lawgiver requires of man, that is what man hates, and what He forbids that is what man delights in.

God is the great "I am" and is a holy and just God of whom it is written "That evil shall not dwell with Him, nor fools stand in His sight." And He holds men responsible for their sins and punishes them for their sins here and hereafter. Thus men are exposed to all the miseries of this life, to death itself and to the pains of hell for ever. All these solemn consequences are revealed and explained in the Word of God. But men even under the hearing of the Word of God evidence the great darkness of their minds when they continue and persevere in a life of sin with a complacent and silent conscience.

Sin has such a power in and over man that even when God in cases clearly reproveth him by some signal and unmistakable stroke of adversity in providence, he but hardens his neck and ignores the rod and He who hath appointed it. The natural man of his own wisdom will not recognise nor hear the voice of God speaking to him in His Word or providence. He is the slave of sin, let the consequences be what they may.

Especially in the history of outstandingly wicked men, it is seen that one particular sin often leads to another and other heinous sins. One sin of a special character calls for the committing of an additional sin and further sins and thus men are allured and deceived by sin and entangled in a whole series of sins. This can be seen in the history of the conduct of Joseph's brethren as to the wicked way in which they envied him to begin with and then ultimately sold him into Egypt and then as to the lies they told their father Jacob to cover up their conduct. But "he that covereth his sin shall not prosper," and many a miserable sinner finds this out even in time to their dismay.

The sin of one man, according to its particular nature, can be severely injurious to his neighbour. A wicked example is calculated to lead others astray in an evil line of conduct to their ruin. And he who, for example, bears false witness against his neighbour can do grievous harm and hurt to his neighbour among men; and the Lord knows all things and what is false and what is true. And the drunkard can bring grief, poverty and misery upon a whole family, who have no part or responsibility in his sin. And there is the great sin of some men that they preach another gospel which is not the gospel of Jesus Christ, and are thus responsible for leading sinners astray for eternity. This is indeed a terrible type of sin in relation to others.

In the Proverbs it is recorded that, "Fools make a mock at sin," and it may also be said that those who make a mock at sin in this matter reveal themselves to be fools indeed. For such as in this manner deal with sin may be intellectuals and have a reputation for more than an ordinary measure of wisdom in the affairs of the world. Yet when such, in cases, are confronted with the doctrine and the fact of sin reveal that they are utterly devoid of the wisdom which is from above in that they may deny its reality, or minimise it, or endeavour to explain it away without any reference to the teaching of Scripture which they despise at anyrate. They will have sin to be something other than that which is defined as sin in the Scriptures. They are lighthearted and bold in their attitude to it and scorn those who fear and shun sin. The enemies of the Cross of Christ are

said to "glory in their shame"—their sin. All such trifle with a stark and terrible reality.

God alone can in His divine mercy convict and convince men of their personal sins by the power of His blessed Spirit bringing the light of His law to shine into their minds and consciences, for "by the law is the knowledge of sin"; and further bring them to cry for mercy to the God against whom they have sinned. And in His sovereign grace, God is ready to forgive and rich in mercy to all that call upon Him and as He leads them in the light of the truth of the gospel to behold the suffering Redeemer putting away sin by the sacrifice of Himself, in the exercise of that precious faith which is the gift of God. Then, and then only, will men weep over their sins after a godly manner and be saved from the prospect of eternal ruin in hell, and have the hope of eternal life and the glory of God. Thus men are brought to deny ungodliness and to live in the fear of God; and in looking back to wonder at the patience and longsuffering of the Most High toward them. They shall truly say from the heart: "With us He dealt not as we sinned" (Ps. ciii: v. 10). The prayer of the forgiven and saved sinner will frequently be: "... cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression" (Ps. xix: verses 12 and 13).

WHAT THINK YE OF CHRIST ?

(Notes of a Sermon by the late Rev. D. J. Matheson)

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David." (Matthew chapter 22, verses 41 and 42).

Christ and Him crucified must be the preacher's main theme. It is unprofitable and the height of folly to go to church on Sabbath to hear one speechify on some worldly topic. Let the discourse be ever so learned, polished, and logical, if it be without Christ, I make bold to say it will never benefit a poor sinner seeking salvation for his never dying soul. There are six days of the week given us in order that we may engage in worldly pursuits, but the Sabbath is the Lord's day, and it ought to be devoted entirely to the private, and public exercises of God's worship. What right has any man to rob God of His day? Such as preach a gospel which is not a gospel, and such as pervert the gospel of Christ, are enemies to the Cross of Christ, and the woe of God is on them. 'Woe is me' says the Apostle, 'if I preach not the gospel.' Again

he says 'But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.'

Nothing will satisfy those who hunger and thirst after righteousness but the gospel of Christ. Take away a toy from a child, and give him another, and he is quite satisfied; but if he be hungry nothing will satisfy him, but food. As new born babes, true believers desire the sincere milk of the Word, and the desire of grace in this way, is grace.

The best sermon, then, is that which is fullest of Christ, and that sermon which has not as its basis the redemptive work of the Lord Jesus, is not worthy of the name.

I read of a young man who preached in the presence of a venerable divine, and after he had done, he foolishly went to the old minister, and asked him "What do you think of my sermon, Sir?" "A very poor sermon indeed," was the reply. "A poor sermon?" said the young man, "it took me a long time to study it." "I do not doubt," said the minister. "Why then do you say it was poor? Did you not think the explanation of the text accurate?" "O yes, very correct indeed, but there was no Christ in the sermon." "Well," said the young man, "Christ was not in the text—we must preach what is in the text." The old man said "Do you not know that from every village and hamlet in England, there is a road to London? Well, from every text in Scripture there is a road to the Metropolis of the Scriptures, that is Christ. Now my young man, your business is when you get a text to see what is the road to Christ, then preach a sermon running along the road to Christ Himself. I have never found a text which had not a direct road to Christ in it, but if ever I did, I would go over hedge and ditch until I found my Master in it."

To-night, however, we need not scramble over hedge or ditch in order to get to Christ. Christ is the text. What think ye of Christ? This question concerns us all. It is put to you here this evening irrespective of what you have been, and what you are. Some portions of the Truth speak particularly to believers, others particularly to unbelievers, but this passage or question is fitted to excite the attention of every rational individual of Adam's race. It is a most vital question and on it hangs our eternal destiny. Though nothing at all would be said by way of exposition, the very words here brought before us ought to give us sufficient food for thought for the rest of our days. I once heard of a preacher who took as his text, that solemn question, "What shall it profit a man though he gain the whole world and lose his soul." He made no remarks other than to say in words to this effect—"that is a

solemn question: answer it if you can. Such as will not know anything about it in time, Eternity will be long enough to enable them to know its meaning to their unutterable dismay and everlasting confusion." He concluded the service and though it was short, it made a lasting impression on many present. A real revival of religion was the result.

What think ye of Christ? Were I addressing the heathen for the first time, I would not feel justified to speak to them from these words. Why? Because they had never heard of Christ and therefore could not form an opinion of Him until they would first hear of Him. It is to be observed then, that this question presupposes knowledge of some kind. A proposition must be propounded ere our thinking powers are brought in to play. Further, I would not feel justified to speak from these words to such as are irrational, and irresponsible. Why? Because they do not possess the power to think rationally. You however, do not belong to the one class or the other. You are not heathen who never heard of the Saviour, neither are you irrational, therefore we have every right to put to you this very searching question—what think ye of Christ? It is not meant for us collectively merely; it is meant for us individually.

Let none of us put this question away from us. It is intended for each and all of us, and should there be any so callous, and so dreadfully hardened, as not to give this matter a single thought, remember that it shall be more tolerable for the heathen and for imbeciles in that great and terrible Day of the Lord than for you. Let us proceed to notice that there are some who think well of Christ. Who are they? They are such as have believed in Him. In order then to discover to you whether or not you think well of Christ, let us bring forward some marks of those who have believed in Him.

(1) They were convinced of sin. Are you here to-night who can honestly say that you had real conviction of sin, that you saw the sinfulness of sin, and that you could not help yourself by anything that you could do, though you should perish? If so, you will think well of Christ, for it was at that time when you gave up all as lost, that God's way of salvation through Jesus Christ was revealed to you by the Holy Spirit. But, there may be some poor sinner here saying "That last mark excludes me, for I never had a very deep conviction of sin, but I can honestly say I was brought to see myself a sinner before God, and I was assured that none could save me but Christ." That will suffice. You think well of Christ. It is not the depth of our convictions that matters, for Christ never said any where, I will not receive you until your convictions have reached a certain depth. The experiences of the Lord's people in

their closing in with the Redeemer, vary. Consider the cases of Saul of Tarsus, Lydia, and the Phillipian jailor.

(2) They hate sin. They would not for worlds do now, what they once took pleasure in doing, and yet they give no credit to themselves for that. It is all on account of the grace God bestows upon them that they are kept from falling into sin. They have learned that the root of every sin is in their heart, and if these roots do not grow, bud, blossom, and bear obnoxious fruits, all the thanks belongs to the Lord alone. Such then as hate sin think well of Christ.

(3) The believer speaks well of Christ, and speaks often about Him. Had you a very near and dear friend, you would speak well of him to others; at least you would not tolerate to hear anyone speak disrespectfully or disparagingly of him. Similarly in the case of the believer, it pains him to the very quick to hear anyone speak disparagingly of his Lord and Master. Were you to hear one speak reproachfully of your earthly father you would feel it keenly. When Christ's name is taken in vain by the godless, the believer feels as if a knife had penetrated right through his body. Such as have these feelings, think well of Christ.

(4) The believer sees the unspeakable worth of Christ, and the very thought of being without Him throughout Eternity is intolerable. "Unto you who believe He is precious." You who have such a mark think well of Christ.

(5) The believer loves Christ. His language is "Saw ye Him whom my soul loveth?" That love to Jesus makes the believer seek diligently to have more and more evidences that he really loves the Lord, or that his love is genuine. Someone may be saying "This is where I come short. I seek for evidences of love to Christ, and find none. If I love at all, how very cold and formal that love is." But the very fact that you DESIRE to love Him, is a sure sign that you think well of Him. Instead of labouring to love Christ and becoming dejected because you do not love Him more, take another course, and dwell upon the love of Christ to you. You will not dwell very long on that theme until you will cry out with another:

"Whom have I in the heavens high but Thee O Lord alone,
And in the earth whom I desire, besides Thee there is none."
Finally, Christ is "all and in all" to the believer. Take Christ away from him, and you take his very life away. "For me" says the Apostle "to live is Christ."

YOU think well of Christ who feel that the whole world would give you no satisfaction if the Lord Jesus was not your own Saviour.

If your sins were not blotted out by His precious Blood, this would be a more dreary and more cheerless world to you than it is.

(II) Let us proceed to notice that there are others who think not well of Christ. Who are they? They are unbelievers. To them He was only a mere man, who went about doing good, and who suffered and died, only for an example. Is Christ nothing more than that to you? You shall perish eternally if you think not better of Him. If you are determined not to receive Him, if you will NOT think well of Him, there is nothing but perdition for you. Such as say He is a hard taskmaster, and will not close in with His overtures of mercy, God will say concerning them "Because I have called and ye refused; I have stretched out my hand and no man regarded. But ye have set at nought all my counsel and would have none of my reproof I also will laugh at your calamity and will mock when your fear cometh." There are some here to-night and their conscience bears witness that they are unbelievers. They think not well of Christ. Why is this? Is it that you think religion is far too strict? What is it that you have against Christ? What will you answer Him before His dread tribunal when you will have to appear to render Him your final account? Your mouth will be stopped then. Your own conscience will condemn you, for conscience will testify that you had many opportunities of closing in with Him, and you would have none of Him. You are bent on your own destruction.

What think ye of Christ? Do you place more value on your weekly or monthly wages than you place upon the Lord of Glory? Are you here who are far more taken up with the pleasures and amusements of the world that lieth in the wicked one than you are with the Lord Jesus? Do you pass hours and days together without thinking of Him in any way? What is nearest your thoughts under all circumstances? Remember if God is not in all your thoughts, there is no other god who can save you.

Pray that you may get a mind to think of Christ as your prophet, priest and king.

Note.—These notes will recall to the minds of many especially in Lairg and Glasgow the earnest preaching of the late Rev. D. J. Matheson. I have merely transcribed the notes as they were given to me.—F. MacD.

POINTS FROM THEOLOGY

No. 11—Scriptural Nature of the Doctrine of the Covenant of Grace

Federal Theology is the name given to that system of setting forth Divine revelation in which God is represented as dealing with

the human race in terms of covenants. In the Covenant of Works, Adam is regarded as the federal head or representative of his seed, while in the Covenant of Grace the Lord Jesus Christ, the second Adam and the Lord from heaven, is considered as the federal head or representative of His people. It is sometimes said that there is no Scriptural warrant for this conception of the Covenant of Grace. Dr. Hugh Martin in his book on "*The Atonement*" thinks differently:—

"It may seem unnecessary to say that this is a doctrine which has express verbal warrant in Holy Scripture. We have been led to this topic in connection with the doctrine of the Atonement; and it may be in point, therefore, to call to mind the significant phrase, 'The blood of the everlasting covenant' (Heb. xiii:20). Surely that single Divine form of speech is sufficient to set forth an organic connection between the Covenant of Grace and the sacrifice of Jesus. Take again the memorable promise: 'As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.' (Zech. ix:11); and our Lord's own affecting utterance in instituting the sacrament of the Supper; 'This cup is the new covenant in my blood.' Surely these Divine expressions are very express; and they are sufficient to show that no man discusses the doctrine of Christ's death who severs it from the considerations presented by the Covenant of Grace. It is the 'blood' that maketh 'atonement;' but in this case the 'blood' is the 'blood of the Covenant.' Men may therefore discuss as long as they please an abstract theory, of an abstract atonement; but if they give not heed to *this* atonement which the Covenant of Grace conditions and explains, they are not any more dealing with true theology, than men should deal with real astronomy who should speculate on central forces in the abstract and pretermitt the actual law of gravitation — the law of the inverse square of the distance — which rules in the starry heavens.

"It is scarcely necessary to refer to the express assertion of the covenant between the Father and the Son in the proposition: 'The counsel of peace shall be between them both' (Zech. vi:13). Our Lord is designated at once the 'Mediator of the Covenant' (Heb. viii:6; xii:24) and 'the Surety of the Covenant' (Heb. vii:22). Nay, He is represented as the *substance* of the Covenant: 'I the Lord have called Thee in righteousness, and will hold thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light to the Gentiles.' (Isa. xlix:8). The work of Christ is thus in express terms affirmed to be a covenant work—a work having immediate respect to a covenant. The work of the Spirit is spoken of in similar connection with a covenant. 'As for me,

this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words that are in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.' (Isa. lix:21). When the Lord invites lost sinners to Himself, it is in terms like these: 'Incline your ear, and come unto me; hear, and your souls shall live, and I will make with you an everlasting covenant, even the sure mercies of David.' (Isa. lv:3). When, moved by such entreaties, sinners ask the way to Zion, with their faces thitherward, it is with the mutual exhortation: 'Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten (Jer. i:5). When, after entering on this blessed relation with God, they would express their full satisfaction with it in the midst of all life's troubles and afflictions, they are wont to say: 'Though my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure: this is all my salvation, and all my desire.' (2 Sam. xxiii:5). For in the midst of all troubles by which their sins are chastised and their spirits chastened, the Lord sustains their faith by the gracious declaration: 'My covenant will I not break, nor alter the word that hath gone out of my mouth' (Ps. lxxxix:34). And when grieved in view of the 'cruelty' that obtains in the 'dark places of the earth,' the Church's strongest appeal to God on their behalf is this: 'Have respect unto Thy covenant' (Ps. lxxiv:20).

"These are some of the more express verbal assertions of the reality and fact of a Covenant of Grace. Intelligent piety is familiar with them as with household words; and we quote them simply to show that the federal theology is no product of mere human ingenuity — no merely artificial structure — but a Scriptural theme, the terminology of which is directly furnished by Scripture itself. It is no roundabout result of mere theologising, but one of the immediate data of Divine inspiration.

"But apart even from such direct verbal sanction from the Divine word, the federal theology may be justified as the inevitable result of a large and complete induction of particulars from Scripture. It is impossible to systematise accurately concerning the work of Christ and of His Spirit, in the redemption and salvation of men, without landing in substantially the doctrine of the Covenant of Grace. Even although Holy Scripture did not lead the way so expressly and verbally as we have seen that it does, scientific or Baconian induction of particulars would bring us substantially to the great scheme of the federal theology. The many instances which Scripture gives of intercommunion between the Father and

the Son, are found, when combined, to carry in them all the elements and characteristics of a covenant.

“The closing chapters of the ‘Gospel according to Isaiah’ are particularly rich in passages which cannot be intelligently appreciated without leading to this conclusion. The authority of the Father appoints certain duties to the Son: the Father’s love and faithfulness guarantee to the Son certain promises of support, countenance, comfort, victory. The Son undertakes the duties assigned, and appeals to the promises relating to them. The Father re-stipulates to bestow certain rewards in return for the obedient and faithful discharge of the duties enjoined: and ‘for the joy therein set before Him, the Son endures the cross, despising the shame.’ What could be more definite in this light than the closing verses of the memorable fifty-third chapter of Isaiah? ‘When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.’

“It is not possible to read passages like these without seeing that there are far more abundant Scriptural elements from which to conclude the existence of a Covenant of Grace between the Father and the Son, than even of a covenant of works between God and Adam. In fact it is more from what is partly the analogy and partly the antithesis of the two covenants, when set forth in the mutual light which they reflect on each other, that the covenant of works becomes manifest, than in any very express or abundant evidence of its own alone. So certain is this, that it will be uniformly found that the theology which is meagre in reference to the Covenant of Grace, is still more so as to the covenant of works. The first Adam was but ‘the type of him that was to come,’ the shadow of the ‘last Adam.’ And where the ‘last Adam’ is little recognised as a covenant head, there can be little reason or inducement to recognise the ‘first’ in that light either. It is in Christ pre-eminently that the doctrine of covenant takes fullest shape; and apart even from express verbal affirmations of it, we find that it is continually subsumed in Holy Scripture’s descriptions of His work in the days of His flesh, and of His reward in His risen glory.

“On no scheme whatever that shall be true to the leading contents of Scripture, concerning the work of the incarnate Redeemer, can we possibly avoid coming to the conclusion that He acts according to a covenant with the Father. Whatever Christ did, He designed to do; and whatever He designed to do, He designed because He had been designated to do it. He had been ‘sanctified,’ and ‘sealed’ and ‘sent’ into the world. He continually averred, in this view, that He ‘did *nothing* of Himself.’ He was acting by commission; and that not merely in general, but by commission reaching to every detail of speech and action alike. He did the ‘works of His Father.’ He spake his ‘Father’s words.’ ‘*Whatsoever* He spake, and whatsoever He did,’ it was ‘as the Father had given Him commandment.’ He had been designated therefore by no isolated decree, by no individual or separate oracle, but by regular, full, complete covenant. Under no other category or instrument than that of compact, focus, covenant, is it possible to bring all the fulness, circumstance, detail, history, order, and fruit of His work. We are simply shut up to the theory of an ‘everlasting covenant.’ Such a covenant is, indeed, in terms averred; and that is a great satisfaction to the reverential theological mind. But even if it had not been averred, we are, on principles of induction precisely analagous to those of true Baconian philosophy, simply shut up to the theory of the federal theology.

“Nor does this result fail with us in subsequent application. Whether we make use of it analytically or synthetically, we find it to be the largest category of Christology that is either necessary or possible. We find it embracing all Christ’s work, and all inspired expositions of it. It accounts for all the phenomena which it professes to explain. It explains all Christ’s history, as the incarnate Son of God; all His interposition, as the Saviour of men. It embraces alike the impetration of redemption and the application of it. It expounds Christ’s complete office, and work of the Spirit. It gives doctrinal significance to what were otherwise more external history; for it places the outward movements of Christ’s career on earth in their true relations with the eternal purpose of the Godhead, and the eternal destinies of men. And in its completeness — involving, as it does, its aspects and bearing towards the covenant clients, as well as towards the covenant head — it is the formal, definitely tangible instrument and charter by means of which faith comes into sure and pleadable possession of Christ Himself, and of all the benefits of His redemption.

“Alike in reference, therefore, to doctrine and to spiritual life, it is suicidal to sever the Atonement of Christ from the Covenant of Grace. The demands alike of theology and of faith require a

different treatment. Against an Atonement isolated from the Covenant, endless objections may be brought, and endless work laid to the hands of theology in answering them. The abstract doctrine of an abstract atonement, it may be found difficult, perhaps impossible, to defend against the keen-witted opponents with whom we have in these days to deal. But it is a most instructive fact that the vast multitude of these objections derive their plausibility, if not their power, just from overlooking those characteristics of the actual atonement which the Covenant of Grace attributes to it; and the defenders of the truth should learn from this the lesson, to decline, as a matter which in no respect concerns them, the defence of any doctrine of atonement, save the Atonement of the Son's Covenant with the Father. The presentation of it in this, its own true light, will carry it clear, without a conflict, of the greater number of the assaults that are made upon it, and will immediately reveal, without an argument, the hollowness and shallowness of the many pitiful theories of Christ's death which litterateurs would substitute in its room."

GLEANINGS

God pardons sin for His own sake, and for Christ's sake. For His own sake, on account of His own gracious nature, whereby He is ready to forgive; then for Christ's sake, on account of the atonement He has made for sin, whereby a clear way is made for pardon, without any prejudice to His justice or holiness. Thus mercy springs from the heart of the Father, and flows through the heart's blood of the Son unto the heart of a sinner, the application being made by the Holy Ghost.—Berridge.

It is a true believer's comfort to know that Christ, the Good Shepherd, knows all His sheep — their many failings, wanderings, and wants. He provides ordinances for them, and ministers to dispense them — leads them according to their strength, and if any be weak or weary, He deals gently with them.—C.B.

Faith is the penitent thief, crying, "Lord, remember me." Assurance is Job sitting in the dust, covered with sores, and saying, "I know that my Redeemer liveth. Though He slay me, yet will I trust in Him."—J. C. Ryle.

Surely the shedding abroad of Divine love in the heart, and a good hope through grace, frequently conduce as much to the health of the body as to the health of the soul.—Toplady.

An interest in the Covenant of grace is of more value than all the worlds God hath made.—Toplady.

In all things doth the free grace of God appear, "Ye are saved by Grace," saith the Apostle (Eph. 2:5). The decree, the means, the end of our salvation is grace, and only grace. The decree is grace, and therefore it is called the election of grace (Rom. 1:5). The means are of grace, and therefore we are called according to His grace (2 Tim. 1:9), and we are justified freely by His grace (Rom. 3:24), and the end is of grace, for eternal life is the gift of God (Rom. 6:23). The beginning, and progress, and execution are all of grace. The conclusion of all is this—God's free grace, which was first designed, will at last be manifested, and eternally praised by saints and angels. Heaven's inhabitants will be ever digging into this golden mine, ever rolling this soul-delighting and precious stone, ever viewing, beholding, and searching into the excellency of this same Christ and this free grace.—Ambrose.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the Spirit of Christ.—Romaine.

Spiritual intercourse with Christian friends is a great privilege and ought to be highly esteemed.—C.B.

TRINITARIAN BIBLE SOCIETY

(Some Notes from Quarterly Record: April - June, 1963)

Our Premises

The Trinitarian Bible Society Premises at No. 7 Bury Place, have been acquired by the Ministry of Works and will be demolished some time between 1967 and 1969 to make way for extensions to the British Museum. Our Society commenced its work in 1831 and has occupied this building since 1904. The present lease is due to expire in 1969, so there will be no compensation, and no alternative accommodation will be provided.

It will therefore be necessary to build, purchase or rent suitable premises in the very near future, and for this purpose a considerable sum of money will be needed — greatly in excess of the total at present reserved in the fund for acquiring new premises.

Our Urgent Need

Our Society does not normally make pressing appeals for funds. We have been wonderfully blessed and favoured with increasing support sufficient to provide for the rapid development and extension of the work during the last few years. The present need is

exceptional and we feel led to make it as widely known as possible, so that all who are interested may share the burden with us — some by their prayers and some also by their gifts.

In this important matter, as in all the affairs of the Society, it is our earnest desire that all should be done in accordance with the purpose of Him Who worketh all things after the counsel of His own will.

Our Increasing Work

During the last few years there has been a great increase in the scope and volume of the work, which is now noticeably hindered by lack of space and the inconvenience of the present building. This was built as a private dwelling on six floors, with a narrow frontage, a single narrow entrance, an abundance of stairs and no lift.

In spite of all the difficulties a great amount of fruitful work has been done. Many millions of copies of the Holy Scriptures have been published and distributed throughout the world, and a considerable tonnage received and despatched month by month. The old building is hallowed by many happy memories, and we all have a warm affection for the place—but we have our eyes upon the future rather than the past, and a larger and more suitable building is OUR IMPERATIVE NEED—NOW.

The Lord Will Provide

We have no desire for a luxurious palace, but a suitable building is vital and essential for the maintenance and extension of the work. We make this need known to all our friends and fellow-helpers to the Truth, with the prayerful desire that in His own appointed time and way the LORD, Whose Holy Word we reverently cherish and distribute, may graciously provide all things needful.

“Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the LORD of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.” (Malachi 3:10.)

Work in Progress

Christian workers in more than fifty countries look to the Society for supplies of Bibles, New Testaments, Gospels and smaller Scripture portions. To maintain these supplies work is constantly in progress on a large number of publications. At this moment there are nearly seventy items in hand, including several nearly ready for distribution.

In most cases the paper is specially made in the size, shade and substance required, and conveyed from the mills to one of the

fourteen presses printing for the Society. Proof copies of foreign language publications sometimes have to be sent out of the country to be read, and corrected, and much correspondence may be involved at this stage.

The printed sheets are either folded at the press or they may be sent flat to be folded and bound at one of the eight binderies where the Books are completed. Careful arrangements have to be made for every detail including the paper, the text, the printing, the binding and ultimately the delivery to one of the fifty or sixty countries for which the Scriptures are destined.

These are some of the very practical details of the work, but such a work as this is not merely practical and mechanical. God's Word has been given in order that His people may be brought to experience His regenerating grace, "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." This is a spiritual work, wrought by spiritual means and bearing spiritual fruit. To this end we desire that the printed Word may be followed by the earnest prayers of the Lord's people, that it may be abundantly fruitful for the glory of His Name.

Sindebele Psalms for Free Presbyterian Mission

Several thousand copies of the Psalms in the Sindebele language should be ready in time to be consigned to Southern Rhodesia and the Free Presbyterian Mission in May, God willing. The Psalms are an unfathomable mine of spiritual wealth and we pray and trust that this little book will be the means of great spiritual enrichment to many who use it in their worship and in their private reading.

I WILL COME IN

"If any man hear My voice, and open the door, I will come in and sup with him."—Rev. 3: 20.

Great and precious are the promises which Christ makes to them who hearken to His voice in the gospel-offers, and open their hearts to receive Him as offered to them in all His offices; I come in, and bring all the benefits of My purchase with Me, to entertain and feast that soul, even pardon, peace, light, life, grace and glory.

I. Observe the duty called for, is to hear Christ's voice and open the door to Him; that is, to accept and embrace the free gospel-offers, and heartily to acquiesce in the gospel-method of a sinner's reconciliation and sanctification through the righteousness

of our glorious Immanuel, and willingly receive and submit to Him as our Prophet, Priest, and King. What is the preaching of the gospel but Christ's charming voice calling lost sinners home to Himself? What is it but Christ's following them with invitations and entreaties to come to Him and live? This is Christ's voice which He would have sinners to hear, come and live; though they generally refuse to do it! O what condemned malefactor would refuse to hear the voice of his sovereign offering him his life, as condemned sinners do? John 5: 40, "Ye will not come to Me that ye might have life." Yet behold, after many refusals, He follows His offers with arguments, strong arguments to prevail with sinners, and after the greatest obstinacy He is loth to break off His treaty with them, Hos. 11: 8, "How shall I give thee up, Ephraim?—why will ye die?" "what reason can you give for refusing life? or for choosing death?"

II. Observe who it is that Christ calls to hear His voice, and open their doors to Him; it is not this and that man only, or any particular sort of men, it is any man, every man that sits under the Gospel. "If any man will hear My voice and open the door," saith Christ, "I will come in." If the greatest sinner, the most crimson-coloured sinner, will open, I will come in. "Any man," if the swearer will open, if the Sabbath-breaker, if the murderer, if the drunkard, if the unclean, if the thief, if the cheat, if the liar, if the mocker, if the prayerless man, if the man that hates God and godliness, will open to Me. "I will come in and sup with him." O what encouragement doth this word, "If any man," give to every sinner to flee to Christ! If any man, whoever he be, whatever he hath done, if he will welcome Me, receive Me in the gospel-offers, I will come in to him.

III. Observe, Christ requires sinners to open the door that He may come in to teach them; however unable they be, this is their duty; they must endeavour, and use all means to do it, and look up to Him for strength. He will have the sinner's consent, and the soul made willing to receive Him. O then cast open the door, open it wide, receive Christ wholly, receive Him without reserve, open before Him "the two-leaved gates," not the wicket, or one leaf only, but both leaves of the door. Let Christ have full and free consent of the soul, an abundant entrance into it. There are some resolving to open the door to Christ, others perhaps are beginning to open it: O let them not halt in doing it. With some the door is half open, and there they stop. They are almost, but not altogether Christians. O almost Christian, why do you halt? Why would you lose all the pains you have been at? A little more

would cast the door wide open, and make you an altogether Christian. Go then a little further, O sinner, to save your soul. Open to Christ all the powers and faculties of your soul. Open to Him fully here, as you would have Him to open freely to you hereafter. O, what mean you to open to Christ by halves? Alas, the half-open door will be ready to close again, and if so, it may never open for the future. Let it be your concern to go a little further than the almost Christian, and rest not in fair beginnings.

IV. Observe, how great the advantage is of opening the door to Christ. Why! I will come into the house, saith He, even the Friend of sinners, the King of glory will come in, the best guest that ever came into a poor man's house: how honourable, how profitable, how happy and blessed, must such a visit be! *Quest.:* For what end will Christ come in? *Ans.:* He will come in to enlighten the house; for the soul is a dark dungeon while Christ is shut out: He will come in to adorn and enrich the soul with the ornaments and treasures of His grace: He will come in to reign in the soul, and pull down the tyrant that hath long opprest you: He will come in and sup with you, and cause you to sup with Him: and, because you have no fitting provision in the house, He will bring it with Him. And O how rare are Christ's dainties; This hidden manna, the Tree of Life, the grapes of Canaan, the Bread that comes down from Heaven! How excellent is the water of life! One drop of it would be an everlasting spring in thy soul, that would keep thee from thirsting after the creature any more. What a rich feast are the graces of the Spirit quickened to a lively exercise! What a blest feast is pardon from sin, peace with justice, peace with the law, an interest in Christ's purchase, intimations of Christ's love, gospel promises applied, communion with God, news of eternal life, well grounded hopes of immortal glory! etc. O how precious and delicate are those gospel rarities which are set before you on the Communion table, and freely tendered to everyone that opens the door to Christ! Who would not welcome such a Guest that brings such glorious provision with Him? Had poor sinners spiritual appetites sharpened for Christ's feast, there would not be so many shut doors against Him.

Observe how solemnly Christ offers these gospel blessings to you, with a *Behold I stand*, etc. Christ takes witnesses upon it, witnesses against the refusers: behold ye angels, and witness for Me, how kind and bountiful My offers are to Adam's rebellious children! Behold, ye ministers, and witness against those who shut Me out! Behold, ye stones and timber of the house, ye

elements and communion-tables, bear witness for Me and against them! Behold, ye fellow communicants and hearers, bear witness one against another, that I knocked, I called, I knocked loud, I knocked long, but ye kept your doors bolted against Me. It is a melancholy thought for those who are ministers to entertain, that they will one day be brought in as witnesses against those such, though never so dear to them now, that Christ called, but they refused; He made kind and large offers, but they regarded them not. O then let every soul set about sweeping and washing all the rooms, and cast open all the doors, as wide as they can, to the King of glory, and receive Him with acclamation and praise. Take the crown off the head of self, and put it on the head of Christ, ascribing all the glory of your salvation to Him, and nothing to free-will, or your own doings.—WILLISON.

CASTING OUR CARE ON GOD

Daily, by my carking cares, how do I discredit these soul-comforting, soul composing truths, that God cares for His people, that their concerns are His, and that He keeps them as the apple of His eye? Did a kind-hearted Samson go along the way with me, and take my burden from my back, and bear it on his robust shoulders, would it not be impertinent to run up every now and then to bear up the burden, though forbidden, and convinced that he could carry me above my burden? Just so, God has commanded me to cast all my care on Him, with this sweet assurance, that He careth for me. And He has no more need of my care joined to His care, than He has need of my assistance to support the pillars of the world. Though rolling my burden on the Lord does not supersede a moderate care, and the use of lawful means, yet I am so to cast my cares on God, as if I had no more concern with them. O how unlike a child of God, an expectant of glory, to have so many carking cares, and disquieting forebodings, about the things of time, under the pleasing hopes of a happy eternity! My cares may multiply, my concerns may grow, but can never be too many for God. He has borne the cares of His Church and people through many generations, and well may I cast all mine on Him. God's care of me is always productive of good; but my carking avails nothing, but gives present pain, and future disappointment. When God kindly claims it as His province to care for me, why should I encroach on his province, by caring for myself? He is a Rock, and His work is perfect, without my anxiety. The stronger my faith is in God, I will have the less care about myself. When I care for myself, I am distracted with

doubts and unbelief; but, when I cast my care on God, in the actings of a vigorous faith, I have peace and composure of soul.

Did the King of Great Britain send me a message "Make yourself happy, for I will provide for you and yours," would not I rely on the royal promise, and think myself secure? Then, is the promise, the compassion, the treasure, and the faithfulness, of the King of Heaven, less to be depended on than of any earthly king? His care has been extended to a numerous race of my ancestors, since Japheth left the ark, and through pagan darkness, and Popish delusion, has brought me to the clear light of the gospel; and to this unerring care, both with respect to soul and body, I may well commit my posterity to the end of time. His care fashioned me in my mother's womb, and will not forsake me, now that I am near to be laid in the bowels of the earth.

I know not how far I should extend my care, because I know not how long I shall live. Now, my cares are mostly for events and times to come, and yet I cannot boast of to-morrow; therefore, as no time is mine but the present, so I should have no carking cares for the future.

If I should eat the flesh off my bones with carking care, it will not alter the plan of Providence towards me; therefore, strong faith, and entire resignation to the disposal of Heaven, are both my indispensable duty, and will be my best wisdom.

"Be careful for nothing," is a command as large and extensive as it is kind and gracious; that is, have no carking care about future periods, or apparent losses, about friends and relations, about wife or children, widow or orphan, house or home, food or raiment, poverty or reproach, sickness or death.

So often has mine own care produced nothing but pain and disquiet, that it is high time for me to be ashamed of it, and to give entirely up with it. And so often has the heavenly care done wonders for me, watched over me for good, and done all things well, that on Him I may cast my every care with confidence and joy.—SOLICITUDE SWEETENED.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel.

(Air a leantuinn bho t.d. 22)

III. Tha maise ar caithe-beatha ag eirigh bho fhonn neamhaidh agus òrdugh naomh ar spioradan. Tha dealradh spioradail agus maise ann an caithe-beatha nan naomh: "Is fearr am firean na a choimhearsnach." Gnath.xii.26. Tha iad a dealrachadh mar sholuis an t-saoghail; ach ge b'e 'n dealradh, na a mhaise, a tha'n am beatha, tha sin a tighinn bho oirdheirceas an spioradaibh; mar

a tha choinneal a stigh a cur dealradh 's an lòchran anns am bheil i dealradh. Tha e eucomasach gu'n toireadh cridhe mì-rianail agus gun a bhi air a choimhead, a mach caithe-beatha anns am bheil deagh òrdugh; agus do-bhrìgh, mar a tha ar ceann-teagaisg a toirt fa'n ear gu'm bheil sruthain na beath a sruthadh a mach as a chridhe mar an tobar, feumaidh e leantuinn, mar a tha'n cridhe, gur ann a bhitheas a bheatha: mar sin, "A mhuinntir mo ghràidh, guidheam oirbh, mar choigrich agus luchd-cuairt, sibh a sheachnadh ana-miannaibh feolmhor, a tha cogadh an aghaidh an anama; air dhuibh deagh chaithe-beatha bhi agaibh am measg nan Cinneach; chùm an àite olc a labhairt umaibh mar luchd mi-ghnìomh, gu'n dean iad o 'ur n-oibribh a chi iad, Dia a ghlòrachadh ann an là an fhiosrachaidh." I. Pead. ii:11-12, na maiseach, mar a tha'm focal Greugais a ciallachadh. Mar sin, "Treigeadh an t-aingidh a shlighe agus an duine eucorach a smuaintean," Isaiah lv:7. Tha a shlighe a ciallachadh cùrsa a bheatha, a smuaintean a ciallachadh fonn a chridhe; agus uime sin, bho'n a tha a shlighe agus cùrsa a bheatha a sruthadh bho a smuaintean, na bho fhonn a chridhe, feumaidh iad le cheile bhi air an treigsinn na cha bhi aon dhiubh air a threigsinn: 's e'n cridhe tobar gach uile ghluasad, tha 'n a gluasadan sin a gabhail còmhnuidh ann ar smuaintean; air bhi do'n a smuaintean sin aon uair air an toirt gu bhi'n an aignuidhean, tha iad guluath air an deanamh suas gu bhi'n an gnìomharan agus 'n an cleachdaidhean freagarach dha sin. Mar tha'n cridhe aingidh, mar sin, mar a tha Crìosd ag ràdh, "Oir is ann as a' chridhe thig droch smuaintean, mortadh, adhaltranas, striopachas, gadachd, fianuis bhreige, toibheum." Mata xv:19. Gabh beachd air an òrdugh: an toiseach, smuaintean aingidh agus dioghaltach, an sin cleachdaidhean neo-ghlan agus mortail.

Agus ma tha'n cridhe naomh agus spioradail, an sin, mar a tha Daibhidh a labhairt bho fhein-fhiosrachadh milis, "Tha mo chridhe a deachdadh deagh ni." Salm xlv:1. Ann an so tha beatha air a deanamh maiseach gu saoi bhir le oibribh maithe, cuid air an deanamh a cheana: "cuiridh mi'n ceill na nithean a rinn mi do an Rìgh;" cuid eile air an rathad gu bhi ga'n deanamh, "tha mo chridhe a deachdadh deagh ni," ach iad le cheile a tighinn a mach bho fhonn neamhaidh a chridhe.

A mhàin cuir an cridhe ann am fonn, agus nochdaidh, an caithe-beatha gu luath gu'm bheil e mar sin. Cha'n eil mi smuainteachadh gu'm bheil e glé dhuilich fhaicinn le dleasdanasan agus còmhraidhean Chrìosduidhean cìod e'm fonn fodh'm bheil an spioradan. Faigh crìosduidh ann am fonn maith, agus cia cho stòlda, neamhaidh, agus buannachdail, agus a bhios a chòmharaidhean agus a dhleasdanas. Cìod an companach taitneach a th'ann fhad 's a mhaireas sin. Dheanadh e maith do chridhe neach a bhi maille ris

aig a leithid sin de dh'am. "Cuiridh beul an fhìrean an ceill gliocas, agus labhraidh a theanga breitheanas. Tha lagh a Dhé 'n a chridhe: cha sleamhuich a cheuman." Salm xxxvii:30, 31.

'N uair a tha'n cridhe shuas maille ri Dia, agus làn do Dhia, cia cho innleachdach agus cho furasda 's a bheir e stigh còmhraidh spioradail, a deanamh feum dheth gach am agus cothrom air son rùn neamhaidh air chor-eigin. 'S e glé bheag de bhriathran aig an am sin a ruitheas a mach gun bhrìgh.

Agus ciod e tuilleadh a dh'fheumas a bhi'n a aobhar air son gu'm bheil còmhraidhean agus dleasdanasan iomadh Crìosduidh cho làn de chop agus neo-bhuannachdail, an co-chomunn an dà chuid ri Dia agus ri aon a cheile air tighinn gu bhi mar dhéis thioram, ach gu'm bheil an cridheachan gun a bhi air an gleidheadh? 'S cinnteach gu'm feum gur e so an t-aobhar air a shon, agus gu cinnteach a bhuinneadh dhuinn mòr bhròn a dheanamh air a shon; as eugmhais a cho-chomuinn Chrìosdail so thig e gu bhi'n ni gun bhrìgh. Tha mhaise thairnuigeach a b'abhaist a bhi dealradh bho chòmhraidhean nan naomh air aghaidhean agus coguisean an t-saoghail, mar a tairnuigeadh e iad, agus an toireadh e iad ann an gràdh a dh'ionnsuidh slighibh Dhé, gidheadh, aig a chuid a bu lugha, dh'fhàgadh e fianuishean 'n an coguisean a thaobh oirdheirceasan nan daoine agus an slighean, ann an tomhas mòr air a chàll a chùm milleadh do-labhairt diadhachd.

Bha'n t-am ann, 'n uair a bha Crìosduidhean ga'n giùlain fein air a leithid de dhoigh, agus gu'n do sheas an saoghal ag amharc orra, mar a tha'm focal a ciallachadh: "Ni anns am bheil iad a gabhail iongantais, do bhrìgh nach eil a'ruith maille riutha anns an neo-mheasarrachd cheudna gun tomhas." I. Pead. iv:4. Bha'm beatha agus an cainnte eadar-dhealaichte ri cuid eile; bha'n teangaidhean ga'm brath gu'm bu Ghalileich iad, anns gach àite dh'ionnsuidh an tigeadh iad; ach a nis, bho'n a thainig meomhara-chadh diomhain agus comhstrai gun toradh gu bhi faotainn a leithid de dh'àite, agus obair cridhe, diadhachd chleachdail, air an dearmad cho mòr a' measg luchdaideachaidh, tha chùis gu duilich air a h-atharrachadh. Tha'n còmhraidhean air tighinn gu bhi coltach ri còmhraidhean dhaoine eile: ma thig iad 'n ar measg a nis, faodaidh iad, gu bhi cleachdadh Gnìomh. ii:6, gach duine ga'n cluinntinn 'n a chànan fein. Agus gu cinnteach 's e gle bheag dòchas a th'agam an t-olc so fhaicinn air a chur ceart, agus creideas diadhachd air a dheanamh suas, gus am pìll Crìosduidhean a dh'ionnsuidh an seann obair: gus an cleachd iad obair cridhe ni's dluithe, 'n uair a bhitheas salann na h-inntinn neamhaidh air a thilgeadh anns an tobar, ruithidh na sruthain ni's gloine agus ni's milse.

IV. Tha comhfhurtachd ar 'n anamaibh gu mòr an crochadh air gleidheadh cridheachan; oir esan a tha dearmadach air frithealadh dhà chridhe fein, tha e, anns a chumantas, 'n a choigreach mòr do dhearbhadh-bheachd, agus do na comhfhurtachdan milis a tha sruthadh bh'uaithhe.

Na'm biodh teagasgan *Antinomian* fìor, a tha teagasg dhuibh a bhi cur cùl ris gach comharradh gu bhi dearbhadh bhuir suidheachadh, ag innse dhuibh gur e'n Spiorad a mha'n is urrain bhuir deanamh cinnteach, le bhi toirt fianuis a thaobh bhuir 'n uchdmhachadh as eugmhais nan comharraidhean sin, an sin dh'fhaodadh sibh a bhi mi-chùramach a thaobh bhuir cridheachan; seadh, a bhi'n ar coigrich dhoibh, agus, gidheadh, gun a bhi'n ar coigrich do chomhfhurtachd. Ach a thaobh gu'm bheil na Sgrìobturann agus fein-fhiosrachadh a tilgeadh bun os ceann an aimideas so, tha mi'n dòchas nach amhairc sibh gu bràth air son comhfhurtachd anns an rathad neo-sgrìobturail so. Cha'n eil mi'g a'icheadh gur e obair agus dreuchd an Spioraid dearbh-chinnteach a thoirt dhuibh, agus gidheadh tha mi gu muinghineach a cur an ceill dhuibh, ma's e's gu'm faigh sibh gu bràth dearbh-bheachd, ann an dòigh abhaisteach anns am bheil Dia ga thoirt seachad, feumaidh sibh saothair a ghabhail ri 'ur cridheachaibh fein. Faodaidh suil a bhi agaibh ri 'ur comhfhurtachdan air cumhachan is furasda, ach tha mi air mo mhealladh ma gheibh sibh gu bràth iad air feadhan air bith eile: "Ceasnaichibh sibh fein, am bheil sibh 's a chreidimh; dearbhaibh sibh fein: nach aithne dhuibh sibh fein, gu bheil Iosa Crìosd annaibh, mar daoine a chuireadh air cùl sibh." II. Cor. xiii:5. 'S e so rathad nan Sgrìobturann. Tha cuimhne agam gu'm bheil *Mr Roberts*, anns an leabhar aige air a Chùmhnanta, ag innse dhuinn, gu'm b'aithne dha Crìosduidh, a bha ann an leanabachd a dhiadhachd cho dian a plogartaich an deigh dearbhachd neo-thuiteamach air gràdh Dhé, agus gu'n robh e air son uine fhada còmhla a miannachadh guth bho neamh; seadh, aig amaibh ag imeachd anns na raointibh gu h-aonaranach, a miannachadh gu dùrachdach guth miorbhuileach bho'n a craobhaibh agus bho'n a clachaibh an sin; bha so, an deigh iomadh miann agus fadachd, air aicheadh air; ach ann an uine bha ni na b'fhearr air a dheonachadh dhà anns an dòigh àbhaisteach a bhi rannsachadh an fhocail agus a chridhe fein. Tha ni coltach ri so air a thoirt dhuinn le *Gerson* ionnsaichte a thaobh neach a bha le buairreadh air a chur gu crìochaibh eudochais; mu dheireadh air dha bhi gu milis air a shocrachadh agus dearbh-bheachd air a thoirt dhà, dh'fheoirich neach dhà cia mar a r'fhàinig e air, fhreagair e, "Cha'n ann le foillseachadh neo-àbhaisteach ach le mo thuigse chur fodh riaghladh nan Sgrìobturann agus a comhartachadh mo chridhe riutha." Tha'n

Spiorad, gu dearbh, a toirt dearbh-bheachd le bhi toirt fianuis mu ur 'n uchdmhacachd; agus tha e toirt fianuis air dà dhòigh.

1. Ann an aon dòigh, 's e sin, le bhi'g oibreachadh nan gràsan sin 'n ar 'n anamaibh a tha'n an cumhachan a gheallaidh, agus mar sin tha'n Spiorad agus a ghràsan annain uile 'n an aon. Tha Spiorad Dhé a gabhail còmhnuidh annain 'n a chomharradh air an uchdmhacachd. A nis, cha ghabh an Spiorad a bhi air fhaicinn 'n a bhith, ach a mhàin 'n a oibribh; agus a bhi ga'm faicinn-san, 's e sin a bhi faicinn an Spioraid; agus cia mar a b'urrain iadsan a bhi am faicinn gun rannsachadh domhain agus faire dhìchiollach air a chridhe, is nì e nach urrain mi smuainteachadh.

2. 'S e'n doigh eile anns am bheil an Spiorad a fianuiseachadh, a bhi soillseachadh an anama le solus a tha foillseachadh gràis, agus a dealrachadh air obair Fein; agus tha so ann an òrdugh nàduir a leantuinn na ceud obair; tha E 'n toiseach a cur a ghràis a stigh, agus an sin a fosgladh sùl an anama gu bhi'g a fhaicinn. A nis, bho'n a tha'n cridhe air oibreachadh air leis a ghràs so a bhi air a chur ann, eadhon tha'n dòigh so anns am bheil an Spiorad a fianuiseachadh mar an ceudna a gabhail a stigh ann am feum a tha air a bhi gleidheadh gu cùramach ar cridheachan fein: oir

(1) Tha cridhe air a dhearmad, cho mi-òrdail agus cho dorch, agus nach eil am beagan gràis a th'ann 's an àbhaist air fhaicinn. Tha na Criosduidhean is beachdail agus is dìchiollaich, a tha gabhail an t-saoithir is motha, agus is motha tha cur seachad dhe'n ùine timchioll an cridheachan, ga fhaotainn 'n nì ro dhuilich a bhi lorgachadh a mach obair fhior-ghlan agus fhirinneach an Spioraid ann an sin: cia mar, uime sin, is urrain an Criosduidh a tha, ann an tomhas, dearmadach agus mì-chùramach mu obair cridhe, a dhol ga lorgachadh a mach? Tha treibhidheireas, an nì a tha air iarraidh, 'n a luidh anns a chridhe mar bhonn beag òir ann an grunnnd aibhne, esan a gheibh e, feumaidh e fantuinn gus an tig an t-uisge gu bhi glan agus air sioladh, agus an sin chì se e a dealradh air a ghrunnnd. Agus a chum gu'm biodh an cridhe air a ghlanadh agus air sioladh, cia'n t-saoithir agus an fhaire, an cùram agus an dìchioll a chostas e.

(2) Cha'n eil Dia gu h-àbhaisteach a toirt comhfhurtachdan an dearbh-bheachd do anamaibh leisg agus dearmadach; cha'n eil E urad agus coltach ri bhi toirt gnùis do leisg agus do mhì-chùram: bheir E seachad e, ach 's 'n a rathad Fein. Dh'aon àithne-san ar cùram agus ar comhfhurtachd r'a cheile: tha iad a' mearachd a tha smuainteachadh gur urrain leanabh maiseach a bhi air a bhreith gu'n saoithir. Ah, cia lionmhor na h-uaireanan aonaranach a chuir

sluagh Dhé seachad ann an rannsachadh cridhe! cia iomadh uair a dh'amhairc iad a stigh do'n fhocal, agus an sin da'n cridheachan fein. Aig amaibh smuainticheadh iad gu'n do lorgaich iad treibhidheireas, agus a bha iad eadhon ullamh gu bhi tarraing a mach co-dhùnadh buadhach an dearbh-bheachd; an sin thig teagamh nach urrain iad fhuasgladh, agus leagaidh e 'n a h-uile nì sios a ris. 'S iomadh dòchas agus eagal, teagamh agus rannsachadh, a bha aca 'n am broillich fein, mu'n d'r'thàinig fois chomhfhurtail.

Gu bhi co-dhùnadh, smuaintich gu'm biodh e comasach do Chriosduidh mì-chùramach dearbh-bheachd fhaotainn, gidheadh tha e eu-comasach gu'n cumadh e fad e. Oir, a thaobh a mhuinntir aig am bheil an cridheachan air an lionadh le aoibhneas dearbh-bheachd, mar a bì cùram neo-àbhaisteach air a chleachdadh, tha e 'n a nì cinnteach nach gleidh iad ro fhad e: oir nì beagan uamhair, diomhanais, agus mì-chùram, a thilgeadh 'n a bhloighdean gach nì. Uime sin, bho'n a thà aoibhneas ar beatha, comhfhurtachd ar 'n anamaibh, ag eirigh agus a tuiteam le ar dlchioll anns an obair so, gleidhibh bhur cridheachan leis an uile dhìchioll.

(R'a leantuinn)

LITERARY NOTICES

Faith and a Good Conscience

The Evangelical Magazine, 22 Grove Park Road, Chiswick, London, W.4, have sent us this publication of 5 Papers read at a Puritan and Reformed Studies Conference held in London on the 18th and 19th December, 1962. There is 80 pages of reading in this booklet; the price, 3/6d (by post 4/-); orders to be sent to the Evangelical Magazine. The first Paper is by P. Breward on *William Perkins and the Origins of Puritan Casuistry*, is written around a treatise by Perkins, a puritan preacher, on *Cases of Conscience*. These cases were systematically arranged. Breward remarks that 16th Century ministers frequently saw themselves as doctors of the soul. " . . . Troubles of conscience were held to have very definite causes and certain equally definite cures." The author states that " Perkins believed that it was not enough to preach the great principles of the gospel and leave the small issues of conduct to take care of themselves." The second is by Rev. J. I. Packer, M.A., and deals with *The Puritan Conscience*, their idea of conscience, conscience in Puritan Christianity, *re* Holy Scripture, personal religion and as reflected in Puritan preaching, etc. The papers on *Thomas Boston of Ettrick* by Rev. D. J. Innes, M.A., and *Aspects of John Owen's Doctrine of the Person and Work of Christ*, by Rev. F. R. Entwistle, B.A., give respectively, a highly interesting view of Boston as a great servant

of Christ in the ministry of the gospel and in his writings, and a detailed and true insight into Owen's method and manner of handling the doctrines of the faith. The last Paper, on *Puritan Perplexities*, by Rev. D. M. Lloyd-Jones, draws "Some lessons from 1640-1662." Rev. D. M. Lloyd-Jones deals to some extent with the civil and religious history of the period and deplores the fact that religion and politics became mixed. For example, Baxter, the minister, and others, it is stated, did not believe in the Solemn League and Covenant; but in order to have the help of the Scots many of them subscribed to it. In this connection it is observed: "The motives became mixed." To our mind such motives were more than "mixed," they were positively evil. The Paper points out that the Puritans were fundamentally agreed about doctrine but divided on the question of Church government. Rev. D. M. Lloyd-Jones thereafter makes it obvious that he has little or no mind for Presbyterianism and the Church-State relationship. Some of us in Scotland still hold fast to these aspects of Church polity, while disowning Erastianism, and believe we have the solid support of the Word of God thereanent. Scottish divines had clear views of Holy Scripture in such matters and were as eminent in piety and intellectual stature as any of their worthy brethren south of the border.

Those who will read these papers will have their minds interestingly drawn back to a past era of deep religious significance.

NOTES AND COMMENTS

Former American Vice-President and the Bible

An American religious magazine called "Decision," in its November, 1962, issue contained an article by Mr Richard M. Nixon, who opposed John Kennedy for the Presidency of the United States at the last American election. John Kennedy, the Roman Catholic, is of course the President of the U.S.A. Prior to and during that election campaign quite a lot was written and said by Nixon's opponents severely critical of him as a man, yet without actually specifying the substance of much of that criticism. In the March 22nd, 1963, issue of "Time Magazine," in one column there is a reference by a writer to Nixon as follows: "Then too, there was that dreadful fellow, Vice-President Richard Nixon." Yet in the religious article written by Nixon which we have referred to, he relates the facts of the solid, religious, Christian upbringing which his parents gave to him and his two brothers. This was based on the Bible and had as its centre the village Church and Sabbath School. Church was attended morning and evening. In a reference to the outward

signs of religion in America, Mr Nixon writes: "They are the outward form rather than the inner substance of a people's faith. The strength of a nation's faith in God can be measured only in terms of the personal faith in each of its individual citizens." As a family, he states, they learned and studied the Bible itself rather than *about* the Bible and they never had meals without prayer. He writes: "I think that some of our voices in the pulpit to-day tend to speak too much about religion in the abstract, rather than in the personal, simple terms which I heard in my earlier years. More preaching from the Bible, rather than just about the Bible, is what America needs." Mr Nixon ended his article with these words: "I for one shall look with fresh interest in the days ahead to learning what the Bible says to our time." Now this is the man whom the Roman Catholic defeated in the American Presidential Election. If Mr Nixon carried with him in public life, the family and personal Christianity of which he has written, then we would not reject the view that much of the criticism levelled against him personally emanated from Roman Catholic, materialistic and irreligious sources.

More Liberty for Protestants in Spain

The General Secretary of the European Missionary Fellowship in a Quarterly Publication for April-June, writes of religious conditions in Spain where Protestants have in these modern times been greatly oppressed. He writes: "A new Bill, said to have been already approved by the country's Cardinals and bishops, is expected soon to receive official sanction. This will grant judicial recognition to the major Protestant groups, allow them to run their own schools and seminaries, publish their own version of the Bible, operate their own hospitals and cemeteries, and allow Protestants to hold civic office apart from that of Chief of State. The only notable prohibition apparently, is that against 'proselytizing' . . . Obviously this Bill surpasses everything for which the persecuted Protestant minority in Spain have yearned . . . " The writer wisely states: "A note of caution, however, is still desirable for several reasons. Romanism has been most adept at giving with one hand and taking away with the other." And quoting another source, the writer records: "It (the Bill) may be nullified in practice by individual Catholic politics." But it seems from this information that the persecuting authorities in Spain are realising that they are being strongly condemned in other parts of the world, where freedom for all is the cry. Even American Roman Catholics of the rising generation with a modern outlook, apart from their religion, would not go the whole way with the Spanish present-day persecution of non-

Roman Catholic religions. It has been said that Spain has been more Roman Catholic than the Vatican. But it is a terrible indictment of Spain and the Roman Church there that in the year 1963 they are only now agreeing to grant some religious freedom to Protestants. Of course, the Lord in His time and way answers the cries and prayers of His people.

Professed Christian Bishop Anti-Christian

Some of our readers will already be conversant with reviews of the book "Honest to God," by the Church of England Bishop of Woolwich, Dr. Robinson, and some may have even read the book. We have not read this book, but we have one quotation before us out of its "dark" pages, viz.: "The whole scheme of a supernatural Being coming down from heaven to 'save' mankind from sin . . . is frankly incredible to man 'come of age' . . . The 'full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world' supposed to have been 'made' on Calvary requires, I believe, for most men more demythologising even than the Resurrection." We are indebted to *The English Churchman* for the above quotation from the Bishop's book. The Bishop violates the 3rd Commandment at anyrate in the expression of his wicked, erroneous, atheistical views upon the revelation of the Word of God as to the salvation of sinners by the incarnate Son of God giving Himself on the cross for the redemption of His people. All this, he apparently holds up to ridicule from the quotation before us. Without commenting further upon views of which we have only limited information as yet; yet we have no hesitation in saying that the Bishop, if he was a naturally honest man, would have unfrocked himself and publicly disowned Christianity before his notorious book was written. But he is still a Bishop after its publication at the time of writing. It seems anything is allowable in the large professed Christian Churches to-day and in Britain. Ecclesiastical discipline is a thing of the past indeed where Dr. Robinson rules as a Bishop. What a terrible account such men will have to give to Christ Himself as Judge of all the world at the Great Day!

The Trend Toward Rome Continues in Scotland

On the 18th of April last, the annual meeting of the Council of Major Religious Superiors of the Roman Catholic Church in Scotland took place in the Convent of the Sacred Heart in Edinburgh. A Dr. Frank Shead gave a talk on Christian Education to Roman Catholics and Protestants; the Protestants being guests from the Church of Scotland, the Episcopal Church and the Congregational Church, the report stated. These guests were

certainly not Protestants at all but merely members of professed Christian Churches outside the Roman fold. They were welcomed by the Abbot of Nunraw who seems to be behind these joint meetings organised by the Roman Catholics in Scotland. The Rev. Dr. Selby Wright, Moderator of the Edinburgh Presbytery of the Church of Scotland, thanked the Council, the R.C. Mother Superior, the nuns and others for their hospitality. And so the priestly propaganda goes on in Scotland to undermine any attachment to the Reformation and our Protestant heritage which may linger in the minds of Scottish Churchmen. The Mass and purgatory, etc., are subjects which as yet are relegated to the background. A supposed religious concession was granted in this Convent Meeting, when we are told that Roman Catholics and Protestants joined in *speaking* the Lord's Prayer, whatever is implied by 'speaking' the Lord's Prayer.—About the same time as the above meeting, Rev. Dr. Nevile Davidson, Moderator of the General Assembly of the Church of Scotland, included in his engagements at Brussels, Belgium, talks with the highest dignitaries in Belgium of Protestant Churches and the Roman Catholic Church. In one report the name of Cardinal Leo-Joseph Suevens was mentioned. And so Church of Scotland Moderators at all levels really bow to Rome in these their deplorable activities. What a betrayal of the Scottish Reformers! What an evil example to the people of Scotland! What an affront to the pure gospel of the Lord Jesus Christ! But who cares in the Church of Scotland or the Congregational Church? As we have stated more than once in these pages, the great majority of ministers, office-bearers and members and adherents, are completely indifferent as to what their leaders are doing in these Churches. Spiritual death and darkness reign in Scotland to a great extent and no amount of false charity will alter that situation. The god-fearing who love the Word of God genuinely from the heart, cannot but be separate from those who reveal attachment religiously and ecclesiastically to the proved and avowed enemies of the Faith of the gospel of Christ.

Charred Wood and Carnal Worship

There is to be a World Fair in New York during a period of 1964-65. There is also to be at this Fair, a Protestant Churches Centre. In this centre there is to be set up a wooden cross made of the timbers from the blitzed Cathedral of Coventry. A report states that millions of people are expected to see the cross. And what of it although millions of poor, needy sinners see this piece of wood taken all the way from England to America? The

religion of Protestant Churches is surely at a very low level when an old piece of wood is to be set up by them as a religious attraction.

Aberdeen Town Council and the Sabbath

In April, the Aberdeen Town Council unanimously decided to permit dancing on Sabbath night at what is called the Beach Ballroom in place of Concerts which were held at this time. All seem agreed to cater for the irreligious and out and out worldly tourists; but have no thought of what God says about such conduct. Another day is coming when God will bring men face to face with their God-dishonouring actions. One empty argument to-day on such as the above issue is, that this liberalism does not interfere with the liberties of those who are opposed to such as dancing on Sabbath.—Again, the Aberdeen Town Council refused no less than three applications to set up gambling casinos or private gaming clubs in the city. But members of the Council went out of their way to explain that it was not on moral grounds, but because of planning requirements that the applications were refused, the only grounds on which they could refuse legally. If these applicants obtain other suitable premises for their gambling casinos, it may be that Aberdeen will soon have at least three gambling clubs to attract and empty the pockets of fools, and to bring poverty and misery to individuals and families.

Sabbath Funeral

How very regrettable that the Free Church should continue to move with the modern world in Sabbath desecration. Recently, the people of Fort William must have been amazed to read the notice prominently displayed in shop windows in the town stating that a funeral service would take place in the Free Church, Kilmallie on the Sabbath, 24th March at 1 p.m. The notice further stated that a bus would leave Gordon Square for the funeral at 12.30. What desecration of God's Holy Day in employing a bus driver, undertakers, and grave-diggers, probably all earning double wages that day. Knowing the exalted claims the Free Church is supposed to make for the sanctity of the Sabbath, passers-by were astonished to see a hearse waiting outside the Free Church, while a number of cars parked nearby. We know that the Episcopal Church, the idolatrous Church of Rome, and the Church of Scotland engage in such a wicked practice on the Lord's day, but we never thought the Free Church had drifted so far from her moorings. However, the Free Church of Kilmallie has had precious days of the Gospel. It was while minister there the godly Rev. D. Macfarlane made his firm Protest against the iniquitous Declaratory Act of 1892, which

was enforced the following year, when he tabled his Protest at the Free Church General Assembly, Edinburgh, thus making a clean cut separation from the Declaratory Act Free Church. This step he never regretted, and for which we Free Presbyterians should faithfully contend, and cleave to with full purpose of heart as we see the day darkening.—J. A. Macdonald.

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 and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; second, London; third, Greenock; fourth, Glasgow, 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; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway, Thurso. *September*—First Sabbath, Ullapool, 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.

Home of Rest Appeal

The Home of Rest Committee have, with the unanimous approval of the Synod, purchased "Ballifeary House," Inverness, to be our Church's home of rest. Further information will follow but meantime donations are needed and will be much appreciated.

W. Grant, Convener.

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

Sustentation Fund.—M.S.K.D., £3; G. Ross, Lochcarron, £5; Friend, Oban, £15; Miss S. MacLeod, Inverness, £1; Miss MacLean, Dollar, £3.

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Mission to the Jews Fund.—M.S.K.D., £3.

Home of Rest Fund.—M.S.K.D., £3; Friend, Oban, £5; Friend, Gairloch, 10/-.

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Welfare of Youth Fund.—"Psalm 122," £6.

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Fort-William Manse Building Fund.—(The Congregation wish to thank all contributors for the great help and support for the Church Building Fund, the cost of which has now been met. A new Manse is in course of erection and a Manse Building Fund has been opened by the Deacons' Court). Mr I. Matheson, Treasurer, acknowledges with grateful thanks: Friend, Harris, £2; Well-wisher, Harris, £1; Friend, Harris, £1; Friend, Portree, £2; Mr and Mrs Fraser, Fort-Augustus, £20; Friend, £3; Mrs Boyd, 10/-, all per Rev. J. A. MacDonald; Friend, Inverness, £5; Friend, Glasgow, £2; Well-wisher, Skye, £5; Argyll Friend, £10; D. MacD., Fort-William, £1; Friend, Edinburgh, £1; Friend, Inverness, £1; Nurse Macleod, £5; D. MacCuish, Glasgow, per M. MacRaild, £1.

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