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IGNORANCE OF GOD

With the Bible in one's hand and believing its teaching, it can be asserted, without hesitation, that multitudes in all sections of society throughout our professed Christian Nation reveal manifestly that they are without the knowledge of God. Paul writing to the Corinthians, chapter 13, declares: "For some have not the knowledge of God: I speak this to your shame." Many may endeavour to deny this charge against them on account of modern and philosophic views of religion and man's relation to God. But this is beside the question when the Word of God in its entirety is taken as the standard and warrant for an opinion and Scriptural judgment on the ignorance of God apparent with many. Of course every man as a sinner is altogether ignorant of God in a spiritual sense. But we would indicate a few facts which may establish this deplorable state of mind as in the case of certain types of sinners. "By their fruits ye shall know them."

There are those who may be described as professional theologians and whose hearts were never brought under the saving influence of the Spirit of truth. Yet they affect to be teachers in the Christian Church of divine things and reveal by their personal recorded views of God, that they know not the God of the Bible, the God of Moses and the God of the Apostle Paul, the God of the Old Testament and who is the God of the New Testament, as to the inspired revelation He gives of His Name, attributes, words and works. Such an one in these days is the Bishop of Woolwich who would have men to abandon the basic truth of a personal God, who although omnipresent declares, "Heaven is my throne and the earth is my footstone," and to whom sinners are accountable and to whom true Christians may pray in and through the Name of the Lord Jesus Christ. It follows that even bishops who have vague, unscriptural views of God, the religion of the Bible and man's relation to God, know not God. They who know God and Jesus Christ whom He hath sent to be the Saviour of lost men, came to that knowledge

through the Holy Scriptures which they love and are guided by in all their thoughts and views of God.

Again, when Paul wrote in the 10th chapter of Romans regarding the Jews: "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"; he describes here the religious case of a goodly number in connection with professed Christian Churches where another gospel, which is not the full gospel, is preached today. And as Paul states they are ignorant of God and are without God in the world and in the midst of the visible Church. They are religiously minded, yet their religion consists in a formal, empty profession of Christ as Saviour and Lord, and in a variation of Church works and social services, etc. The foundation of their hope of eternal life is not Christ Jesus and *Him crucified*. They were never concerned with the great experience of conversion by the work of the Holy Spirit; indeed they would not know very well what to say if asked the meaning of a spiritual and saving conversion in the experience of a sinner. And as to the eternal punishment of sinners by God, that doctrine to them is a belief of past ages and now unacceptable to charitable and informed Christians. The foundation of their hope of heaven is their profession of Christ and all their "good" works and their religious zeal. In other words, they are ignorant of God in their souls. God's provision to save sinners through the justifying righteousness and atoning blood of His Son, is just not known, nor appreciated by them. They have neither saving faith in Christ nor a broken heart over their sins; and yet they are very zealous in religious matters.

Then, there are an increasing number of persons everywhere who make it perfectly clear that they are without knowledge of God in the world. They are not *openly* wicked in the light of the second table of the law of God. They are law-abiding citizens and good and kindly neighbours and conscientious in their lawful callings. But there is no Bible in their homes; and if there is, it is never opened. God and His name as a just God and a Saviour is never at any time or in any way acknowledged in the home. They never darken the door of a place of divine worship from January to December, and are completely apart from others in their community as to this matter. God's Day and the Fourth Commandment bring to light their wickedness as to the first table of the law of God. This holy day they treat and use as any other day of the week as to doing their own pleasure. It is a day which is used in a carnal and worldly fashion as a holiday. God's claims

never cross their minds. And as to God, this class of persons have come to the stage when they are as indifferent to the existence and name of God as the most ignorant heathen in darkest Africa. God and religion of any kind are what they treat with the greatest indifference. If questioned they may be Atheists, Agnostics or Humanists. They are obviously without God in the world. And sad to say, many of these may have had parents and grandparents who in their day had a respect for the things of God.

Further, in these recent times in Britain it has come right out into the open how some prove that they are without God in the world. The Profumo and Dr. Ward cases exposed to view the immoral, degrading and ungodly lives that some men and women give themselves over to in soul and body. Such, wherever they may be, reveal in a terrible manner and measure that they are of the devil, "for he that committeth sin is of the devil" (1st John, chap. 3, v. 8). All men by nature serve not only diverse lusts and pleasures, but the devil, and some reveal this by their extremely degrading conduct more than others. How true, out and out true, the Bible is that such are without God in the world! God is holy, and those who have a saving relationship to God in Christ are under the sanctifying influence of His holy Spirit and are brought to die unto sin and to live unto holiness. "Be ye holy, for I am holy," enjoins God upon His people. They who glory in their unholiness and shame are surely far off from God and no amount of the "new morality" will alter this solemn fact. Such cry aloud to all who will hear, that they are without God's favour, without His restraining hand in the world and are under His divine curse (like other sinners of course) on their way through the world to eternity.

There is now the case of those who are privileged with and attend upon a faithful gospel ministry. However outwardly attentive upon such a ministry men and women may be, this in itself is not by any means a "passport" to heaven. The natural man under such circumstances as to his spiritual state and character is without God in the world. It will not do for one to put a "pillow" under his head by saying that he is a regular adherent and supporter of a pure and faithful Church and gospel ministry. Intellectually, some may and do appreciate the Truth concerning God and the gospel; but there reigns within that same person's mind, "the carnal mind which is enmity against God and is not subject to the law of God, neither indeed can be." They are still under the power of darkness in the world as far as any saving interest in and knowledge of God is concerned. Men in the days of our Lord heard Him preach and teach the

Word of God and the glad tidings of the Kingdom; and to some He spake with authority and not as the scribes; yet they continued without God in the world. And others such as the people of Capernaum who had the ministry of the Lord Jesus among, repented not. And Christ solemnly declared regarding them: "And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell." The most in our congregations today attending on the pure gospel, know not God and His Son Jesus Christ. It is good to see them and we wish and pray to see them attending in the House of God where they will hear regularly the gospel of Christ, "which is the power of God unto salvation to everyone that believeth." But such will continue in darkness and ignorance regarding the grace and salvation of God in His Son crucified and risen, unless the word of the truth of the gospel is made by the Holy Spirit to them and *in* them, the power of God unto salvation, by their being brought to believe the gospel. Thus, we need a day of power, the Holy Spirit's power, to visit our souls, our families and our congregations, communities and land. May this need be laid consistently upon the hearts of God's praying people in view of Christ's words: "If ye being evil know how to give good gifts unto your children; how much more shall your Father which is in heaven, give the Holy Spirit to them that ask Him."

Whosoever is ignorant of God in the world needs to be reminded that they are not always to reside in the world but are to enter the eternal world at death. And they that know not God shall have their portion "in the lake that burneth with fire and brimstone, which is the second death." But as long as such are in the world, God speaks to them thus for their eternal salvation: "Look unto me and be ye saved, all the ends of the earth; for I am God, and beside me there is none else." (Isaiah, chapter 45, v. 22). And it is the Spirit of God who alone can illuminate the mind and heart of the sinner in the knowledge of the glory of God in the face of Jesus Christ, by means of the Word of Truth—God's Word. This generation needs the prayer: "O, send out Thy light and Thy truth" (Psalm 43, v. 3).

A BUNDLE OF MYRRH

or Rules for a Christian's Daily Meditation and Practice

(Published by Religious Tract Society of Scotland—1863)

Rule I.

Endeavour, in the strength of Christ, to get a sense of the original corruption daily; how it inclines thee to evil, and indisposeth thee to good. Groan under it, and bewail it as Paul did,

Rom. vii. 24. Also take special notice of your actual sins or daily infirmities, in thought, word, and deed. Endeavour, by looking to Jesus, to obtain a sense of peace with God for them; First, by repenting and confessing them to God, in his strength working your heart to grieve for them by some melting consideration, as of God's goodness to you, the unreasonableness and unprofitableness of sin, the prejudice and damage thereof to the soul, Rom. vi. 21. Secondly, by believing or casting yourself wholly on Christ's righteousness for remission thereof, and reconciliation with God, Rom. iii. 22, 24, 25. Cleaving to God's promises of pardon and peace, Isaiah xliii. 26; Rom. v. 1: waiting till the Lord shall enable you to apply them to yourselves, Ps. lxxxv. 8.

Rule II.

Beg that your union with Christ and interest in Him may be cleared and confirmed to you daily more and more by the Spirit, that you are a branch in his vine, a member in his body, 1 Cor. xii. 12, 13. This may be done three ways.

First, By daily renewal of your faith in Christ, especially of that act of faith whereby the soul knits or ties itself unto Christ, casts and rolls itself on Christ for salvation, Heb. x. 38. Cause your heart in a solemn manner, every day to act this part, or put forth this primitive act of faith in the view of the whole soul. The daily exercise hereof will increase and strengthen the Divine habit of faith in the soul, and make the soul sensible of the very act of it. By frequent believing you shall feel at your very heart that you do believe, so shall you have a witness to yourself that you are in Christ, 1 John v. 10.

Secondly, By examining your heart upon what grounds you take Christ to be yours: they are,

1. A sight and sense of your sins, of the guilt, power, and punishment of them, and of your misery by them, Matt. ix. 12, 13.

2. Your want of Christ seen and felt at your very heart to justify, sanctify, redeem, and save you, else you are utterly lost and undone everlastingly, Luke xix. 10; Matt. viii. 25.

3. God's free and general offer of Christ to any that are willing, through grace, to take him by faith (John iii. 16). Manifold are the promises to this purpose, the ground of all God's proclamations and gifts of Christ being free grace, rich mercy, undeserved love, Eph. ii. 5, 7; Tit. iii. 4-6.

4. Christ's sweet and glorious invitation to such to come to him, as are weary of sin, Matt. xi. 28; to buy, as have no money, Isa. lv. 1; no worth nor desert in themselves.

5. As sinful, vile wretches as you are, have been sought of Christ, and found in Christ (as 1 Cor. vi. 9-11; 1 Tim. i. 13; Phil. iii. 7-9), why may not you? The more clearly you discern upon what grounds you take Christ, the more clear does your title to Christ become.

Thirdly, By surveying and observing in what manner you take Christ daily.

1. Whether you do wholly renounce all opinion and conceit of your own righteousness and desert (Mark viii. 34; Phil. iii. 7-9), so that you go to Christ empty of yourself, very vile, yea, nothing in your own eyes, unworthy to receive him.

2. Whether you lay hold on Christ alone with an empty hand of faith, joining nothing at all with Christ in the matter of salvation, Phil. iii. 9.

3. Whether you find the Father drawing your heart after Christ (John vi. 44), in hungering and panting desires that will never be satisfied without him, so that the stream both of your judgment (Phil. iii. 7, 8) and affections (1 Cor. ii. 2; Gal. vi. 14) run towards him.

4. Whether you take Christ as a Lord to rule you, as well as a Jesus to save you (Col. ii. 6). As one that is all;—to you your all, your wisdom, your righteousness, your sanctification and redemption, 1 Cor. i. 30; your spiritual food, John vi.; raiment, Rom. xiii. 14; strength, Phil. iv. 13; life, Gal. ii. 20; Col. iii. 3.

5. Whether you seek and wait for Christ (out of a sense of your spiritual penury) in every ordinance, public and private, word, sacraments, prayer, meditation, conference; not as they are your own works of sanctification, but as they are God's ordinances, appointed of purpose for the manifestation and communication of Christ to the soul. Frequent perusal hereof will clear to you your manner of taking Christ, which will evidence to you your right in Christ. Hos. vi. 3.

Rule III.

Labour to draw and derive from Christ (by the pulling, attractive, force of faith), ability sufficient for the day.

1. To perform all the duties, Col. iii. 17.

2. To exercise all the graces, 2 Cor. v. 7.

3. To resist and overcome all the temptations and corruptions, 2 Cor. xii. 7, 9.

4. To undergo all the trials and afflictions thereof. Phil. iv. 13; 2 Cor. iii. 5; John i. 16.

Begin every morning with looking up to Christ for grace and strength, and beg of him to give you so much as you shall have

occasion to use all the day long; yea and upon all occasions that fall out on the day, go to Christ still for the wisdom that must direct you; for the holiness that must distinguish you; for the shoulder which must bear them if they be crosses; for the strength that must resist them if they be temptations; perform them if they be duties.

To this end act your faith daily in the promises of grace and strength, as John i. 16; Ezek. xxxvi. 26, 27; Isa. xlv. 3; Zech. x. 12, which are both security given you by God, that you shall receive grace, and conduit-pipes or instruments of conveying the same from Christ unto you. This is the means to do all in the strength of Christ, and to take forth a great deal of Christ into your soul that not you, but Christ may live in you, Gal. ii. 20.

Rule IV.

Perform daily duties both in family and closet—especially these three, prayer, meditation, reading — with serious intention, heat of affection, diligence and delight in the spirit. Jude 20; Jer. xlvi. 10; Mal. i. 14; 1 Chron. xxi. 24. To this end—

1. Watch to these duties — that is, in the strength of Christ keep thy heart in a good frame for them. Eph. vi. 18; undefiled with sin, untainted by the world. I Pet. ii. 1, 2.

2. Take the fittest time for performance of them all, when you are least dull and sluggish. Begin the day constantly with the thoughts of God, Ps. cxxxix. 18.

Be very real, serious, and substantial with God in them. Endeavour to feel all duties in your heart, enlivening, enlarging, inflaming your affections, Ps. xvi. 8; Mal. i. 8.

These be duties of most importance, and consequence, commodity, and comfort to the soul, because they properly aim at, and tend to the soul's good and celestial happiness, to train up a soul for heaven, Isa. lxiv. 5.

Rule V.

Beg of Christ to fortify you every morning against your special lusts, to which you are by nature most prone or shall be most tempted, be it pride, passion, covetousness, or any other.

1. By arguments and holy reasonings within yourselves, drawn from the sad effects thereof; as disprofit, discomfort, disgrace, or the like; to discover the unreasonableness of your sin, and make your soul ashamed of it: for example, shall I be proud? then I am sure to fall, for pride goes before a fall, and God will account me for his enemy. *For God resisteth the proud.* Shall I be angry? If I let passion in, I cannot keep Satan out, Eph. iv. 26, 27. I shall grieve the Holy Spirit of God, Eph. iv. 30, 31. Shall

I be covetous? I cannot but be very sinful, since the love of money is the root of all evil, 1 Tim. vi. 10.

2. By pondering in your mind some precept in God's book against your sin, some judgment threatened or inflicted for it,—on proud Herod, voluptuous Dives, churlish Nabal.

3. By applying promises of mortification close to your hearts, as a plaster to the sore, for subduing your iniquity, Micah vii. 9; Rom. vi. 14.

4. By drawing virtue from Christ's death into the soul, which hath in it a killing force of sin, Rom. vi. 4-6; Phil. iii. 10.

Rule VI.

Pray that your hearts may be strongly fixed on God, by trusting on him, Ps. cxii. 7; and submitting to him, 2 Sam. xv. 26; 1 Sam. iii. 18; against all the fears, cares, doubts, trials, afflictions of every day; for, *Sufficient to the day is the evil thereof*, Matt. vi. 34. To this end—

1. Be prudent to foresee your personal trials and troubles whatsoever they are like to be, Prov. xxii. 3.

2. Make God your refuge and strength; run unto his name; for God is a rock of habitation to which a poor soul may continually resort: God will give commandment to save such, Ps. lxxi. 3; 1 Pet. iv. 19.

3. Especially commit that very thing to God; put into his hands whatsoever you desire to keep or fear to lose, 2 Tim. i. 12; be it life, liberty, name, friends, maintenance, or aught else. What you would have resolved, if it be a doubt, Ps. xvii. 5; or supplied, if it be a want; removed, if it be a cross, Ps. l. 15; and, together with the thing, cast all your care, fear, sorrow, and trouble of mind about it, wholly upon the Lord, Matt. vi. 31; 1 Pet. v. 7; Ps. lv. 22.

4. Renew your faith in these promises every day which most concern your present state: as in promises of supplies if you be in want, Ps. xxiv. 8, 9; xxxvii. 3; lxxxiv. 11; Matt. vi.; of protection, if you be in danger, Ps. xxxiv. 7; of direction, if in doubt; of deliverance, if in trouble; of a good end, and sanctified use of all. Deut. viii. 16; James v. 11; Rom. viii. 2; Heb. xii. 10.

5. Labour to see God's hand, Ps. xxxiv. 9; believe his love, Heb. xii. 6; Rev. iii. 19; and with all meekness and patience to resign up yourself wholly to his will in every affliction, Matt. xxvi. 39.

Rule VII.

Seek and keep a savoury relish continually of your Christian privileges, wherewith you are invested as you are new creatures in Christ; to wit—

1. Of your dignity ; that you are God's sons, Christ's brethren, heaven's heirs, partakers of a high and heavenly calling, 1 John iii. 1.

2. Of your liberty ; that you are the Lord's freemen, delivered out of the hands of all enemies, John viii. 32, 36.

3. Of your victory ; that you are through Christ more than conquerors over all the world of creatures, 1 John v. 4 ; of evil temptations, of persecutions, Rom. viii. 35, 37.

4. Of your safety ; that you have Almighty God for your place of refuge, Ps. xviii. 2 ; a hedge of providence, Job i. 10 ; a guard of angels, Ps. xci. 11 ; an enclosure of mercy, Ps. xxxii. 10 ; and God's promise as a writ of protection for defence, Heb. xiii. 5, 6.

5. Of your riches as durable substance in heaven, Heb. x. 34 ; and incorruptible inheritance, 1 Pet. i. 4 ; a kingdom of glory and crown of life ; for you are heirs of God, and co-heirs with Christ.

6. Of your joy and pleasure, precious for kind, and plentiful for measure, Ps. xvi. 11 ; peace inconceivable, Phil. iv. 7 ; joy unspeakable, 1 Pet. i. 8.

Get your heart affected with all these, as being yours ; chew and suck them by serious meditation ; work and warm them on your hearts by close application, rubbing them into your affections ; oppose these your spiritual privileges to all your temporal pressures, setting the one against the other : as your heavenly friends to your earthly foes ; your high dignity in Christ to your meaner, in outward condition ; your wealth above to your want below ; your future joys and rest, to your present troubles and sorrows. This will make you not only patient under the afflictions of this life, Rom. xii. 12 ; but joyful in them, Rom. v. 3 ; and triumphant over them, 1 Cor. xv. 55. Thus did the apostle, Rom. viii. 18 ; 2 Cor. iv. 17, 18 ; vi. 8-10.

These will provoke to duty, 1 Pet. ii. 9, 11, 12 ; and preserve us from fainting, 2 Cor. iv. 16, 17 ; and from trouble of heart, John xiv. 1, 2.

Rule VIII.

Sanctify God in your heart daily, 1 Pet. iii. 15 ; make him your fear, Isa. viii. 13 ; your love and delight, Ps. xxxvii. 4. To this end—

1. Have often high and honourable thoughts of God, serious meditations of his glorious attributes, as his wisdom, power, truth, mercy, justice, etc., and work them upon your hearts, that they may echo to them with pure and melting affection : this will increase and nourish up the Divine nature fast in you.

2. Labour to be affected with all the works of God; as to behold and admire the wisdom of God in the creatures, Ps. cxxxvi. 5; to see and taste God's goodness in every mercy, Ps. xxxiv. 8; xxv. 10; to take notice of, and tremble at the anger and displeasure of God in all his judgments, Ps. cxix. 120; Hab. iii. 16; that you may answer the dispensations of God's providence with suitable dispositions, your hearts carrying a counter part in affection to all God's actions.

3. Wrestle with God (by prayer and believing) for a heart of flesh, Ezek. xxxvi. 26; which will receive impressions from the very thoughts of God in the mind. Also apply promises of particular affection, as of love, Deut. xxx. 6; fear, Jer. xxxii. 40; delight, Ps. lviii. 14. There is heat and life in these promises sufficient to quicken and warm thy dead frozen affections.

Rule IX.

Endeavour, depending on the Spirit of grace, after a public spirit, to mind the things of Jesus Christ, as naturally as if they were your own things, Phil. ii. 20, 21; to look on the things of others, and prefer Jerusalem's welfare before your chiefest joy, Ps. cxxxvii. 5, 6; and the Gospel's liberty before your own, as Paul did; to mourn for the sins of times, as the godly in Jerusalem did, Ezek. ix. 4. Especially lay to heart—1. The Church's misery, when God's ordinances go down and superstition goeth up; when God's cause and side are put to the worse; when anything falls out which gives a blow to religion or proves an impediment to the Gospel. If the ark be taken, call your comforts Ichabods, 1 Sam. iv. 21. 2. The affliction of Joseph, Amos vi. 6; the sufferings of God's servants, whether ministers or people. O sympathise with them, Heb. xiii. 3; Neh. i. 4; labour to feel their troubles and sorrows at your very hearts, and pray earnestly for them as the Church did for Peter, Acts xii. 5. 3. The signs of the times, which hypocrites cannot discern, though they be well versed in the face of the sky; to wit, the sad symptoms and presages of approaching judgment: as (1) The commonness of sin, for all sorts transgress in all kind of open sinfulness, with a high hand against light of nature and means of grace, Gen. xviii. 20; Ezek. xxii. 4. (2) Contempt of God's ordinances, misusing of his ministers, 2 Chron. xxxvi. 16. (3) Departure of God's glory from his house, Ezek. ix. 3. (4) Incurribleness after former and under present judgments, Lev. xxvi. 23, 24. (5) The death of many righteous men, Isa. lvii. 1; the carrying away of others to hiding-places. (6) The vials of God's wrath poured on the churches beyond the seas, Jer. vii. 12, 15. (7) An inundation of

spiritual judgments, as a spirit of error, superstition, apostasy, etc., which do commonly end in temporal plagues, Isa. vi. 10, 11. Now the Holy Ghost is a public Spirit, breathing and acting in all the members of the body. Pray for it, Luke xi. 13; believe for it, Gal. iii. 14.

Rule X.

Beg and strive that your hearts may be weaned daily from the world, and from those creatures and comforts in it, which are dearest and sweetest to you, wife, children, friends, goods, liberty, house, life: this Christ requires of those that follow him, Luke xiv. 26, 27; Matt. x. 37, 38; this will prepare you either to suffer or to die—either of which may put you upon it to lose all. To this end consider seriously—1. That these things cannot satisfy your heart, when you have enjoyed them to the full, Eccles. iv. 8, and v. 10; you soon grow weary of them or are glutted with them, so that you desire some new delights, or more of the old, or some over again. 2. Nor can they sanctify you, but expose you oft to many lusts, 1 Tim. vi. 9, 10; temptations, distractions to a spirit of the world, and they hinder from following Christ, Matt. xix. 22. 3. Nor can they save from God's wrath, from death, or judgment, Prov. xi. 4. 4. The wicked whose portion is only here, have oft the greatest share of them, Ps. xvii. 14; Job xxi. 7-14. 5. They serve only for this life, whilst we are on this side the grave; they shall not be the least ingredient of our celestial happiness. When we do come to be happy in heaven, we shall stand in no need of food, raiment, physic, marriage, etc., Matt. xxii. 30; for we shall be like the angels of God in heaven—we shall hunger no more, neither thirst any more, Rev. vii. 16. We shall live by the all-sufficient Spirit of God which needs no refreshing, we shall be clothed with long white robes of immortality, Rev. vii. 9. In a word, when we come to heaven, the place of God's habitation, we shall enjoy the face and beautiful presence of the most glorious Jehovah, blessed for ever, as an object wherein all the powers of our souls will be satisfied with ineffable delight and everlasting goodness; God will be unto us all in all, 1 Cor. xv. 28, 58.

REMINISCENCES OF DUGALD BUCHANAN

(Continued from page 144)

The relief he felt was obvious and the change was observed by his companions. He was exposed to ridicule and contempt by his old associates, whose society he now abandoned. They derided him. Others advised him to cease reading religious literature or he would lose his reason. Some believed he was mad. These

trials were aggravated by mental temptations, one of which was to blasphemy occurring at a certain time each day. These Satanic assaults caused deep prostration of spirit, and long and earnest were his wrestlings in prayer. "At last," he says, "I thought the Lord brought me near the mercy seat. My mouth was filled with arguments, and my hands falling off, I was wholly melted to tears. I thought this Scripture came with overcoming sweetness and power to my soul, 'Shall I bring to the birth, and shall I not cause to bring forth.' Along with this word, there came a great calm to my soul. Before this I was like the troubled sea; but now I find great serenity of mind. I came away from the place more happy than if made emperor of all the world. I resolved I should live in the faith of that promise 'that God never brought to the birth that he did not cause to bring forth.' "

Shortly afterwards we find he recorded "Despairing to make myself more fit for Christ, I endeavoured to roll my soul upon Him as a poor, miserable, blind, naked sinner, without any qualification in myself to make me desirable in His sight. In this I found the outgoings of my soul towards Him. I saw Him to be in every way suitable of a lost and undone sinner. I found also some love kindled in my heart. Yet, while I had some peace in my mind, which I never had before, I still hankered after qualifications to be first wrought in me, before I could take comfort from the Saviour." Nothing but the grace of God can subdue a legal self righteousness. He disclosed his case to a Christian woman, in whose piety and intelligence he had confidence. Of this interview he gives the following record: "She desired me to apply to the free and absolute promises of the new covenant.

"I said that I could not do it as I had no qualifications to render me worthy.

"She replied that God never looked for any worthiness in the creature—that it was only for Christ's sake that we were accepted, not for our own; and that the offer of grace was altogether free, and upon the lowest possible terms—'without money and without price.' (Rev. xxii, 17).

"I said there was a willingness and thirsting required in that invitation, which I could not find in myself; and therefore how could I come?

"She said that even willingness was not in us by nature—for we are altogether unwilling to come to Christ—and therefore the promises of the new covenant are absolute. They don't in the least depend upon the creature's doing. 'Thy people shall be made willing in a day of thy power.' She further observed, in reference to the conditional promises, that Christ had fulfilled all

these for us; and that believers were now under a better covenant than Adam was." She also explained to him the nature of justification by faith and directed him to the *Confession of Faith* and *Shorter Catechism* in which she said he would get sound knowledge.

By this conversation he was greatly cheered and found his heart going out after Christ in all his offices. "I thought also," he says, "that I loved this way of salvation. I found mourning for sin which I had not before, and my love to God's people greatly increased. But I had still a hankering after the law, and wished for a righteousness of my own." He was now in his twenty-sixth year, and compares himself to the man who had his eyes half opened, and saw men as trees walking.

Mr Buchanan went to Communion at Muthil and Cambuslang. A work of grace was progressing under the ministry of Mr McCulloch and Mr Whitefield. He was greatly comforted by hearing people narrate their christian experiences to one another. From there he went to Comrie Communion and he says "The Lord helped me to make application of the third and sixth verses of the fifth chapter of Matthew. But not many days after, I raised all the foundations—thinking it was all a delusion." About this time he found a treatise on the doctrine of Justification by Faith which helped him greatly. It showed the different views people had of Christ when closing with him for salvation. The author remarks "that the first actings of faith are variously described in the Bible, such as looking unto Jesus—coming to Christ—fleeing to the city of refuge, running into His name as into a strong tower—committing the soul into His hands and trusting in His name—so that the first actings of faith in the soul may vary. Some have clearer views of Christ, and are enabled to believe in Him strongly. Others are weaker in faith. As the manslayer, hastening for his life to one of the cities of refuge, was ordered to flee to that which was nearest him, so it is the duty of sinners to flee immediately to Christ, and to that in Him, of which they have the clearest discernment, and which in that respect is nearest to them. Though the distinct actings of faith may vary, yet in the main they agree, inasmuch as it is in the one Christ they believe for justification of life. They all flee to the one Christ, the one refuge, and so are safe." Mr Buchanan says this passage was the means of showing him several of his mistakes.

From Comrie he went to Kilsyth Communion and on the Monday he was enlarged in prayer, his soul was drawn out after a whole Christ and he left rejoicing in the Lord and in His goodness. Alas, he soon became vain and proud of duties but the

Lord blasted his gifts and he could scarcely ask a blessing on the mercies. The Lord discovered to him the iniquity of his heart and he was left to wrestle with his heart idols which he thought was a chastisement for spiritual pride. Nevertheless he was given encouragement by reading Phil. I, v. 6: "Being confident of this very thing, that he who has begun the good work in you, will perform it unto the day of Jesus Christ."

Jan. 2nd, 1743, the Sabbath dawned on which the Lord was pleased to open Buchanan's eyes to see the Mediator in all his offices from I Corinth. I, 30, such as he had not previously realised. Of that day he wrote: "That Sabbath evening after I had spent the greater part of the day in meditating upon the fulness that is in Christ, I saw how suitable he was for my case in every way, and, as it were, called for my former unbelief to see if it could object anything against this complete Saviour now revealed to me in the gospel, but at this time unbelief durst not appear. I have many a time called the fore-mentioned scripture my charter for the heavenly inheritance." He said he had his ups and downs till the 6th of Feb., 1743, when he went to church and his heart was warmed with love to God, but found self increasing in his heart. He said "It robbed God of the glory of his grace, and me of the comfort which I might have enjoyed." Meditating on Ezck. xvi, 5 and 6 that evening he afterwards wrote, "O the love I saw in this chapter is far beyond anything that I can express! When I saw, as it were, the compassionate Jesus passing by me, when I was wallowing in my blood, and saying unto me, live; this was indeed a time of love to me a vile worm. When He saw me bound in the pit wherein there was no water, He set me free by the blood of the everlasting covenant."

(To be continued)

COMMEND THE SAVIOUR

By Rev. R. Murray McCheyne

There is no more distinguishing mark of a true believer than this, that he commends the Saviour to others, even if he is in darkness with no sense of Christ's presence. To the unawakened there is no form nor comeliness in Christ—no beauty that they should desire Him. Even awakened souls have no true sense of Christ's perfect comeliness. If they saw how Christ answers their need, they could not be anxious. But to believers in darkness there is all comeliness in Christ. He is fairer than ever He was before. And when the sneering world, or cold-hearted brethren, ask: "What is thy beloved more than another beloved?" he delights to enumerate His perfections, His person, His offices,

His everything; he delights to tell that "He is the chiefest among ten thousand"—"His mouth is most sweet"—Yea, "He is altogether lovely."

A word to believers in darkness. There may be some who are walking in darkness, not having any light. Be persuaded to do as the bride did—not only to seek your Beloved, but to commend Him, by going over His perfections.

1. Because this is the best of all ways to find Him. One of the chief reasons of your darkness is your want of considering Christ. Satan urges you to think of a hundred things before he will let you think about Christ. If the eye of your faith be fully turned up on a full Christ, your darkness will be gone in the instant. "Look unto me, and be ye saved." Now, nothing so much engages your eye to look at Christ as going over His perfections to others.

2. Because you will lead others to seek Him with you. Oh! dear brethren, the great reason of our having so many dark Christians nowadays is that we have so many selfish Christians. Men live for themselves. If you would live for others, then your darkness would soon flee away. Commend Christ to others, and they will go with you.

Parents, commend Him to your children; children, commend Him to your parents, and who knows but God may bless the word, even of a believer walking in darkness, that they shall cry out:

"Whither is thy beloved gone, O thou fairest among women?

Whither is thy beloved turned aside, that we may seek him with thee?"

(Song of Solomon, 6, vi).

COMFORT FOR CHRIST'S SOLDIERS

Dear children of God! that poor woman who made her way into the presence of her Lord, through the chilling atmosphere of the Pharisee's house, and through those barriers of Pharisaism which were enough to debar her entrance:—that poor woman who was notoriously "a sinner," when she came in contact with Jesus, when she believed His Truth, she was as righteous as David the King, or as Paul the Apostle, as righteous as any one of those, and who were one and all saved by grace, washed in atoning blood, complete in the righteousness of Him who is "Jehovah our Righteousness." You must never lose sight of this blessed truth; you must never part from it. It is everything to the poor sinner.

The very moment you begin to measure yourselves one with another, you get away from the right standard, and then you are at sea. The righteousness of God is to be the standard by which you are to be measured.—Krause.

* * * *

When men are really renewed in the spirit of their minds, their regard unto the ordinances of Divine worship is, as they are appointed of God, a blessed means of communion and intercourse between Himself in Christ and their souls. By them doth Christ communicate of His love and grace unto us; in and by them do we act faith and love on Him. It is the treasure hid in the field, which, when a man hath found, he purchaseth the whole field; but it is that he may enjoy the treasure hid therein.—Dr. Owen.

* * * *

Christ is an overflowing fountain, and He would have believers to partake abundantly of what He is in them. He cannot abide that any should content themselves with a present stock of grace. Christ is not as a stream that fails, or as a channel that runs dry; Christ is not as water in a ditch, which hath no living spring to feed it; no, no; Christ is the fountain of life, He is the Chief ordinance of life that ever God set up. I know there are other means of Christ's appointment; but if thou wilt live at the spring, and drink it there, yea, drink abundantly, according to the overflowings of this fountain, oh, the life and grace that would come! Oh the virtue of Christ's resurrection that (Christ's Spirit meeting and assisting) would flow into thy soul for thy vivification.—Isaac Ambrose.

* * * *

Dear child of God, consider what He hath given thee, and sent unto thee, and put into thy hand, even some of His rarest and choicest dainties from His banqueting house; some flagons of His most excellent and richest wine, which is full of spirit and life; one taste is able to cheer and revive thy heart; yea, ravish and raise thy fainting spirit with love into love, yet drink freely, the more the better; be filled with them, there is enough. Christ's dainties are durable, His fountain is bottomless and infinite: it can never be exhausted, or drawn dry, therefore eat, O friends, and drink abundantly.—S. Richardson, 1647.

All the justified saints must take down their top-sail, and go to Heaven halting, and that they carry their bolts and fetters of in-dwelling sin through the field of free grace, even to the gates of glory; Christ daily washing, and we daily defiling, to the end that grace may be grace.—Ambrose.

NEW CHURCH OPENED AT HILTON

On the evening of Tuesday, the 20th August, 1963, a new church was opened at Hilton, Fearn. It stands by the roadside, overlooking the sea, on the road from Balintore to Hilton. Gratitude is due to the members of the committee who saw to it that the work was well done. These were Messrs Wm. Mackenzie, Wm. Macdonald (Treasurer), John Macdonald and Hugh Macangus, with Samuel Grant (Architect), to whom a special word of thanks is due for all he did in connection with the planning and its execution. The ground for the building was given freely and willingly by Mr John Paterson, Hilton. The building is well suited for all its purposes. It is well lit and well finished, and, for ordinary occasions, holds about one hundred persons.

It was full to capacity at the opening service, and an overflow service was held in a hall near at hand. Rev. Wm. Grant conducted the opening service. Rev. R. R. Sinclair preached in the hall on the text, "Worship God." He may be able to publish his discourse later in our Magazine. Friends were present from many parts at the service—from Inverness and the Stratherrick-Tomatin congregation, from Laide, Lochcarron and Wick Beaully, Dingwall. When Rev. W. Grant finished his discourse, the other ministers of the Presbytery, with Rev. D. M. MacLeod, Stornoway, were invited to take part either by prayer or by addressing the people. At the close, a cordial invitation was given on behalf of Mr and Mrs Mackenzie, Balintore Farm, to friends who came from a distance to go there to partake of their hospitality before leaving for home, and a number of us gathered also at the hospitable home of Miss Macangus, where meetings were held on the Lord's Day, and on week-days, for many years. The Lord rewarded this servant of the Master already, and is, we believe, her Shield and her exceeding great Reward. It may be added that the collection made on Tuesday evening amounted to well over £200.

The debt on the new building is in the region of £1,500—about half the total cost of the church. Mr Wm. Macdonald, Contractor, Shore Street, Balintore, Fearn, will receive, with gratitude, any contributions sent to him.

The following are some of the main points of Rev. Wm. Grant's sermon on the occasion. His text was "Thanks be unto God for His unspeakable gift" (II Cor. ix: 15). "Only twice elsewhere is the word 'unspeakable' used in the N.T.—in I Peter, 'joy unspeakable,' and when Paul told of 'unspeakable' words. Here we have the unspeakable gift. From whom did it come?

To whom is it given? What reasons have we for thanksgiving? It is from God. Jo. iii: 16 (quoted and used). The gift is unspeakably free, efficaciously bestowed on those in a state of rebellion. It is to all. Matt. xxviii: 20, Isa. lv: 1. He was in the manger, and in Gethsemane. Who is this? Heb. i: 1, and Dan. ix: 24. Yes, unspeakably great and glorious to enrich impoverished souls, an heir of hell made an heir of heaven. He is the hope of the hopeless. Pa. lxxxix: 19-20: Ja. iii: 16. That little word 'so' points to infinite and unfailing provision. Isa. lv: 5-6; Ezek. xxxiii: 11. We sang in Ps. lxviii of receiving gifts, temporal and spiritual. Men are gifts according to Eph. iv. He gave men—noble covenanters—the Reformers of England, who suffered and endured, rather than deny the Lord and Saviour. In our day we are confronted with a dead Protestantism, ready to lend a hand to the man of sin. The Bible is a gift—the inspired word. The enemy would rob us of it. Yes, we have the written word. Through the written word, look to the incarnate Word. In 1839, there was a great awakening at Portmahomack, and in Tain in 1840. These took place through the preaching of Dr. Macdonald and Dr. Charles C. Macintosh. We have much cold formality today. We have need of an outpouring of the Holy Spirit as was there on the links of Dornoch, when sixty or so young people sat at the Lord's Table. The cloth was wet with their weeping. They were there in the warmth of their first love, but cholera swept these parts, and many were taken home. By their walk, life and conversation, they said, 'Thanks be to God' Ps. xlv. The soul is more precious than the whole material world. If one has only false peace, there is no ray of hope. The sinner saved by grace is, in death, without a sting. I Cor. xv: 57-8. Paul's mind was full of thanksgiving. Do we join in this? What is the hope of each of us tonight? One thinks, 'Before I die, I'll give heed,' or 'I'll do the best I can.' There is only one hope—Christ in you, the hope of glory. Thanksgiving is better. There is need of activity in prayer. 'Where two or three are gathered together in My Name, there am I in the midst of them.' Thanks be to God for this building. Glorious days are coming. 'Prove all things; hold fast that which is good.' The test is, 'What saith the Lord?' Let there be a living thanks as well as a giving thanks. Thanks for the Gospel which knows no colour-bar. The Jews cried, 'His blood be upon us, and upon our children.' Yet a glorious day is in store for the Jews. Stewart of Cromarty said that when Joseph made himself known to his brethren the whole house of Pharaoh heard the weeping; and that when Christ will make Himself known to His ancient people, the Jews, the whole Gentile world will hear their

weeping. Let us beware when the enemy seeks to rob us of the Sabbath-day. Dr. Kennedy saw this coming. He said that even common discernment would go.

“ Thanks be to God for all we have through witnesses who bought the truth and valued it. In Spain, there is no liberty as we have. Beware of the Papacy, and hand down what will be a blessing. Give thanks for Christ. Eternal life is His gift, unmerited. How many are in Scotland without the Bible—hardly seeing it? As if parents were saying to their children, ‘ This is the way to hell—walk ye in it.’ May there be an extolling of the Name which is above every name, that, by the grace of God, you may have Ps. cxxii: 1—

‘ I joy’d when to the house of God,
Go up, they said to me.’ ”

D. A. Macfarlane, Interim Moderator.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 152)

(7) ‘ S e smuaint a bu chòr a bhi gu mòr ga’m ioraslachadh, gu’m bheil tròcairean Dhé ag oibreachadh ann am spiorad-sa ann an dòigh calg-dhireach an aghaidh mar a the iad ag oibreachadh air spioradan muinntir eile a dh’ionnsuidh am bheil iad a tighinn mar thròcairean naomhaichte bho ghràdh Dhé. A Thighearn. ciod e’n smuaint dhuilich a tha’n so. gu leoir a chùm mo shìneadh anns an duslaich; ’n uair a bheir mi fa’n ear—

1. Gu’n d’ioraslaich an tròcairean iad gu ro-mhòr; mar a b’ àirde a thog Dia iad, gu’r ann a b’isle chuir siad iad fein fodh chomhair Dhé. ‘ S ann mar so a rinn Iacob, ‘ n uair a thug Dia dhà mòran maoin: Agus thuirt Iacob, “ Cha’n airidh mi air a chuid as lugha de na tròcairean sin uile, no de’n fhìrinn sin uile, a nochd thu do d’ sheirbhiseach ” Gen. xxxii. 10. Agus ‘ s ann mar so a bha e thaobh Dhaidhbhidh naomh. Sam. vii. 18. ‘ N uair a dhaingnich Dia a ghealladh dhà, gu’n togadh E tigh dhà, agus nach diultadh Se e mar a dhiult E Saul, chaidh e stigh an làthair an Tighearn, agus thuirt e, “ Co mise O Thighearna Dhé? agus ciod e mo thigh, gu’n d’thug thu mi gu ruige so? ” Agus ‘ s ann mar so da-rìreadh a bha Dia ag iarraidh, Deut. xxvi. 5; ‘ n uair a bha Israel a dol a thoirt a dh’ionnsuidh Dhé ceud thoradh Chanàin, bha iad r’a radh, “ But Shirianach air sheol a bhi cailte m’athair.” Am bheil muinntir eile a togail Dhé ni’s

àirde, do bhrìgh gu'm bheil E ga'n togail? Agus mar is motha a dh'àrduicheas Dia mise, an toir mi am barrachd tàmailte Dhà, agus an àrduich mi mi fein? O cia ni duilich a tha'n so.

2. Bha muinntir eile gu saor a toirt do Dhia a ghlòir air son gach nì a bha iad a sealbhachadh, agus cha d'àrduich siad iad fein, ach Esan, air son an tròcairean. Mar so bha Daibhidh, "Agus àrdaichear t'ainm gu bràth" Sam. vii. 26. Cha'n eil e leum air an tròcair, agus a deothal a mach na millseachd aisde, gu'n a bhi'g amharc ni's fhaide 'n a chomhfhurtachd fein; ni-h-eadh, cha'n eil suim aige do thròcair air bith mar a bi Dia air àrdachadh innte. Mar so, Salm. xviii. 2, 'n uair a shaor Dia e bho naimhdean uile, "Is e an Tighearna mo charraig, agus mo dhaingneach, agus m'fhear-saoraidh: mo Dhia, mo chreag anns an cuiream mo dhòchas: mo sgiath, agus adhare mo shlàinte, mo thùr ard." Cha do chuir iad an crùn air an cinn fein mar a tha mise a deanamh.

3. 'S e tròcairean leaghaidh a th'ann an tròcairean Dhé do chuid eile, a leaghadh an anamaibh ann an gràdh do Dhia an tròcairean. Mar so bha Hannah, I. Sam. ii. 1. 'n uair a thuair i mac mar thròcair, "Tha mo chridhe," tha i'g ràdh, "deanamh gairdeachas anns an Tighearna; dh'àrdaicheadh m'adharc anns an Tighearna; rinneadh mo bheul farsuinn os ceann mo naimhdean, do bhrìgh gu bheil mi aoibhneach ann ad shlàinte-sa;" cha'n ann anns an tròcair, ach ann an Dia na tròcair. Agus mar so bha Muire, Lucas i. 46. "Tha m'anam ag àrd-mholadh an Tighearna. Agus tha mo spiorad a deanamh gairdeachais ann an Dia mo Slànuighear." Tha'm focal a ciallachadh a bhi deanamh tuilleadh àite do Dhia; cha robh an cridheachan air an cumhannachadh, ach ni's motha air an deanamh farsuing a thaobh Dhé.

4. Bha tròcairean Dhé 'n an ceanglaichean cumhachdach gu bhi cumail air ais cuid eile bho pheacadh. Mar so "An deigh gach nì a thainig oirne air son ar droch oibre, agus air son ar cionta mhòir, o nach d'rinn thusa ar Dia peanas oirrn a reir ar droch thoilteanais, agus gu'n d'thug thu dhuinn a' leithid so de shaorsa; na'm briseadh-mid a ris t'àitheantan, agus na'n deanadh-mid a ris cleamhnas ri sluagh nan gràineileachd sin, nach biodh fearg ort ruinn gus an cuireadh tu as duinn, air chor agus nach biodh fuigheal no dol as ann" Esra ix. 13, 14. Dh'aithnich anamaibh treibhidheireach thairis orra neart nan comaineann fodh bheil iad do ghràdh agus do thròcair.

5. Bha tròcairean Dhé do chuid eile mar ola do chuibhlichean an ùmhlachd, agus rinn siad iad na bu fhreagaraiche air son

seirbhis. II. Eachd. xvii. 5. Nis, ma tha tròcair ag oibreachadh calg-dhireach an aghaidh sin air mo chridhe, ciod e'n t'aobhar a th'agam eagal a bhi orm nach eil iad a tighinn a' m'ionnsuidh ann an gràdh. Tha mi'g innse dhuibh, gu bheil gu leoir an so gu bhi mùchadh spiorad aon air bith de na naoimh, a bhi faicinn na buaidhean milis a bh'aca so air muinntir eile, agus na buaidhean duilich a th'aca air fein.

Am 2. 'S e 'n dara àm sònraichte ann am beath a Chrìosduidh a tha'g iarruidh barrachd 'us dìchioll cumanta gu bhi gleidheadh a chridhe, an t'am anns am bheil cùisean 'n a aghaidh. 'N uair a tha freasdal ag amharc le gruaim oirbh, agus a briseadh suas bhur comhfhurtachdan bho'n leth a muigh, an sin amhaircibh air bhur cridheachan, cumaibh iad leis an uile dhìchioll bho bhi gearain an aghaidh Dhé, na bhi fannachadh fodh a laimh; oir trioblaidean, ged a bhiodh iad air an naomhachadh, is trioblaidean fathasd iad; eadhon aig an ròs mhilis, agus aig cluarain naomh, tha stobaibh. Bu duine maith Ionah, agus gidheadh cia cho crosda 's a bha chridhe fodh thrioblaid. Bu sgàthan air foghaidean, Iob, agus gidheadh cia mar a bha chridh fodh bhuaireas le trioblaid. Gheibh sibh e cho duilich spiorad stòlda a chumail fodh thrioblaid mhòir agus a tha e bhi cumail airgid-beo gun ruith. O na cabhagan agus na buaireis a dh'aobhraicheas iad anns na cridheachan is fearr. Uime sin, a nis, 's e so an dara cùis.

Cùis 2. Cia mar a dh'fhaodas Crìosduidh, fodh thrioblaidean mòra, a chridhe a ghleidheadh bho bhi gearain na a call a mhisneachd fodh laimh Dhe? Nis, tha naoidh cuideachaidhean sònraicht a chuireas mi an so fodh'r comhair gu bhi cumail bhur cridheachan anns an t-suidheachadh so.

(1) Leis na freasdalan tarsuing so gu'm bheil Dia gu dìleas a giùlain air adhart crìoch mhòr a ghràidh taghaidh air anamaibh a shluaigh, agus ag òrduchadh na h-amhghairean so uile mar mheadhonan air an naomhachadh a chum na crìche sin.

Cha'n eil àmhghairean a tachairt air thuiteamas, ach le comhairle; Iob v. 6 Ephes. i. 11, agus le comhairle so Dhé tha iad air an òrduichadh mar mheadhonan a chum mòran de mhaith spioradail do na naoimh, " Le so glanar aingidheachd Iacob air falbh " Isaiah xxvii. 9. " Ach esan a chum ar leis, ionnas gu'm bitheadhmaid 'n ar luchd-comhphairt d'a naomhachd " Eabh. xii. 10. " Agus tha fhios againn gu'n comh-oibrich na h-uile nithean chum maitb, do'n dream aig am bheil gràdh do Dhia, eadhon dhoibh-san a ghairmeadh a reir a rùin " Rom. viii. 28. " S iad so luchd-oibre Dhé air ar cridheachan, gu bhi toirt

a nuas an uabhair agus an tearuinteachd fheolmhor; agus air dhoibh a bhi mar so, tha an nàdur air atharrachadh: tha iad air an tionndadh gu beannachdan agus buannachdan: "Is maith dhòmhsa gu'n robh mi ann an àmhghar, chùm gu'm foghlumainn do reachdan" Salm. cxix. 71. Agus 's cinnteach, uime sin, nach eil agad aobhar gearain air Dia, ach air an laimh eile, bhi gabhail ioghnadh gu'm biodh uibhir de chùram Aige dha'n a bhiodh a chùm do mhaith agus gu'n cleachdadh E meadhonan gu bhi ga thoirt mu'n cuairt, Phil. iii. 11. B'urrain Pòl Dia a bheannachadh na'm b'urrainn e air chor air bith teachd a chùm aiseirigh na'm marbh. "Mo bhraithrean," ths Seumas ag ràdh, " measabh mar an uile ghàirdeachas an uair a thuiteas sibh ann an iomadh gne dheuchainnean; air dhuibh fios so bhi agaibh, gu'n oibrich dearbhadh 'ur creidimh foghaidean" Seumas i. 2, 3. Tha innleachdan gràidh aig m'Athair a thaobh m'anama, agus am bheil mi deanamh ceart ann a bhi'n corruich Ris? Na h-uile ni a tha E deanamh, is ann gu bhi giulain a mach agus co-cheangailte ri crìche shiorruidh ghlòrmhor air m'anam. O 's e m'aineolas air innleachd Dhé a tha toirt orm a bhi strì Ris. Tha E 'g ràdh riut anns a chùis so mar a thuirt E ri Peadar, "An nì so a tha mi deanamh cha'n aithne dhuit-sa a nis; ach bithidh fios agad air an deigh so" Eoin xiii. 7.

(R'a leantuinn)

TRIBUTES TO LATE MEMBERS OF SYNOD *

The Late Rev. James Macleod, Greenock

The Synod of the Free Presbyterian Church of Scotland met at Inverness on the 22nd day of May, 1963, desire to place on record their deep sense of loss and profound sorrow at the death, on 8th January, 1963, of the late Rev. James MacLeod, Greenock.

A native of Raasay, Mr MacLeod was ordained and inducted as pastor of Glendale Congregation, Skye, in June, 1919. In January, 1932, he was inducted to the pastoral charge of Greenock Congregation, where he laboured faithfully until his last illness.

As a minister of the Church for over forty-three years, he upheld without wavering the noble witness raised in 1893 on behalf of the word of God by the late Rev. D. MacFarlane. Throughout his ministry he gave abundant evidence of his heart attachment to the Word of God as the only rule of his faith and life. In the public

* These Synod Tributes, by some oversight, were omitted from Synod Proceedings, but a copy of each one was sent by the Clerk to the respective bereaved families.—*Editor*.

business and affairs of the Church he took a lively and prayerful interest, and being possessed of the gift of facile expression and of a keen intellect sanctified by grace, he was a much-appreciated speaker and counsellor at Synod Meetings.

On several occasions he visited Canada and the U.S.A. as Church Deputy, and our overseas people were much on his mind to the end.

Of powerful physique, he spoke scripturally, copiously and fearlessly from a heart kindled into a holy zeal in asserting and defending the truth against all error. The effect of his whole ministrations was a humbling sense of man's guilt and total depravity as a sinful, fallen creature; of the holiness, wisdom and righteousness of God's government; of the sovereignty and grace of God's great salvation by the Lord Jesus Christ; and of the need of the outpouring of the Holy Spirit in order that sinners might be awakened to see their sin and misery and flee to Christ, the one refuge.

Through Mr MacLeod's death, the Church has indeed lost an able minister of the New Testament, a preacher well-versed in Church History and in Calvinistic and Puritan Theology; a staunch witness against Romanism, Rationalism and all evil systems; a mighty pleader at the throne of grace; and a true friend of the Cause of Christ throughout the world.

By grace he was a polished shaft in the hand of the Great Head of the Church, with a mind capable of readily addressing itself to any theme in the wide range of doctrinal, experimental and practical religion. As a minister of the Gospel, his life and labours may be summed up in these words of Scripture:—“Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God.”—1 Corinthians, 10; 31.

In extending heartfelt sympathy to his sorrowing widow and family the Synod would commend them to God and to the word of His grace.

The Late Rev. D. J. Matheson

The late Rev. D. J. Matheson was removed by death to his eternal rest on the 4th July, 1962, at the age of 72 years. This being a Synod tribute to the memory of the departed servant of the Lord, we refrain from giving details which appeared already. As a minister of the Gospel, called to the work by the Lord of the Vineyard, and blessed with the unction of God, the Holy Spirit, he spent his life as a living epistle of Christ. As a pastor in the congregations over which he was placed in the holy providence of

the Lord, he wrestled in prayer for them—and for the cause of God throughout the world. He manifested a Christian example in his home-life, and conversation and as regards his preaching of the faith delivered to the saints, the Jubilee trumpet, as blown by him, gave no uncertain sound. He was taught by the Holy Spirit that the Scriptures are the divinely revealed will of the Lord, for the doctrine, worship, government and discipline of the Church. He was at one in mind and heart with our Confession of Faith, and the other subordinate standards. In connection with this we desire to remark that Prof. James S. Stewart, the present Moderator of the Church of Scotland, states in one of his books:—"The cross has persuaded the Father to relent towards man, and to grant him pardon . . . Such was the orthodox view of sin . . . Its greatest defect was its disastrous view of God" . . . "It cannot be too firmly emphasised that the whole idea of propitiating God is radically unscriptural." How the late Mr Matheson would have shrunk with detestation from such views! How thankful we should be that the late Rev. D. Macfarlane was led by the Lord and sustained to keep intact the position of 1843.

The late Mr Matheson served the F.P. Church well in various capacities. He was an excellent Clerk of Presbytery when called upon to undertake such a duty. He served to the glory of God on committees, and as a highly respected deputy of the Church in Canada, and also in Australia and New Zealand. In conclusion what was specially impressive regarding the late Mr Matheson was his evangelical solidity, his being a living stone united to his Saviour. To him to live was Christ, and to die was gain.

The Late Mr Duncan Fraser, Elder, Gairloch

This elder of the Church passed away to his everlasting rest since we last met as a Synod. He was well-known throughout our congregations as a humble and God-fearing man who truly cared for the things that really matter. From his early manhood he seems to have taken a warm and lively interest in the Cause of Christ, and in 1893 cast in his lot with those who, in order to conserve the testimony of the once-glorious Free Church of Scotland, took up a separate position and showed that, though others had altered their relationship to the Constitution of the Church, they meant to adhere to it, through grace, as something too valuable to be cast away. Many years ago he was appointed part-time Missionary to the Melvaig portion of our Gairloch congregation, and performed his duties in a manner acceptable to

the people and to the Courts of the Church. He was a humble, sincere Christian and true as steel to the testimony of the Free Presbyterian Church of Scotland, diligent in his attendance on the means of grace and the Courts of the Church, and of a lovable disposition which made him an agreeable companion. The Synod would hereby express sincere sympathy with his bereaved relatives and with the Gairloch Congregation. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."—Psalm xii, 1.

The Late Mr Peter Beaton, Elder, Bracadale

The Synod of the Free Presbyterian Church of Scotland convened at Inverness this 22nd day of May, 1963, would place on record its sense of loss by the death of Mr Peter Beaton, a representative elder of the Western Presbytery and a member of this Court.

It was evident that the late Mr Beaton was taught by the Holy Spirit to embrace Jesus Christ as his personal Saviour. This he showed by his walk and conversation. As an office-bearer he was most diligent in attending to all his duties; he was peace loving and helpful. In his work as missionary he never wearied in holding forth before others the Saviour who was so precious to himself. Through the grace of God Peter endured to the end.

In Bracadale, throughout Skye, and beyond Mr Peter Beaton will be greatly missed. We extend our heartfelt sympathy to his widow.

" Help, Lord, because the godly man,
doth only fade away.
And from among the sons of men
the faithful do decay."

—Ps. 12, v. 1.

LITERARY NOTICES

Review of Dr. Boettner's book on "Roman Catholicism," stated it could be had from Mr Norman MacMillan; and his address should read, 29 Exchange Street, Doncaster, and not number 20.

—Editor.

New Park Street Pulpit: by C. H. Spurgeon: 6 volumes being printed by The Banner of Truth Trust, 78b Chiltern Street, London, W.1. Price per volume 15/-. Volumes 1 and 2 ready now: Volumes 3 and 4, December, 1963: Volumes 5 and 6, June, 1964.

NOTES AND COMMENTS**Drunkenness Throughout the United Kingdom**

Last August it was reported that the Home Office were to appoint an enquiry into the increased rise in drunkenness throughout the nation. This was stated as a reply to Mr Compton Carr, M.P., who had asked for details of the annual official statistics on drunkenness. It was said that the nation's insobriety was causing concern to Government Ministers, and Mr Brooke, the Home Secretary, was to deal with the matter as one of inquiry. A 14 per cent. increase in convictions for drunkenness in England and Wales in the first nine months of last year. The inquiry was to apply to Scotland. In connection with this serious state of affairs in the habits of the people many comments may be made. Undoubtedly people generally have more money than they need for essentials, although Unemployment and National Assistance payments are also being thrown away on drink and gambling by many. Then the advertising of drink in all classes of newspapers and magazines is obviously costing a lot of money, and many of these advertisements of a pictorial kind are aimed at attracting young men and girls to the evil habit of partaking of intoxicating liquor. Again it is really notorious and scandalous how many are being charged with "drunk driving" in our Courts. Again, drinking is frequently causing trouble and disturbances at public dances in all parts of the country. Instead of the Government relaxing restrictions on the sale of drink, it should restrict its sale, as that which stupifies, debases and renders men more like animals than human beings. The health of the nation and of children yet unborn is bound to suffer seriously by general and constant drinking habits by an increasing number of people. We have successful campaigns, medically, against tuberculosis, polio, etc., and at the same time a rise in drunkenness. What folly!

Tension in and Between Nations

During the late summer authentic reports on international affairs contained much information regarding internal political trouble in quite a number of countries and of political strife and tension between other nations. In South Viet-Nam, the President, Ngo Dinh Diem, came in for severe criticism and opposition in his own country by Buddhist, the monks, students and the people of that pagan faith. Yet the facts seemed to reveal that Dinh Diem and his brother and sister, being ardent Roman Catholics,

were out to deal harshly with the Buddhists, accusing their monks and others of being Communists. President Kennedy, who was supporting this regime, ultimately saw fit to send there Mr Cabot Lodge to restrain the extreme actions of this Roman Catholic-led Government. The religious strife and persecution was bad propaganda for the late Pope John's supposed policies and for President Kennedy's religion. Then the South African Government were said to be losing friends among the European and Western Nations. South African key Ambassadors were summoned home at the end of August for consultation. The alleged kidnapping of Dr. Kenneth Abrahams, a South African, within the British Protectorate of Bechuanaland, who was brought later to Court in Capetown, caused concern in London. And all over a large area of the northern parts of the great continent of Africa no South African planes are permitted to land by Independent African Nations. The extreme policies of the South African Government in their handling of native Africans continues to ferment serious tension and distrust between black and white there. And the latest news, in our reading, as to Russian-Chinese relations, is that China is making it known that in the not too distant past Russia, by Treaties, obtained large areas of China, which Treaties, in 1840 and later, were never recognised by the Chinese Communists. This indicates the spirit of enmity which is being fostered between peoples and nations. The afore-said items are but points re the state of the world, nations and men of all races, without the light, power and influence of the Word of God and the Gospel of Christ. Our own nation is low spiritually and morally, so many having turned their back on the Word of God. And there is no real peace without the blessing which God alone can give through His Word.

A Welcome and Needed Protest Against a Television Feature

Mr John Campbell, a Glasgow lawyer, protested recently at views expressed in a B.B.C. television programme on "Sex and Family Life." Mr Campbell claimed that Dr. Alex. Comfort, a biologist and writer, made a well-prepared and strong attack on Christian morality and decent family life on the programme. He said that scores of people had supported his stand; and that being dissatisfied with a reply from the B.B.C. Director-General, he was bringing the matter to the attention of the Board of Governors. We are glad indeed to know of Mr Campbell's action and trust that his opposition to this satanic attack upon the foundations of Christians' moral principles will have some definite effect in the minds of those who control television in this country.

This "new morality" propaganda is a flood coming out of the "gates of hell," and Satan is not only using television to spread the flood, but also professors and ministers of religion (so-called).

Humanism Today

Humanism is being referred to a great deal in these times and may be passed off by some as a harmless philosophy of life. But underneath this term lies the outlook of the atheist and the agnostic. A recently founded British Humanist Association set down as their "starting point" the following statement: "That human problems must be faced in terms of man's intellectual and moral resources without invoking supernatural authority." There you have a denial of man's corrupt, bankrupt and immoral nature and a directive that there must be no recourse to the one living and true God or to the Bible. One problem which will defy their prescription and that is sin. What will Humanism do for men at death? Our God is a consuming fire.

Churchmen's Attacks on the Bible

Canon Pierce-Higgins, clergyman of the Church of England, spoke at a Conference at Cambridge of Modern Churchmen and, as has been widely reported, he asserted that much in the Bible if taken literally is just "plain wrong." Another minister recently in Scotland rejected the Book of Jonah as a literal record of fact and put it on the same level as the Pilgrim's Progress. The aforesaid English clergyman who when inducted as a Canon protested against some fundamental doctrines of the 39 Articles of his Church which are solidly based on Scripture, such as Predestination and Eternal Punishment. It is Canon Pierce-Higgins who is all wrong religiously right from the heart. But he seems to consider it right on his part to take the salary of a man who is expected to honour God and have love and respect for the Word of God. How wrong he is that he does not seek to fit himself to teach in a technical college or enter the world of industry and give up the task of endeavouring to tear the Bible to pieces and undermine the faith of some. Such men are described in the Bible as those who give occasion to the enemies of God to blaspheme. That is a terrible task and a sowing to the flesh. Such will of the flesh reap corruption, if they repent not.

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, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; 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; third, Halkirk; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Fearn New Church Building

At a meeting of the Deacons' Court of the Tain and Fearn congregation held on 8th August, 1963, gratitude was expressed to the alone Head of the Church for giving such willingness of heart to many subscribers to help to defray the cost of the New Church Building. It was noted that the sum of £1,300 had already been subscribed, leaving about £1,700 of debt to be met.

Further donations will be gratefully received and acknowledged by the Treasurer, Mr Wm. MacDonald, 3 Shore Street, Balintore, Fearn.—D. S. Kelly, Clerk (*pro. tem.*).

Home of Rest

Preparatory work at Ballifeary House is being attended to by the Sub-Committee in Inverness. This involves due consideration of various problems arising, and the Committee's activity is much appreciated. The funds urgently required will, it is hoped, be received without much delay. Those who have contributed are sincerely thanked.—W. Grant, Convener.

Rhodesian Mission News

Our readers will be interested to hear that Miss Jean Nicolson, M.A., who has been home in Scotland from our Rhodesian Mission for some time now, has once more returned to active service on the Mission. We know that the natives, as well as the European staff, will be very pleased to see her among them again. May the Lord strengthen Miss Nicolson, and all our staff there, for their varied tasks. Our readers, who have not heard already, will be interested to learn that there were two marriages on the Mission, at Zenka, on Friday, 30th August, 1963, at 12 noon, Miss Lilian B. D. Fraser to Rev. Donald M. Campbell, and Miss

Helena M. MacKenzie to Mr James A. Tallach. We wish our young friends all joy in the Lord Jesus Christ. All four are members of the Mission staff.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—"Interested," £25; Sister P. Macleod, Corstorphine, £1; Psalm 69, v. 30, 31, 32, £7.

Home Mission Fund.—"Interested," £25; J. MacIntosh, Elgol, 8/6.

Foreign Mission Fund.—F.P. Friend in U.S.A., 5 dollars; "Interested," £100; Mr and Mrs Morrison, Ness Villa, Tarbert, 10/-; W. Bruce, Milton, Bower, £6; H.Y.P.T.A., per C. Pearce, Harpenden, £5; Miss Cameron, Drimnin, 10/-; Mrs Munro, Glenmoriston, £1; Rev. G. Taverne, Holland, 2/6; Miss M. Nicolson, Portree, £1.

Aged and Infirm Ministers', etc., Fund.—Psalm 69, v. 30, 31, 32, £7.

College and Library Fund.—"Interested," £25; Mrs Maclean, 10 Leurbost, £1; Psalm 115, v. 12, £5; Friend, Daviot, £5; Friend, Daviot, £1; last four per Rev. D. MacLean.

Organisation Fund.—"Interested," £25.

Dominions and Colonial Missions Fund.—Psalm 69, v. 30, 31, 32, £7.

Mission to the Jews Fund.—Mrs MacSween, Aigas, £2.

Home of Rest Fund.—Mr and Mrs Ian MacKenzie, Wick, per Rev. R. R. S., £50; Psalm 69, v. 30, 31, 32, £14; M. F., Applecross, £5; Friend, Portgower, £25; J. MacDonald, Fearn, £1; Friends, Inverness, £5, last three per Rev. W. Grant; Miss M. Nicolson, Portree, £1; Mrs MacKenzie, Bonarbridge, 10/-; Mr J. MacKenzie, Kishorn, £1.

Legacies.—From the estate of the late Miss A. Macadie, Halkirk, £250 for Sustentation Fund and £50 for Home Mission Fund, per Messrs W. D. Georgeson & Son, Solicitors, Wick; from the estate of the late Miss Ina Gordon, latterly in Old People's Home, Gairloch, £50 for Legacy Reserve Fund and £10 for Home of Rest Fund, per Mr John Grant, Executor; from the estate of the late Miss R. A. MacCallum, Dalshian, Tighnabruaich, the sum of £100 for Foreign Mission Fund, per Messrs MacArthur, Stewart & Orr, Solicitors, Lochgilphead; the sum of £500, a gift from Miss Annie MacLean, Lower Cairnglass, Inverness-shire, in memory of her late sister, Margaret, also of her parents and family, for Funds of the Free Presbyterian Church of Scotland, per Messrs Squair, Middleton & Co., Solicitors, Inverness.

Note.—An anonymous donation has been received, Inverness postmark, to the value of £100, without instructions as to disposal. Will sender kindly write General Treasurer.

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

Publications Fund.—Friend, London, £2; Psalm 69, v. 30, 31, 32, £6.

On Behalf of the Trinitarian Bible Society.—Mr H. Kersten, Grand Rapids, U.S.A., 10 dollars.

Welfare of Youth Fund.—Psalm 69, v. 30, 31, 32, £6.

Free Distribution and Magazine Fund.—Psalm 69, v. 30, 31, 32, £6.

The following lists sent in for publication :—

Bayhead, North Uist, Congregation.—Mr M. J. Macdonald, Treasurer, acknowledges with sincere thanks: £10 from Mrs Robertson, Vancouver, for Congregational purposes, and £6 from Two Skye Friends for Repairs to Claddach Mission House.

Bracadale Manse Building Fund.—Mr D. Morrison, Treasurer, acknowledges with grateful thanks: Miss F. MacKinnon, Flashadder, £2, per Mr A. W. Nicolson; Friend, Glasgow, £2; Friend, Finsbay, £2, both per Rev. D. A. MacLean; Staffin Friend, £3, per Mr D. MacCaskill; £5 from Miss Chrissie MacLeod, Leachdtruin, per Rev. D. A. MacL., for Car Fund. The following correction of August issue: Friend, Edinbane, £1, per Rev. D. A. MacLean, for Manse Building Fund; the following for Car Fund; Friend, Carbost, £5; friend, Portnalong, £1; Leachdtruin, £5, all per Rev. D. A. MacL.; Mrs Morrison, 7 Portnalong, £7.

Glendale Manse Repair Fund.—Rev. J. Colquhoun gratefully acknowledges the following: Mrs Campbell, Vancouver, £3; Two Elgol Friends, per C. M., £2; Raasay Friends, £1; Friend (Harris postmark), £2; Mrs Zeigler, 50 dollars (£17 10/-); A Friend, £1; Friend, Sleat, £5; Friends, Edinbane, £1; F. Macdonald, Fearn, £1; N. MacLean, £5; Friend, Glendale, £2; Friend, per Mrs Nicolson, £3; Friends, Edinburgh, £5; Mrs MacLennan, Michigan, £10; Aberfeldy Congregation, per M. Montgomery, £10; K. A. M., £2; Mrs E. K., £2; K. MacLeod (Communion expenses), £1.

Lairg Church Renovation Fund.—Mr Wm. Sim, Treasurer, acknowledges with sincere thanks: Interested, £2; Friend, Lairg, £2; Mr A. MacKenzie, Brachloch, £1; Friend, £1.

Bonar-Bridge Congregation.—The Treasurer acknowledges with thanks: £2 from Mrs Isabella MacLeod, Golspie, for Church purposes, per Mrs Wilson.

Mbumba Mission Hospital.—Mr J. Van Woerden acknowledges with sincere thanks: £300 from Friends in Holland, per Mrs Mijinders-van Woerden, on 23/7/63; Dutch Lover, Grafton, Rand, £19 0s 8d; Medical Organisation, "Simavi," Netherlands, £500, on 26/7/63.

London Church and Manse Purchase Fund.—Mr J. Campbell, Treasurer, acknowledges with grateful thanks: Miss J. M., London, £10; Beaully Friend, £1; Miss M. MacKenzie, Inverness, £5; Friends, Kinlochbervie, £2; A. MacLeod, Kishorn, £1; Friends, Stornoway, £5; C. MacDonald, Psalm 73, v. 16, £2 2/-; Friends, Raasay, £2; Friend, Lochcarron, £4; Adherent, Tomatin, £5; Mrs A. MacGregor, Kishorn, £1; Anon, Edinburgh postmark, £1; Dorothy Baikie Saitch, £5; C. G. Sutherland, £5; Skye Friend, in memory of late Rev. J. P. MacQueen, £5; Anon, Tollcross, Edinburgh postmark, £2; Friend, U.S.A., £5; Go Forward, £5; Anon, Inverness postmark, £2; I. MacA., Dunoon postmark, £1; Mrs MacLennan, Michigan, £10; Anon, Inverness postmark, £1; Mr and Mrs MacKenzie, £50; Mrs W. Clark, Bruandale, £1.

Hilton, Fearn, Church Building Fund.—Mr Wm. Macdonald, Treasurer, 3 Shore Street, Balintore, Fearn, acknowledges with sincere thanks: Mrs Corbett, Ullapool, £5, and D. MacIver, Mill Street, Dingwall, £2, both per Mr A. Corbett, Ullapool; John Macdonald, £1; Anon, £1; Anon, £2; Anon, £2; Miss A. Wighton, £1, all six per Mr J. Campbell, London; A Friend, £10, and Anon, £5, both per Mr Wm. Byers; Mr and Mrs W. Byers, Glasgow, £1; Anon, £5; Anon, £5; 3 Glasgow Friends, £6; Mr and Mrs MacLachlan, Kames, £2; The Misses Lamont, Kames, £1 10/-; Mr and Mrs D. MacPherson, Kames, £1 10/-; Capt. Cowan, £1; Lover of the Cause, £1; Miss N. Kerr, Glasgow, £2; Two Wellwishers, £4; Anon, £5, Anon, £5, all per Mr R. W. M., MacKenzie. A Friend, £2; Mrs Campbell, Ullapool, £2; Anon, £2; North Tolsta postmark, £1; A Friend, Balintore, £2; Tolsta Chaolais Friends, £5, and Breasclete Friends, £13 5/-, both per Dr. H. Gillies. W. J. T., £5; A. T., £1; Chas. Gray, £1;

Fannie Gray, 10/-; D. J. Macaskill, £2; Mr and Mrs Morrison, £1; Mr and Mrs Jas. Gray, 10/-; Mr and Mrs MacKay, £1; Mrs Jessie MacLeod, 10/-; Miss B. Matheson, 10/-; Miss B. MacPherson, £1; Miss M. Sutherland, £1; Mrs Sim, £1, all per Nurse Turner. Wayfarer, £5; A. J. Russell & Son, £5; Anon, £5 5/-; Dr. Sheila Gillies, £10, all per Mrs W. MacKenzie. "For Zion's Sake," Gisborne, £5; Friend, U.S.A., £2, and Inverness Friend, 10/-, both per Mr J. Grant; Mrs M. Campbell, £1; Mrs A. MacLeod, 10/-; Miss MacDonald, 5/-; Ian MacLean, £2; Don. MacLennan, £1; Mrs Nicolson, £1; Mr and Mrs W. P. Byers, Glasgow, £2; Mrs Maclean, 4/-, all per Mrs R. Byers.

Oban Congregation.—Mr J. Martin, Treasurer, acknowledges with sincere thanks: Anon, per Rev. M. MacSween, for Congregational Funds.

Glendale Manse Repair Fund.—Mr A. MacLean, Treasurer, acknowledges with sincere thanks, Friend, Arrochar, £2; K. & M. MacLeod, Milivaig, £2; Friend, Edinburgh, £5; Wellwisher, £1; Two Adherents, £10, also Two Adherents, £5 for Mission to the Jews, and J. M., Glandale, £3 for Home of Rest Fund.

St. Jude's Congregation.—Mr D. MacPhail, Treasurer, acknowledges with sincere thanks: Mrs MacInnes, Barlanark, 25/- for Sustentation Fund, per Rev. D. MacLean; Anon, £1 for Sustentation Fund; Mrs Wallace, Bearsden, £3 for Foreign Mission Fund.

Kinlochbervie and Scourie Manse Fund.—Mr D. A. MacLeod, Treasurer, Tigh-na-mara, Tarbert, Foindle, Lairg, acknowledges with sincere thanks: Friend, Edinburgh, per Miss J. M. MacKenzie, £2; Two London Friends, £5; Friend, Inverness, per Mr R. Ross, £3; Friend, North Tolsta, per Mr C. Munro, £1.

St. Jude's Ladies S. African Clothing Fund.—Miss Sinclair, Treasurer, acknowledges with sincere thanks, 20 dollars from Mrs N. Graham, Montana.

Fort-William Manse Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks: Mrs MacLeod, Portree, £3; Mrs MacDonald, Applecross, £1; M. G., Braes, £1; P. Stewart, £5; Friend, North Coast, £1; Mr and Mrs MacGillivray, £5; "Friend of the Cause," Edinburgh, £2; Inverness postmark, £1, all per Rev. J. A. MacDonald. D. Campbell, £5, and "Anon," £2, both per Norman MacDonald, Arisaig; Mrs MacLeod, Drimnin, £1, and Friend, £1, both per M. MacRail; M. I. M., £5; Mr and Mrs MacKay, Cail, £3; J. Fraser, £5; D. MacLeod, Rannoch, £1; Collecting Card per Miss M. MacCuish, £60 4/-.

Portree Congregation.—Mr D. Matheson, Treasurer, acknowledges with sincere thanks, £1 from Miss Moffat, Glenelg, for Sustentation Fund.

Staffin Congregation.—Mr J. Gordon, Treasurer, acknowledges with sincere thanks: MacKenzies, Union Road, Inverness, £8; Raasay Friend, £1; Two Harris Friends, per Rev. J. Martin, £5 and £1, all four for Sustentation Fund; Glasgow Friend at Communion, £1 for Congregational purposes.

Ness Congregation.—Mr M. Finlayson, Treasurer, acknowledges with sincere thanks: £50 from "Lover of Ness"; £1 from D. Gunn, Skigersta, and £5 from Friend, Glasgow, all for Congregational funds.

Raasay Congregation.—Mr N. MacLeod, Treasurer, thankfully acknowledges: £2 from J. Nicolson, Inverarish, and £1 from J. M. Macleod, Glasgow, per Mr J. Gillies, Elder, both for Sustentation Fund; £2 from Mr and Mrs Macleod, West Tarbert, Harris, per Rev. D. J. MacA., for Car Maintenance Fund.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges: "Friend," Midclyth, £1 for T.B.S.