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THE WORD OF GOD TO-DAY

We are aware of course of the fact that the Word of God to-day is being printed, sold and distributed in the version which we value, the Authorised Version, and in other versions also which are unsatisfactory, misleading and erroneous in parts. But we would stress that the Word of God is available to everyone who desires to possess, read and study it. Churches and professing Christians appear at anyrate to take it as their textbook and guide relative to 'what they are to believe concerning God and as to what duty God requires of man' and as the Book wherein they profess to find the tenets and doctrines of the Christian faith. The Word of God is that from which the Christian religion and the true and pure Gospel of the Lord Jesus Christ have been derived wherever these exist to-day.

But at this present time, which is our day, there is great need for all who value their souls' salvation, their spiritual comfort, a conscience void of offence toward God and man; and have a sincere and humble regard for the honour of God and His Son Jesus Christ, to esteem and value the Bible increasingly as given by inspiration of God from Genesis to Revelation. We need grace to watch and pray lest we enter into temptation in our minds and thinking and otherwise, as to the truth and infallability of the Word of God, so that our minds are fortified and strengthened and our hearts preserved by the Spirit of God in belief of the truth of the Word of God. It is obvious from the Scriptures that the people of God have need of many counsels and exhortations for their good and instruction even in regard to what their attitude to the Word of God should be and must be.

For example we have in Psalm 78, the Lord's command to the fathers in Israel: "For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children." Here is a solemn duty and responsibility laid upon those who have the Word of God in His divine mercy. And what was required by the Lord

of Jeremiah in the discharge of his duty as a prophet of the Lord: "Diminish not a word," (Jeremiah, ch. 26), is also applicable to every Christian now as to their attitude to and their handling of God's Word and as they are in possession of the whole canon of Scripture. And on the other hand, we find in the Book of Proverbs, chapter 30, these significant words of warning: "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." The Lord's people are to hold fast that which they have and to hold fast the form of sound words (2 Tim. 1). They are to cleave to the Word of God as a precious treasure given to them and to generations past," as it is in truth the Word of God." (1st Thess, 2). Titus was instructed that men who would hold office in the Church of Christ as stewards of the mystery of God were to be such as would 'hold fast the faithful Word as he had been taught; that he might be able by sound doctrine both to exhort and convince the gainsayers.' (Titus, 1). And to the saints and faithful brethren in Christ at Colosse, Paul writes: "Let the Word of Christ dwell in you richly in all wisdom . . ." (Chap. 3). And thus it is clear that those who profess Christ and the Christian faith are required to suffer the word of exhortation as to their personal, spiritual and practical attitude to the Word of God. And these exhortations are to be heeded now and in these days.

Why must we watch and pray as to our attitude to the Word of God to-day? Not so many years ago attacks upon the Word of God emanated from German rationalistic higher critics as they were called and theologians (of a kind) imbibed their dangerous and destructive views of the Word of God in this country and in the Church in Scotland. Confidence in the inerrancy and inspiration of Holy Scripture was shaken and undermined in the experience of many. Their influence is well described in the following words: "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim., chap. 2). There has been a well publicised return to present day German rationalistic thinking on religious questions by Bishop Robinson in his book "Honest to God."

But we think a more insidious and indirect mode of undermining the confidence of people in general in the Bible as the Word of God throughout has been "the order of the day" in recent years. First of all we would refer to the type of teaching and preaching from many of the pulpits in the larger Churches. There is firstly that preaching which is consistent with the Word of God as far as it goes. But what is not taught and what is not preached to the

people, but left entirely in the background, is that which constitutes a danger in respect of the Word of God in the minds of those under such *limited* instruction. Then there are the sermons which regularly contain false and erroneous doctrines of a type which please, flatter and deceive the unconverted hearers; such as the doctrine of the universal Fatherhood of God and that all men are the children of God, having an interest in His love; and irrespective of the death of Christ or the "new birth" are sojourning to heaven. To challenge people indoctrinated with this and the religion of good works allied with a profession of Christ, with the absolute necessity of being born again through the Word of God and by the Holy Spirit and of being cleansed in the blood of Christ from one's sins through faith in Christ, is to require them to accept the doctrine of the Word of God which they are not prepared to do or doctrine which they are entirely ignorant of. Then there is that public instruction from pulpits which frequently takes the form of positive repudiation of one or other of the fundamental truths of the Word of God. The clergyman has the Bible in the pulpit and the people have their Bibles in the pews. Yet, in cases, they are told, for example, that the doctrine of Predestination and the divine election of some of the human race to eternal life is not a doctrine which Christians can or should accept: And again the doctrine of the everlasting punishment of the wicked is ruled out on the view that God never created any man to send him to hell. Now in these cases the Word of God is being held back from the people, wrongly interpreted and openly attacked; and yet all in the normal course of professedly Christian teaching and preaching. Thus great multitudes of people throughout our land have their minds adversely affected toward the inspiration and infallibility of the Word of God.

Another consideration relative to the Word of God to-day is, that it is the divinely provided means or instrument by which we can survey and judge the nature and character of the dogma, claims, activities and propaganda of the Roman Catholic Church at the present time. The Reformers such as Martin Luther, John Calvin, John Knox and the English Reformers, Latimer and Ridley and others, were raised up by God as witnesses to expose and oppose the gross errors and superstitions of the Papacy. They did this clearly on the ground of Holy Scripture and based their Reformed teaching and Witness, not in any measure on tradition or any other source, but solely on the Word of God. The Westminster Divines in *The Confession of Faith* and in their chapter on "The Church" state: "There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that anti-Christ, that man of sin, and son

of perdition, that exalteth himself in the Church against Christ, and all that is called God." These divines base this statement on the Word of God in Matthew xxiii, v.8, 9, 10: 2nd Thessalonians II, v. 3-9; and Revelation, xiii, v.6. And further, as to the Romish Mass, the central and most vital part of their superstitious worship, the Westminster divines deal with it in their chapter on the Lord's Supper as follows: ". . . so that the Popish sacrifice of the Mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect." Now this exposure of the blasphemy of the mass is derived entirely from the Word of God cited by the Westminster Divines following in the steps of the Reformers. They cite Hebrews x, and verses 11, 12, 14 and 18, the last two being: "For by one offering He hath perfected for ever them that are sanctified;" and "Now, where remission of these is, there is no more offering for sin." And in the Thirty-nine Articles of The Church of England the Romish blasphemy of the mass is similarly exposed and condemned, according to the Word of God.

But now, these Church Subordinate Standards are being completely ignored by Church leaders both in the Church of Scotland and The Church of England; and thus also and more especially, the Word of God is being relegated to the background, not by positive doctrinal statements, but by the public and frequent activities of these Church leaders which manifest a definite trend toward Rome and Romanism. The effect of all this upon the minds of many who have professedly adhered to the Protestant faith is, that the Word of God does not condemn Romish dogma but rather supports it. And one underlying implication is that the great Reformers were after all mistaken in their attitude to Rome and misinterpreted the Word of God in their day and age. And in all this, there is a subtle attack on the Word of God itself to-day, by these means distinct from those employed by rationalistic higher critics. Involvement in the ecumenical movement of to-day and the giving of any place to the hypocritical and deceptive cry of the Pope for unity among Christians, is to be entangled in a movement *away* from the precious doctrine and teaching of the Word of God and the Apostolic faith.

All those who name the name of Christ are obliged to read, search and study the Word of God increasingly, regularly and prayerfully in this day and age, that they may be well equipped to recognise false charity and positive backsliding from the Word of God to be what they are, a grave danger to the souls of men and to the Kingdom and Cause of Christ Jesus in our beloved nation. But Christ Jesus is King and Head of His own Church and believing and faithful people; and to the Lord Jesus, the children of

God must look and in Him they must seek to trust by a living faith, in face of discouraging departures from the Word of God on every hand. The Free Presbyterian Church of Scotland originated in the divine providence in a stand for the Word of God, the whole of the Word of God and nothing but the Word of God. This testimony our Church professes to hold to still. And under a sense of our weakness and imperfections, our Church as a corporate body must continue to rely on the strength and power of the Lord alone to stand where we do in relation to the Word of God as to doctrine, worship, Christian practice, government and discipline. There must be no compromise with a weak Christian charity which completely lacks spiritual discernment and there must be a firm attitude against a loose and lax attachment to the Word of God and its claims upon the Church of Christ. The Church cannot afford to be vague, relaxed or unwatchful at any time in serving the Master. And to-day the Saviour's Words: "Watch and pray lest ye enter into temptation," are relevant and needed, inasmuch as the enemies of the Lord and of His Word are able and active, and antagonistic to those who show no deference to them.

If we are to pray earnestly for spiritual prosperity and to look for it, in connection with holding forth the Word of life by the expounding and preaching of that Word, then we must value and hold fast to that Word. There is one outstanding answer to the question — why? Because the Spirit of God, who is the Spirit of truth as well as the Spirit of power, when He comes to convince men of sin and to reveal Christ as the Saviour to them, He does so by means of the Word of God. "When He the Spirit of truth is come, He will guide you into all truth," declares the Lord Jesus Christ. The raising up of a spiritual seed to do Christ service among us, is certainly linked up with the sovereign purpose and grace of God; and yet this is bound up with the Word of God as the divinely given and appointed means to that blessed end. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." (1st Peter, Chap. 1, v.23).

NOTES OF A SERMON

Preached by Rev. Petros Mzamo, in Thurso, on Sabbath,
9th June, 1963.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name : Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

—John, Chapter I: verses 12 and 13.

We have here the coming of Jesus Christ in the form of man, as we are, but without sin and perfect in human nature. His own knew Him not and did not receive Him. He said: "I am the light of the world." Men are in darkness by nature. Christ came to give light so that we become children of light and not of darkness. By nature we are lovers of darkness. Men who come to Jesus will get light to see the danger they are in. "The wages of sin is death." If they do not come they will remain without knowing they are in darkness, and that they are fallen from the innocent state in which God created us. He came to be a light to all ranks, kings and subjects. In the sight of God we are all in darkness and ignorance and know not what He is. Our hearts are desperately wicked in our fallen nature. "But as many as received Him," that includes all men in all ages and conditions, children, men and women. As many—that is Christ is offered by the Father to sinners of all races and nations, because we come into the world without Christ, dead in sins and trespasses, an awful dead condition. Man is content with the world and fallen lower than animals. Grass and water satisfies animals, but we are still falling lower and lower and become lovers of pleasures of the flesh and sin. God is offering His Son, whom He loved from all eternity, and when they receive Him they get the salvation of their souls. Animals are satisfied with grass and water, but it is not the mind of God that men be content in sin. The desires of men should be towards Christ. God has created man to enjoy God and to be with Christ as the only source of joy and satisfaction.

When you receive a thing you take it with your hand and put it where it won't be damaged or stolen. So Christ is offered to men as the gift God has given to men. The value of this gift, and the preciousness of this gift is beyond us describing it. Why? Because it brings peace with God to the conscience. How many have received Him? Some can say their parents took them to hear the gospel, but that in itself won't do. What have you done with Christ? Have you received Him? You have received many things of God, but have you received this precious gift? Can you say you possess the Son of God? Can you say "I value Him above all I have, because He is the unspeakable gift. I'll go to Eternity with the Son of God." What relation have you to Him? Can it be true Christ has found no place in you? Do you say give us Barrabas, or riches, or the pleasures of this world? Men are foolish to drive Christ away. "But as many as received Him" means as many as believe. The wisest question one can ask is "What shall I do to be saved," so that one's soul will be in Heaven. If you haven't asked it there is

no fool so great in the sight of God as you are. There is no other Name by which we can be saved.

"To them gave He power"—to them that receive Christ who died and is risen. You should view Christ as suitable for you. God gives power to receive as we have no power of our own. If you can only with your heart believe He came to save you, you will say I am the chief of sinners. God gives power, gives faith to believe. It must come from above. When Christ rose He said "All power is given unto Me" to give power to receive Me—to become Sons of God. To understand that better we first must understand before a man becomes a son of God, whose son is he? We are the children of disobedience. We are carried by sin doing the will of the devil, and give the devil joy even in a place of worship. The devil will rejoice if you go out of the church without Christ. Are you prepared to do that? Men are out to make the heart of the devil glad. We obey him in all things by continuing in sin in our natural state.

There is joy in Heaven over one sinner who has accepted Christ. They are given power and adopted into the kingdom of Christ. They are given grace and faith because they believe in His Name, that is a new creation. When a sinner is regenerated he is born again of the Spirit of God and dignity is given to them to be sons of God. They experience the operations of the Holy Spirit in their hearts. They are happy being taken out of Satan's kingdom to become children of God. They need not walk in darkness. No, they have the love of God and desire to love God. Do you feel you are a child of God? Can you say "He has adopted me, I was continually sinning but He took me out of that?" He is full of grace and truth. There is nothing in Him to deceive. They have a view of Jesus. By His sacrifice there was remission of sin.

"As many as received Him, to them gave He power to become the sons of God." Many angels fell and were left there. He passed lost angels and came to you. Why are you not saved?

This people have believed in His name. Only those who call on His name will be with Him in all eternity. As Christ was named Jesus he was called to save people from their sins. Have you accepted this name? The name of your dog is better than the name of the Son of God to some of you, for you do not accept or believe in His name.

God is pleased to come to terms because of what His Son did. "Therefore a word of reconciliation is offered unto you." If you refuse the gospel or to believe in His name you are yet without Christ. The sons of God receive all the Bible as the truth of God. If a doubt comes of the truth of the Bible they

don't accept it, knowing that doubt is of the devil. They receive Jesus as their King and the duty of subjects is to obey. They love the laws of His kingdom. Is it true that you love Him? Is it your desire to keep his laws perfect? Then you love the law of God. It is terrible to deceive yourself. If you say you accept Christ and don't want to be moulded into the fashion of the gospel you are deceiving yourself. What are the requirements of the gospel but to obey every commandment of the gospel. That gives an assurance and comfort to the Lord's people. When poor and under persecution they can say "In all these things we are more than conquerors through Him that loved us." They have been brought by God's hand into that state, and all He does is perfect. Those called have this assurance—it is of God and they are brought by His power. He redeemed them from their enemies; not they themselves. If a child seeks adoption and a father by his own will takes that child, the child is adopted into his family. Jesus said "All those given to Me shall come to Me" because given of The Father. The devil cannot then take away the soul of the believer. They are God's children and Jesus prayed that they be kept from the world though mixing in the world.

Do you find this gospel is below your standard and won't satisfy you? There is a time coming when you will find you have despised the Son of God. Today is the time to give heed. "Today if ye hear His voice harden not your hearts." Pharaoh's heart was hardened because he was always saying Tomorrow.

BRIEF ACCOUNT OF THE VISCOUNTESS GLENORCHY*

The Apostle Paul, in his first Epistle to the Corinthians, mentions that not many mighty not many noble are called, but some are and they have done great service to the Cause of Christ. Among them may be counted this noble minded lady. She was the daughter of Dr. William Maxwell of Preston, Galloway, and in due course was married to Viscount Glenorchy, the only son of the Earl of Breadalbane. After their marriage they travelled on the Continent for two years and, after returning, engaged in all the frivolities of their class. The end of this was a serious illness, and afterwards she wrote this memorandum:

"I desire this day to humble myself before God, and to bless Him as my Creator, who called me into being from the dust of the earth; who hath been my preserver in the midst of many dangers; and who hath, ever since my birth, loaded me with tender mercies and loving kindnesses. But, above all, I would

* We are glad to have this contribution from our friend, Rev. D. M. MacDonald, retired in London.—*Editor*.

bless His holy name that He hath not left me in the state of alienation from Him in which I was by nature, but that He hath of His free grace and mercy brought me out of darkness, and shown me the glorious light of His gospel, and caused me to hope for salvation through Jesus Christ. Many a time was He pleased to convince me of sin in my early years; but these convictions were as the morning dew that soon passeth away. A life of dissipation and folly soon choked the good seed. Carnal company and diversions filled up the place in my soul that was due alone to God. The first twenty years of my life were spent after the fashion of this world. Led away by vanity and youthful folly, I forgot my Creator and Redeemer; and if at any time I was brought by sickness or retirement to serious reflection, my ideas of God were confused and full of terror; I saw my course of life was wrong, but had not power to alter it, or to resist the torrent of fashionable dissipation that drew me along with it. Sometimes I resolved to begin a godly life, to give all I had to charity, and to live only to God; but I was then ignorant of God's righteousness, and went about to establish a sort of righteousness of my own, by which I hoped to be saved. God was therefore gracious in letting me feel how vain all my resolutions were, by allowing me to relapse again and again into a life of folly and vanity. My ignorance of the gospel was then so great that I did not like to hear ministers preach much about Jesus Christ; I saw neither form nor comeliness in Him, and thought it would have been more to the purpose had they told us what we should do to inherit eternal life. My idea of Christ was, that after I had done a great deal He was to make up the rest: this was my religion. How marvellous is Thy grace, O Lord! to pardon such a worthless creature, who thus depreciated Thy great sufferings and meritorious death, and endeavoured to rob Thee of the glory which belongs to Thee alone.

“ But this was not the only way in which I tried to rob God of His glory. I claimed great merit in the patience with which He enabled me to bear the severe trials and afflictions He was graciously pleased to send upon me, to bend my stubborn heart to His yoke. I thought I had not deserved such a lot; and thus I secretly rebelled against the good will of the Lord. About this time I got acquainted with the Hawkstone family; some of them had the reputation of being Methodists. I liked their company and conversation, and wished to be as religious as they were, being convinced that they were right; but I still loved the world in my heart, and could not think of secluding myself from its pleasures altogether. I would gladly have found out some way of reconciling God and the world, so as to save my soul

and keep some of my favourite amusements. I used many arguments to prove that balls and other public places were useful and necessary in society, that they were innocent and lawful, and that the affairs of life could not go on well without them. The Lord, however, followed me with convictions. My own thoughts became very uneasy to me, the burden of my misfortunes intolerable. My health and spirits at last sunk under them, and for some time before I left off going to public amusements (where I appeared outwardly gay and cheerful) my heart was inwardly torn with anguish and inexpressible grief. The enemy now suggested to me that I had no resource left but to give myself up entirely to the gaieties of life, and seek consolation in whatever way it presented itself, without paying any regard to those maxims of wisdom which hitherto had kept me within some bounds."

"To the best of my remembrance, it was the very same night in which this thought was suggested that I was seized with a fever which threatened to cut short my days; during the course of which the first question of the Assembly's Catechism was brought to my mind, 'What is the chief end of man?' as if some one had asked it. When I considered the answer to it, 'To glorify God and enjoy Him for ever,' I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had any idea of what was meant by enjoying Him for ever. Death and judgment were set before me, my past sins came to my remembrance. I saw no way to escape the punishment due unto them, nor had I the least glimmering of hope of obtaining the pardon of them through the righteousness of another. In this dismal state I continued some days, viewing death as the king of terrors, without a friend to whom I could communicate my distress, and altogether ignorant of Jesus the Friend of sinners. At this time the Lord put it into the heart of Miss Hill to write to me. I received her letter with inexpressible joy, as I thought she might possibly say something that would lessen my fears of death.

"I immediately wrote to her of my sad situation, and begged her advice. Her answer set me upon searching the Scriptures, with much prayer and supplication that the Lord would show me the true way of salvation, and not suffer me to be led into error. One day in particular I took the Bible in my hand, and fell upon my knees before God, beseeching Him with much importunity to reveal His will to me by His word. My mouth was filled with arguments, and I was enabled to plead with Him that, as He had made me and given me the desire I then felt to know Him, He would surely teach me the way in which I

should walk, and lead me into all truth; that He knew I only wished to know His will in order to do it; that I was afraid of being led into error, but as He was truth itself His teaching must be infallible. I therefore committed my soul to Him, to be taught the true way of salvation. After this prayer was finished I opened the Bible then in my hands, and read part of the third chapter of the Epistle to the Romans, where our state by nature, and the way of redemption through a propitiatory sacrifice, are set clearly forth. The eyes of my understanding were opened, and I saw wisdom and beauty in the way of salvation by a crucified Redeemer. I saw that God could be just, and justify the ungodly. The Lord Jesus now appeared to me as the city of refuge, and I was glad to flee to Him as my only hope. This was in summer, 1765. Since that time I have had many ups and downs in my Christian course, but have never lost sight of Jesus as the Saviour of the world, though I have often had doubts of my own interest in Him. I can safely say that I would not give up the little knowledge I have of Him for anything on earth. And although I have already suffered reproach for observing His precepts, and shortly expect to be scoffed at by all my former acquaintances, and to have my name cast out as evil, yet I rejoice in that He thinketh me worthy to bear His cross. And I now beseech Thee, O Lord, to accept of my soul, body, reputation, property, and influence, and everything that is called mine, and do with them whatever seemeth good in Thy sight. I desire neither ease, health, nor prosperity, any further than may be needful to promote Thy glory. Let Thy blessed will be done in me, and by me, from this day forth. Oh let me begin this day to live wholly to Thee. Let Thy grace be sufficient for me, and enable me to overcome the world. And to Thee be ascribed the honour and glory, now and for evermore. Amen and amen."

Miss Hill, to whom reference is made in the foregoing pages, lived at Hawkstone near to Great Sugnal, Staffordshire, where Lord and Lady Glenorchy sometimes resided. The following sketch of their early intercourse is interesting. Living near together, "the families had become acquainted with each other so far as to exchange visits. At this period several of the younger branches of the Hawkstone family, Mr Richard Hill, the Rev. Rowland Hill, Miss Hill, and a younger sister, were decidedly pious; and they bore and braved the reproach ordinarily drawn down by a religious character from the thoughtless, the formal, and the profligate. Lady Glenorchy was not yet twenty-four, and Miss Hill was not much older, when, by this correspondence, their slight intimacy was ripened into a warm and permanent friendship. Nothing could be more judicious, faithful, or

affectionate, then the first letter which Miss Hill wrote in answer to the unexpected communication from Lady Glenorchy, in which her once gay friend laid open the agitated and anxious state of her feelings, under deep religious convictions. By the blessing of God that letter was attended by the happiest effect; it was the means employed by Divine grace to rescue her from despondency, and to direct her to the 'city of refuge.' From that moment, without conferring with flesh and blood, Lady Glenorchy resolutely turned her back on the dissipated world, and devoted herself, and all that she could command or influence, without reserve, to the service of her Redeemer and the glory of God. The correspondence between these two friends was carried on without interruption from 1765 to 1768, and was doubtless of the utmost benefit to both."

During the winter of 1765-6 Lady Glenorchy divided her time between London and Bath, where every device was employed to lure her back to the gay scenes in which she had formerly found such intoxication. We are told that "neither severity nor artifice, both of which were put in practice, could divert her from her steadfastness." Miss Hill congratulates her on "the resolution and fortitude she had displayed in resisting all places of public amusement at Bath, from the fear of again being entangled in the world." Her firmness in carrying out her conscientious views of what was her duty increased rather than diminished the respect felt for her by her father-in-law, the Earl of Breadalbane; and although he did not sympathise with her views, he showed to his latest hour the warmest esteem for her. From others she had to endure much that was very painful and trying.

In the year 1771 Lord Glenorchy died and left all his estates to his wife with full power to convert the whole into money and to employ the whole or any part for encouraging the preaching of the Gospel and promoting the knowledge of the Protestant religion and erecting schools. It was her desire and aim to use her wealth to God's glory, and a large part of it was expended in the cause of religion and education.

Her works of benevolence were numerous and varied. She relieved poverty and placed whole families in situations of comfort and usefulness. In order that children might be well instructed she employed teachers of piety and ability by whom many were trained in sound religion and fitted for useful stations in society. She educated many promising young men for the Christian ministry. To some faithful and able ministers she paid the whole of their salaries because their congregations were poor. In private, the widow and the fatherless, the stranger and the

distressed experienced her kindness. To enable her to carry out these schemes she studied the strictest economy.

In June, 1786, after her winter residence in a warm climate, she became seriously ill on returning to Edinburgh, and on the 17th July, passed gently from this world to "enter into the joy of her Lord" in the forty-fourth year of her age.

D. M. M.

LETTER FROM ALEX. GAIR

(Alexander Gair was known in his day as one of "The Men" in the North. He is buried in Latheron, Caithness)

My very Dear Friend,

Suppose I am more brutish than any man, your welcome letter hath been of no small comfort at the reading of your friendly and brotherly experience, and especially the plainness of utterance, convinces me of your being upon the field of Boaz—happy, happy are the small remnant that are taught in Christ's school to follow the Lamb whithersoever He goeth, and trace His various dealings with their souls, from the womb to the tomb, from the Red Sea of correction to the wilderness of instruction, and from the wilderness of Baca's vale to black Jordan of despairing in their own ragged and tattered righteousness, and saying with the four lepers (and determining in their extremity) what shall we do? Their mercy was that they got ifs and hows trampled under foot, and that their mortification turned to their miraculous consolation; and poor dejected men and abhorred unclean lepers as they were, in the eyes of the generation that was clean in their own eyes, yet we see, when the promise was accomplished, the tidings of plenty came by them to town and king. Asses' heads or doves' dung was not Israel's meat when the lepers were sounding the trumpet.

Lord, hasten the day of sounding the trumpet with the lepers, of battering Jericho's towering walls with Joshua's rams' horns. When will the worm Jacob thresh the mountains? When will the anointed stripling David come from the wilderness to the slaughter of the Philistine that is Israel's terrification? When will Moses come down from the mount and see how our Aarons have made the people naked? Lord, hasten the day that our idolizing mirth will be turned to a repenting grief. I think with myself that a generation was never riper for a down-look of the Almighty's anger, than this generation is. How few are the number that are groaning for the abominations of heart and city. Indeed our prophets are covered with a cloud in His anger. Indeed, I am so much confined in my mind at this time, in reading, praying, or

writing—I am so untoward in any commanded duty at times—that I must drag myself before I can get the proud carnal heart off his bed of sloth. When I am delivered from a lion of a guilty conscience, a bear of a blasphemous heart meets me—no sooner delivered from lion and bear, than a serpent meets me. The one Esau that terrified me in my young days in my actual sins, is four hundred Esaus in my original sins. I compare my heart-corruptions to the phoenix. The burning of it to-day will have a resurrection to-morrow out of the burning ashes. But I must tell you, my dear friend, that Joab will not give his presence to Absalom, till he gets his field burnt to ashes. Now in case of being tedious to you, I must forbear, and humbly return an answer to a friendly letter, although it be returning brass for gold. Accept of the orphan in regard of the parent, although it be presented in a homely dress. Solomon saith that a poor man is better than a liar. I hope you will find me the poor man, and not the liar, as my aim is wishing the poor man's honesty, in presenting you with these broken crumbs from a poor man's plain and unfashionable table. In this time of famine, a bit of wholesome bread is rare to be seen. Lord, keep the bairns from the Egypt bakers. Better be plucking the corn ears on the Sabbath Day with Jesus, than feeding and feasting at Jezebel's table. The sons of the prophets were in danger of being poisoned in time of scarcity, by one of them that gathered a lapful of herbs of a wild vine. Oh, the lamentable day we have now in having so many gatherers of deadly herbs. I see that the old prophet did not give the healing meal until they felt death in the pot—it was a mercy to them that the old prophet was so near them. I must conclude, as the Kingdom is not in word, but in power.

Since our parting, I have had dark and gloomy days, ups and downs. I have nothing new to write. Nimrod's sons are at a great height with their Babel Tower. The old serpent is spewing his malice daily after the few that we are here. They are supposing and thinking of banishing A. Gair from them. Remember me to your praying friends, the Governor Finlay McIntosh, and Gedaliah Peter Stuart.

I am, truly yours,

A. GAIR.

Dunbeath, 22nd December, 1822.

SELECTED NOTES

Remember The Sabbath Day

A few years before the death of the late Lord Braxfield, one of the Lords of Session, when he and another of the judges were on

the autumnal circuit, the court met on a Saturday at one of the country towns, where the assizes are usually held. After going through the customary forms, and doing some business of no great importance, they adjourned till Monday. At the close of the meeting, one of the jurymen, a gentleman of large fortune, earnestly requested the judges to permit him to go home. The only answer he received was a pressing invitation to dine with them, which he promised to do, adding, that he hoped they would have the goodness to allow him to leave town in the evening. The company at the dinner was very numerous. The two judges sat at the head of the table. Several lawyers, and many gentlemen, besides the magistrates of the burgh, were present. Not long after dinner, the gentleman above mentioned renewed his request and very earnestly begged their lordships would give him leave to go home.

“What is all your hurry to get home,” said Lord Braxfield, “why should not you remain here as well as the others, and do your duty to your country?” “My Lord,” replied the gentleman, “I shall tell you: This year I am a great farmer; a good deal of my corn is cut down, and, owing to the bad weather which we have had for some time past, I fear that much of it is in a sad condition. Yesterday and to-day the weather has been much better, and I daresay by to-morrow some of it will be ready to take in.” “Surely,” said Lord Braxfield, “you do not mean to make your servants take in corn on Sabbath?” “I do, my Lord,” answered the gentleman, “and I don’t think they can be better employed than in saving the fruits of the earth, for the use of man and beast. I am persuaded that God Almighty will be better pleased to see them employed in that useful work, than attending any church whatever; and it is my decided opinion, that at this season, especially in such broken weather as we have had for some time past, the country people should be enjoined, instead of going to church, to improve every Sabbath, when the weather is good, in removing to the barnyard all the corn that is fit for taking in.” Before he had finished this last sentence, Lord Braxfield drew himself forward on his chair with considerable agitation; and looking at him in a manner that showed he was not pleased, he said, with an elevated tone, that produced a complete silence in the company, and in that broad Scottish accent which his Lordship commonly used, and which sometimes gave a particular emphasis to what he said—“Sir! you are surely not thinking what you are saying. Were you to do what you propose, it would, in the first place, be such an outrage, such a gross violation of the laws of your country, as should not be suffered to pass unpunished;

and if any of His Majesty's justices of the peace near you, did not lay your feet fast, they would not do their duty. In the second place, sir, it would be a most gross violation of the commandments of Almighty God; and it is absurd to say, He will be better pleased to see us and our servants breaking His commandments than keeping them. Besides, sir, in the third place, your conduct would discover such a distrust in the Providence of God, as a man that calls himself a Christian should at least think shame to own. Sit still, sir, where you are, for you shall not get away till the business of the court is over in this place." As his Lordship said this, his colleague (the late Sir Thomas Miller, afterwards President of the Court of Session), laying his hand on Lord Braxfield's shoulder, and smiling, said to him, "My Lord, I always knew that your Lordship was a great lawyer, but I did not know before that you were so great a divine." "As long as I live," resumed Lord Braxfield in his warm, animated tone, "I shall think it my duty to set my face against all unnecessary working on the Sabbath-day. If a flood come down, and your grain is in danger of being carried away and lost, certainly your people cannot be better employed than in saving it. Works of real necessity must be done. It is their duty, then, to work, rather than go to church; but for people to lead in corn on Sabbath, when there is no urgent necessity for it, is what I hope will never be tolerated in a Christian country."

Truth, Lord, Yet

"Truth, Lord, yet," is the sum and substance of faith. Truth, Lord, "sin has abounded unto death," "yet," hath Thy grace much more abounded unto life." "Truth, Lord," "cursed is every one that abideth not in the things which are written in the book of the law to do them," "yet" He who knew no sin was made sin for us, that we might be made the righteousness of God in Him." "Truth, Lord," is the sea of our guilt and the righteous anger of our God. "Yet" is the Rock of Christ's redemption and love. "Truth, Lord," is a view of self. "Yet" is a view of Jesus.—A. SAPHIR.

The Believer's Enemies

"I see," said Dr. Kennedy, "three great armies besieging the believer—the world, the flesh, and the devil—and they pursue their object with tireless persistence; and as I see them advance my heart sinks within me as I dread the issue. But I look again, and now I see three great bulwarks defending him; there is the electing love of God the Father, the redeeming love of God the

Son, and the sanctifying love of God the Holy Spirit, and over it all the glory of God. And fear and dismay now give place to wonder and adoration."

A CHRISTIAN ON THE BATTLEFIELD

(The following letter was from the late Mr John MacKenzie, N. Tolsta, a divinity student of the Church, while serving as a soldier in France during the First World War. He was killed in France. He was a godly young man and a bright Christian. He here writes to his brother-in-law, the late John Nicolson, Tolsta. —*Editor.*)

FRANCE, 7th June, 1918.

MY DEAR BROTHER,

Here I am as one residing in the secret place of the 'Most High.' He hides me in His Pavilion, and there my soul finds pasture. Oh! what a comfort and felicity it is to have Christ as our high tower in such trying circumstances. His name is a strong tower and the righteous will run into it, and are safe. It's for none other than those who are reconciled with God in His dear Son is this tower, so that to them He is made precious, to them that believe and receive Him as their own personal Saviour.

He gives me strength and confidence in Himself and teaches my fingers to war. I am after mourning with the psalmist in the 13th psalm, yet my Saviour is never absent but, as it were, smiling to hear the cries of one for His aid and presence.

Paul did say "We are not fighting with flesh and blood, but with spiritual wickedness in high places," but I am fighting with them both. God will very soon turn His hand on our adversary though he (the German) seems as if he were armed with defiance to God, and filled with the bitterest cruelty and hatred to humanity. He is indeed the leviathan whose scales seem to be bullet proof, for mercy or judgment, so that nothing can penetrate his skin until God will put His hook in his nose and fish him out of the sea of His wrath and will give to the Kaiser that which is the Kaiser's, and to God that which is God's. Thus by taking the coin out of his mouth and casting the fish into the sea of His infinite wrath.

When God will withdraw His restraining grace from one He ceases to reason any longer with him concerning his need of mercy. The rich enemy will then possess his own and is consequently made a vessel of dishonour to God throughout the everlasting ages.

"I will not always strive with man, because he is flesh alone." These words were spoken by God whose voice is now to the children of men. Before, He visited the people for their wickedness

and brought a most terrible judgment, in which God as it were expressed sorrow and said "that he should never again destroy the world by flood." Oh! the callous spirit that we show to God still whose wrath against sin is unchangeable.

I am quite well yet, and praying that this fearful strife and enemy should be repulsed by reconciliation and mercy. Hope this may find you well and obtaining "beams from the sun of righteousness." Well, brother, let your voice be often heard at the throne of sovereign grace for the Glory of God, and the salvation of dying souls. Pray for me.

With my love to your dear Margaret and yourself. I have you always on my heart. How is my father, brothers and sisters? Don't forget to convey my love to them all.

Your true brother,

JOHN.

THE REFORMATION TRANSLATION FELLOWSHIP

A Fellowship for the Translation and Publication of Chinese
Christian Literature — British Branch

51 St. John's Road,
Chelmsford,
Essex.

10th January, 1964.

Dear Friend,

Translation and literature production makes very poor popular appeal for most of it is unspectacular, and the results as an evangelical outreach often undiscernable and long delayed. So much so that even earnest and understanding christians are inclined to say, "What are you doing?", or, "Is anything happening?" We thank God however that in spite of our many limitations in ability and money, the work of the Reformation Translation Fellowship continues to make progress.

We now have three full-time workers in Los Angeles. Besides our staff translator, the Rev. Charles Chao, we now have Dr. Samuel Boyle and Mrs J. Li. Miss Rose Huston, a retired missionary of the Reformed Presbyterian Church is also assisting in a voluntary capacity as much as she is able. We are hoping to expand our work as publishers by establishing agencies in other lands so that our books can be more readily marketed.

Our quarterly magazine, "Reformed Faith and Life" will soon in the providence of God celebrate its 15th anniversary. Last year 6,000 copies were issued. Typical contents are: editorial, Reformed theology, sermons, discussion, witness to the Word, Old Testament study, New Testament study, devotional revival and gospel.

Since you last had a Newsletter, it has been decided to produce something for the less academically minded Chinese christian who perhaps has little time to devote to reading. In addition therefore to the quarterly magazine, *Reformed Faith and Life*, we are now issuing regularly a simple four-page family paper, "Trumpet Voice of Truth." We hope that the new agencies in various countries in the world will enable overseas Chinese to subscribe to our magazine more easily.

Some years ago the R.T.F. published a book written by the late F. C. H. Dreyer of China Inland Mission entitled: "The Inner Story of Catholicism." This has been one of the best sellers of all our publications. The book has now been re-written by a friend of Mrs Dreyer, re-translated, and, we trust, will soon be ready for circulation. There have already been many requests for it. The cost of this project has been borne by Miss Edith Dreyer, through the good offices of the China Inland Mission.

A friend living in Stornoway, Scotland, read in our Annual Report that two Chinese manuscripts had been prepared by Dr. J. D. Johnson, missionary of the Orthodox Presbyterian Church in Formosa, but that owing to shortage of funds, could not be published. These were Floyd Hamilton's "Reformed Faith in the Modern World," and C. H. Spurgeon on Election. She has since generously given the amount required to print 1,000 copies of each, £75 in all. These should soon be coming off the press of Mr Lam, our printer in Hong Kong.

The re-issue of Spurgeon's "Revival Sermons" by the Banner of Truth Trust, London, has been translated into Chinese by the R.T.F. and is now being revised ready to submit to the printers. The Banner of Truth Trust has very kindly consented to assist in the cost of this production.

Our own staff translator, the Rev. Charles Chao, had begun the translation of Calvin's Commentary on the Epistle to the Romans some time ago and has now completed the first four chapters.

Dr. Alex Macleod, a faithful friend of the Fellowship in Formosa has supervised a Chinese translation of a small book on presbyterian church government entitled, "The Apostolic Church, Which Is It?" This has now been approved for early printing. Dr. Macleod has promised to collect contributions for the cost of the first 1,000 copies. This book which was written in 1856 by Thomas Witherow of Londonderry, is an excellent Scriptural argument for presbyterian church government.

The British committee of the Fellowship have kindly agreed to relieve me of the active duties of secretary-treasurer and have appointed Mr John J. Murray of London to succeed me. I shall, D.V. as enabled give practical assistance to Mr Murray and con-

tinue to serve on the committee. Mr Murray is on the staff of the Banner of Truth Trust, London. Will friends kindly note that correspondence and gifts for the R.T.F. should in future be addressed to the new secretary at:—48 Dartmouth Park Road, London, N.W.5.

Many of you who receive this Newsletter have during the past year supported our work financially and in this way evidenced a sincere desire for the glory of God and the extension of His kingdom in the earth. We have however quite a number of subscribers on our mailing list who have not been in touch with us for some considerable time, in some cases, several years. Whilst we realise that some friends may have died and others may have changed their addresses, we believe there may be some who for one reason or another find they can no longer support the R.T.F. It would be helpful and in the interest of economy if such would kindly write to Mr Murray and let him know this so that their names may be removed from the mailing list. In saying this, we have no desire to give offence to any who are interested in our work but are not in a position to help financially. We sincerely desire praying friends for without the blessing of the Most High all our labours are in vain.

With cordial christian greetings and every good wish in the New Year now upon us.

I remain,

Yours sincerely,

Dennis Lewis.

Note.—Only part of this letter is herewith published.—Editor.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 281)

(4) Thugaibh an fhaire nach caill sibh sealladh air na tròcairean lionmhor agus luachmhor a tha sluagh Dhé a sealbhachadh ann a' meadhon an àmhghairean.

'S bochd gu'n dalladh ar deoir air son ar 'n àmhghairean, sinn cho mòr agus nach leir dhuinn ar tròcairean agus ar 'n aobharan comhfhurtachd. Cha leig mi cudthrom air an tròcair sin bhur beath bhi air a thoirt dhuibh mar chobhartach, na fathasd air na tròcairean soilleir agus lionmhor, na comhfhurtachdan agus na còmhnuidhean aimseireil, a tha sibh a sealbhachadh os ceann na bha riamh aig Crìosd agus a sheirbhisich luachmhor, air nach robh an saoghal airidh.

Ach ciod a tha sibh ag ràdh ri maitheanas peacaidh? còir ann an Crìosd? co-cheangal a gheallaidh? agus siorruidheachd de

shonas, ann an làthair Dhé an deigh beagan de làithean a dhol seachad? O nach bochd gu'm biodh sluagh aig am bheil còir air a leithid sin de thròcairean, a fannachadh fodh àmhghair aimseireil air bith, na gu'm biodh iad cho mòr fodh chùram air son gruaim dhaoine, agus call nithean faoin. Cha'n eil agaibh meas dhaoine mòr, ach tha agaibh deagh-ghean an Dé mhòir; tha sibh, faodaidh e bhi, air bhur tilgeadh sìos a thaobh nithean aimseireil, ach air bhur 'n adhartachadh a thaobh nithean spioradail. Cha'n urrain sibh bhur beatha a chaitheamh cho sona, cho sòghail, agus cho furasda, agus a b'abhast dhuibh; ach fathasd faodaidh sibh a caitheamh cho naomh agus cho neamhaidh 's a rinn sibh riamh; am bi sibh mar sin a bròn cho mòr thairis air na suidhichidhean sin, agus gu'n dì-chuimhnich sibh na nithean anns am bheil suspainn? An toir àmhghairean aotrom oirbh a bhi dì-chuimhneachadh tròcairean cudthromach? Cuimhnichibh gu'm bheil fìor shaoibhreas na h-eaglais air a thasgadh suas far nach ruig a naimhdean uile air; faodaidh iad bhur deanamh bochd; ach cha'n urrain iad bhur deanamh truagh. Ciod e sin ged nach deanadh Dia eadar-dhealachadh, 'n a fhiosraichidhean bho'n leth a muigh, eadar a chuid Fein agus muinntir eile? Seadh, ciod e ged a dheanadh a bhreitheanasan greim air a chuid a b'fhearr, agus a chaomhnadh E a chuid a bu mhiosa? Ciod e ged a bhiodh Abel air a mharbhadh ann a gràdh, agus Cain air a chaomhnadh ann am fuath; Dionisiù fulachdach a bàsachadh air a leabaidh, agus Iosiah diadhaidh tuiteam anns a bhlàr? Ciod e ged a bhiodh brù an aingidh air a lionadh le ionmhasan folaichte, agus fiacalan nan naomh air am briseadh le clachaibh gainmhich? Gidheadh fathasd ann an so tha mòran aobhar air moladh; oir rinn gràdh-taghaidh eadar-dhealachaadh, ged nach d'rinn freasdalan cumanta; agus am feadh a tha soirbheachadh agus caomhnadh a marbhadh nan aingidh, tha eadhon marbhadh agus duilgheadas 'n a bhuannachd agus a tearnadh an fhìrean.

(5) Ciod ge b'e air bith cho iosal 's a dh'fhaodas an eaglais a bhi air a tilgeadh fodh uisgeachan thrioblaidean, tha e cinnteach gu'n eirich i rithisd. Na biodh eagal ort, oir cho cinnteach 's a dh'eirich Criosd air an treas latha, a dh'aindeoin an seula agus an fhaire a bha air a chur Air, cho cinnteach eirigh an eaglais a mach as a h-àmhghairean uile, agus togaidh i a ceann buadhach os ceann a n-aimhdean uile. Cha'n eagal air bith gu millear an sluagh sin a tha air an àrach le an calldachdan, agus a tha fàs lionmhor le bhi air am beagachadh. O na bi tuilleadh 'us ullamh gus an eaglais adhlacadh ma's eil i marbh. Feith gus am feuch Criosd eolas, ma's toir thu suas i mar air a call. Faodaidh am preas a bhi losgadh, ach cha bhi e gu bràth air a

chaitheamh; agus sin do bhrìgh a dheadh-thoil-san a tha chòmhnuidh ann.

(6) Gabh beachd air iomadh eiseimpleir de chùram agus de fhaiceal Dhé thairis air a shluagh ann an cruaidh-chàsan 's an àm a chaidh seachad. Cha do cheadaich E gu'm biodh eaglais air a h-itheadh suas fathasd. Thairis air na seachd ceud deug bliadhna so (a nis corr is naoidh ceud deug bliadhna) bha'n eaglais Chrìosdail beo ann an àmhghairean, agus gidheadh cha'n eil i air a caitheamh as; 's iomadh tonn geur-leanmhuinn a chaidh thairis oirre, gidheadh cha'n eil i air a bàthadh; bha iomadh innleachd air a dealbh gu a sgrios, gidheadh cha do shoirbhich aon dhiubh. Cha b'e so a cheud àm anns an robh iomadh Hāman agus Ahitophel a dealbh a sgrios; agus a shin Herod a mach a làmh gu àmhghair a thoirt dhith: gidheadh bha i air a gleidheadh fodh 'n a h-àmhghairean, air a cumail suas annta, na air a saoradh a mach asda; agus nach eil i cho gràdhach ann an sealladh Dhé 's a bha i riamh? Nach eil E cho comasach an diugh air a tearnadh 's a bha E roimhe so? Ged nach aithne dhuinn cia as a dh'eireas fuasgladh, gidheadh "is aithne do an Tighearna na daoine diadhaidh a shaoradh o bhuaireadh, agus na daoine eucorach a choimhead gu latha a bhreitheanais chum peanas a dheanamh orra" (II Pead. ii: 9).

(7) Mar a h-urrain thu comhfhurtachd a tharruig bho'n a h-argumaidean a chaidh ainmeachadh a cheana, an sin, anns an àite mu dheireadh, feuch an urrain thu nì-eigin de chomhfhurtachd a tharruig as do dhearbh àmhghairean. 'S cinnteach gur e th'anns an trioblaid so agadsa ach argumaid mhaith air taobh do threibhidheireis; is e aonadh bonn co-fhaireachadh; mar a biodh bathar saoirhir agad 's an luing sin, cha bhiodh tù air chrith cho mòr 's a thà thù, 'n uair a tha i ann an cunnart: mar an ceudna, faodaidh am fonn spioraid so a leithid so de dh'argumaid a thoirt dhuit, ma thà thù cho mothachail air trioblaidean na h-eaglais, tha Iosa Crìosd nì's mothachail orra, agus nì's cùramaich mu timchioll, na's urrain dhuit-sa bhi; agus bithidh sùil a dheadh-ghean orra-san a tha ri bròn air a son.

Am 4. 'S e'n ceathramh àm sònraichte gu bhi cur an ceill ar 'n uile dhìchioll ann a bhi gleidheadh ar cridheachaibh, àm cunnart tuasaid fhollaiseach. Aig a leithid sin a dh'amaibh tha na cridheachaibh is fearr tuilleadh 'us ullamh gu buaidh a bhi air a thoirt orra le eagal tràilleil, agus cha'n eil e furasda an cridhe a ghleidheadh ri aghaidh a leithid sin de thrioblaidean. Ma tha Siria ann an co-bhoinn ri Ephraim cia mòr a tha cridheachan tigh Dhaibhidh air chrith, eadhon mar chraobhan anns a choille, a tha air an crathadh le gaoith (Isaiah vii: 2).

'N uair a tha comharaidhean iargalt anns na neamhan; air an talamh teanndachd a' measg fhineachan, le iom-chomhairle, an cuan agus na tuinn a beucail, an sin fàilnichidh cridheachan dhaoine le eagal, agus le bhì'g amharc an deigh na nithean sin a tha tighinn air an talamh (Lucas xxi: 25, 26). Faodaidh eadhon Pol, e fein, a bhi aig amaibh a gearain air còmharragan an leith a stigh, 'n uair a tha eagalan bho'n leth a muigh (II Cor. vii: 5).

Ach cha bu chòr da na nithean sin a bhi mar sin. Bu chòr do naoimh a bhi de spiorad a b'àirde na sin: mar a bha Daibhidh, 'n uair a bha ohridhe air a chumail an deagh fhonn; "Is e an Tighearna mo sholus, agus mo shlàinte; co chuireas eagal orm? Is e an Tighearna neart mo bheatha; co chuireas geilt orm?" (Salm xxvii: 1). Na biodh aon air bith 'n a thràill do eagal ach seirbhiseach a pheacaidh, iadsan a ghabh tlachd ann an olc biodh eagal uile orra. O na deanadh a' nì sin a bhagair Dia mar bhreitheanas air an aingidh greim air broillichibh nam firean. "Agus orra-san a dh'fhàgar beo dhiubh, cuiridh mise laigse 'n an cridheachan ann an dùthchan an naimhdean" (Lebh. xxvi: 36). O ciod e na daoine gun spiorad a th'annta so, a bhi teicheadh roimh dhuilleag air chrith, nì a nì fuaim taitneach agus cha'n e uamhasach, agus a tha ann fein 'n a sheorsa de cheol nàdurra: ach do choguis chionntaich tha duilleach ri feadail mar dhrumachar agus mar thrùmpaidean. "Oir cha d'thug Dia dhuinne spiorad geilt; ach spiorad a chumhachd, agus a ghràidh, agus na h-inntinn fhallain" (II Tim. i: 7). 'S e inntinn fhallain mar a tha i 'n a seasamh an sin an aghaidh spiorad geilt, coguis neo-leointe, gun i bhi air a deanamh anmhuinn le cionta: agus bu chòr dhà sin gu'n deanadh e duine treun mar leomhan. Tha fios agam nach urrain e bhi air a ràdh mu naomh, an nì a tha Dia ag ràdh mu Lebhiatan, gu'm bheil e air a dheilbh gun eagal. Tha eagal nàdurra anns a h-uile duine, agus tha e eu-comasach gu h-iomlan a chur dheth mar an corp fein: is e gluasad inntinn a th'ann, ag eirigh bho mhothachadh air cunnart a bhi tighinn am fagasg; agus cho fad 's urrain cunnartan tighinn dlùth dhuinn, gheibh sinn na gluasadan sin an taobh a stigh dhinn. Cha'n e mo rùn a bhi moladh dhuibh mì-chùram mhl-chneasda, na fathasd 'ur toirt bho thomhas de fhaiceal a tha'g eirigh bho eagal a tha cur bacadh, nì a dh'ullaich sibh air son trioblaid, agus a bhiodh feumail do bhur 'n anamaibh; tha eagal freasdalach ann a tha fosgladh 'ur sùilean gu bhli roimh laimh a faicinn eagail, agus a beothachadh gu feum glic agus laghail a dheanamh de mheadhonan gus a bhacadh. 'S ann mar sin a bha eagal Iacob (Gen. xxxii: 7, 9, 10). Ach 's e eagal an an-earbsa a tha mì ga'r co-eigneachadh gu bhur cridheachan a chumail bh'uaithe; am

fonn ain-tighearnail sin a thig a stigh do'n chridhe ann an àmaibh cunnart; a cur air mhl-cheill, a lagachadh, agus a deanamh a chridhe mi-fhreagarach air son dleasdanas; agus a cur thuige dhaoine dh'ionnsuidh meadhonan mì-laghail, a bheir ribe maille riutha.

(R'a leantuinn)

LITERARY NOTICES

Commentary on *Acts of the Apostles*, by the late Rev. Dr. J. A. Alexander of Princeton, U.S.A.: reprinted by The Banner of Truth Trust, 78b Chiltern Street, London, W.1 (price 25/-). The work originally appeared in two volumes. It is here printed in one volume of 408 pages, excellent type and easily handled. We have consulted this commentary from time to time for over thirty years. Alexander does not sermonise in this work; but deals with every verse in *The Acts*, giving the literal and exact meaning of words and sentences in a form which can be read with the greatest interest and profit by students of the Bible. If at all possible divinity students and ministers should possess a copy.

Thy Word is Truth is published by the Banner of Truth Trust, 78b Chiltern Street, London, W.1 The author is Dr. Edward J. Young, who has given the following sub-title to his book, viz., "Some Thoughts on the Biblical Doctrine of Inspiration." In his Preface dated February, 1963, the author writes, "The present book is not a technical theological treatise. It is simply a popular book, designed to acquaint the intelligent layman with the Biblical doctrine of inspiration and to convince him of its importance." Although the author refers to his work as "a popular book," we would mention that it is not a popular book in a superficial sense. It comes from the pen of a scholar who is devoted to the doctrine of inspiration as taught from within the Bible itself and who most ably and systematically makes his subject deeply interesting to the reader. The book runs to 280 pages and over 400 words to a large page, and costs 15/- per copy. It is excellently bound with hard covers.

NOTES AND COMMENTS

Preaching and Practice

In a letter to *The Scotsman* on the 4th of January, Rev. G. R. Walker of Doune, Banff, wrote, "At least half of the trouble in the Church today is due to the ministers (I am one myself). We do not sufficiently practise what we preach and our behaviour during the week does not match up to our preaching." This

serious criticism is valid in many cases, and every professed minister of the Christian faith, whoever they be, have need to examine their own personal case. The world still has a keen eye to observe and judge the actual conduct of those who bear office in the Christian Church. It is sad and dishonourable when men profess that they know God and in works deny Him. But it seems that many of the people also love to have it so. Where the saving work of the Holy Spirit and true conversion are matters of which men are ignorant, although taken up with religion, they may preach what they preach, yet their practice will evidence a lack of godliness and Christian standards. It cannot be otherwise. By their fruits ye shall know them. Those who are genuine believers have need daily of being upheld and kept by their Saviour's grace.

Government Attack upon the Church in South Africa

Last November, Mr Eric Louw, now retired as Foreign Minister of the South African Government, warned Anglican bishops in South Africa not to meddle in the country's political affairs. The bishops aimed at were known for expressing their opposition to apartheid, and one of them had announced his "unalterable conviction that compulsory separate development is opposed to Christian principles." Mr Louw declared, "The time had come to tell the bishops that it is not in the interests of their Church to intervene in South African political issues, and to confine their attention to the spiritual care of the members of their Church." It was reported that this warning applied to all spiritual leaders of whatever denomination. First of all the South African Government's attitude to native Africans in many respects involves moral issues and not pure politics. The Christian Church has every right from God and Scripture to express disapproval of the conduct of the civil powers if these powers contravene the moral law and Christian principles. To restrict the Church's liberty in this is a form of persecution. This happened in Germany during the Hitler regime when Protestant pastors dared to find fault with the acts of the then government. In Britain today, the Christian Church can condemn the government of the day publicly on any issue which appears contrary to Christian or moral principles without the fear of being threatened with sanctions by the civil power. And even as to political issues which might only be lightly tied (or not at all) to Christian principles, the Christian Church in this country can denounce openly what it may consider to be unchristian or against the public interest, without fear of government threats to the Church. The aforesaid attitude of the S. African Government is wrong and a sign of weakness.

Christian Giving—New Church Methods Condemned

Recently, Rev. J. S. Grant Fleming, Church of Scotland Minister, of Banchory, expressed disapproval of what he called "stunts" for raising money in his church which the Stewardship Campaign of the Church of Scotland seemed to encourage. He wrote: "I have no time for stunts, however efficiently run." Mr Fleming said he is sometimes asked why they do not indulge in various ways of raising money (in his congregation) in a tone which suggested they should be doing so. He wrote: "Let me assure you it is not apathy: it is deliberate policy. Either you can go on inventing new ways of cajoling people to give without any real sense of what they are giving to; or you can build surely and steadily, appealing to the Christian's sense of responsibility towards his own Church and the Church's missions. . . . That is what we do. And it does not need stunts." Mr Fleming reported that the givings had gone on increasing in his congregation. We do agree wholeheartedly with Rev. Mr Fleming. The round of concerts, garden parties, sales of work, etc., which are used to gather money for Church purposes are of the world and not according to the clear instruction of Scripture as to Christian giving. Those who claim to be Christians or to have a sincere interest in the cause of Christ and the gospel, are required to give directly, freely and abundantly according as the Lord prospers them in temporal things. And we would ask our readers to consider seriously if they are giving of their temporal substance to the Church as fully as they could and ought.

Member of Parliament Condemns Sale of Obscene Books

It is satisfactory to learn that there are M.P.s in the House of Commons who are rightly exercised regarding what constitutes a moral danger to our nation. Mrs Patricia McLaughlin (C., Belfast) had urged, in the House of Commons last December, further control over the sale of obscene publications. In reply, Mr C. Woodhouse, Under-Secretary, Home Office, told the House that the scale on which obscene books and magazines are being sold in Britain is already a considerable moral and social problem. To us this is really shocking and shameful. Mrs McLaughlin pointed out that the difficulty is that, despite what was laid down in our latest Act, it is still very hard to define exactly what is obscenity. Mr Woodhouse said that the flood of cheap and foully-written books, mainly from the United States, had started at the end of 1960, because they could be sent to Britain very cheaply. Customs officials had seized and condemned over one million copies of repulsive novels and magazines. These facts and figures are alarming, and truly speak of the enemy

Satan coming in like a flood by this vile means as well as by other means to destroy the morals of young and old in Britain. What need there is in our midst that the Lord would lift up a standard against the enemy.

The Pope's Visit to Jerusalem

Much publicity was given to the Pope's visit to Jerusalem at the beginning of January. His visit did nothing to advance or proclaim the glory of Christ who died outside the gates of Jerusalem. But on his visit he celebrated what his Church calls the Mass and thereby performed a lie and deceit in the name of the Lord Jesus Christ, in claiming to change the wafer and wine into the body, blood and divinity of the Saviour. The Pope's call for Christian unity is the old call to all outside the R.C. Church, to forsake whatever measure of gospel truth they have and to enter the Pope's fold with all the lies and superstition therein. His visit to Jerusalem and other parts of Palestine had no more significance than a visit by any other tourist. It gave the Pope, of course, some publicity. He should now tour all parts of Communistic Italy and see what he can accomplish as the professed "bulwark" against Communism to eliminate Communism from his own land and people in Italy.

Gambling Casinos in Scotland

Mr George Wilson who is the owner of gaming clubs in Aberdeen and Edinburgh, was recently refused by the planning committee of Stirling Council permission to change the use of the Eagleton Hotel, Bridge of Allan, to a private social club for gaming purposes. The attitude of the County Council was praiseworthy. But, sad to say, the Scottish Secretary sustained an appeal by Mr Wilson against the decision of the Stirling County Committee; and now Bridge of Allan will have a gambling club in its midst. The Government indeed have much to answer for as to their giving, by law, greater facilities for gambling and betting, and we may add drinking. Characters, careers, homes and souls are ruined by such practices. And can the Government be surprised that crime is on the increase?

CHURCH NOTES

Communions

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

dale, Dornoch and Uig; fourth, Gairloch and 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; 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.

The Magazine

The Treasurer of the magazine has reported to us that there is a marked decrease of 64 in the number of persons receiving the magazine at present, and most of these are due to lapsed subscriptions although reminder notices were sent twice to each address. We would appeal to our people who are not receiving the Church Magazines into their homes to rectify this by sending subscriptions now to Mr John Grant, 4 Millburn Road, Inverness. But subscribers in Holland have continued to increase and letters are being received from varied parts expressing appreciation of the magazine.

New Church at Mbuma

The following letter was by an oversight not published sooner.—Editor.

Mbuma Mission,
P.B./T. 206,
Bulawayo.
28.10.63.

Dear Mr Sinclair,

I wish to express my sincere thanks to all congregations throughout the church who contributed liberally towards the building of Mbuma Church.

Here now stands on the mission ground between the school and the hospital a building exclusively to the worship of God. It can comfortably accommodate over three hundred people. May it be to the glory of the Lord and to the blessing of many a soul.

The death of Alex. Mpofu is indeed a big loss to us as a church. We have reason to believe that his death is a gain to the church triumphant. I have personally lost a brother in the gospel.

May the Lord of all comfort sustain his widow and family. May it please the Lord to raise from this family a young man to fill the vacant place in the church and in the courts of the church.

Yours very sincerely,

P. Mzamo.

Letter to Prime Minister regarding attendance at Mass.

Sir Alec Douglas-Home,
Prime Minister,
10 Downing Street,
London.

Rt. Hon. Sir,

We, the Western Presbytery of the Free Presbyterian Church of Scotland, convened at Kyle of Lochalsh, Ross-shire, on the 17th day of December, 1963, view with deep concern and profound regret, your attendance at a Requiem Mass for the late President Kennedy. We yield to none in our abhorrence of that dastardly crime which sent the late President into eternity, but with equal detestation we view the Mass of the Church of Rome, which you attended, as that which casts a deep reflection on the atoning work of the Lord Jesus Christ, completed on Calvary, as being sufficient to take away sin. The Confession of Faith of the Church of Scotland, after showing the true nature of the Lord's Supper, goes on to say, "The Popish sacrifice of the Mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect." Chap. xxix:2. Equally emphatic is the statement on the subject in the Thirty-nine Articles of the Church of England:—"The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and dead to have remission of pain and guilt, were blasphemous fables and dangerous deceits." Article xxxi:1, 2.

In flouting these Articles of the Church of Scotland and the Church of England at the beginning of your Premiership you have, as the Chief Minister of State, set an evil example to many of Her Majesty's subjects, strengthened the efforts of those who are seeking continually to bring this Realm under the dominion of the Pope of Rome, done dishonour to the Word of God, and to the Protestant Constitution of Britain by violating the Bill of Rights which forbids any communion with the See of Rome, done a real disservice to the security of Her Most Excellent Majesty's Throne, pained a great many of Her Majesty's loyal subjects, and have certainly not enhanced the prestige of Her Majesty's Government. We deeply deplore such conduct on the part of our rulers, and of members of our Royal Family, and pray for the day when their

eyes will be opened to see the dangers to which this country is subjected by such deference to the Church of Rome.

On behalf of the Presbytery,

Your obedient servant,

John Colquhoun (Clerk).

New Zealand and Australian Church News

Rev. William MacLean in a letter received at the end of last year gave news of his visits to Grafton and Sydney, Australia. The attendance at services in Sydney were encouraging, and he says: "It would be good if the Lord would open a door for us in that great and beautiful city of nearly 3 million inhabitants." He returned to New Zealand by plane in time for the Gisborne communion. All the services were held as in Scotland and the morning prayer meetings were very well attended. The question given out at the Fellowship meeting was Revelation 22, v. 14. Mr MacLean states that the Auckland congregation are busy with plans for the erection of a new Church. There are now 4 professing men and 4 professing women in this congregation. Mr MacLean's health is good.

Gisborne, New Zealand—Communion

The Rev. William MacLean, in a letter dated 6th January, 1964, wishes it to be known that, the Communion, the Lord willing, will be held in the Gisborne, New Zealand, congregation, on the last Sabbath of March—that is, the fifth Sabbath. In his letter he states that he and other friends are well at Gisborne.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Anon, £10; Miss J. Munro, Farr, Bettyhill, £2; Jas. MacLeod, Kerracher, £5; Mrs Mackenzie, Grosse Ile, £25 14s 3d; MacCaskills, Carbstmore, £14; Friend, per Rev. D. MacL., £3; Miss Shaw, Ardrishaig, £1; Mrs Grant, Luib, £2; M.M.B.C., £50; Mrs Smith and family, Golspie, £12; Mr D. MacKenzie, Glenelg, £3.

Home Mission Fund.—Anon, £10; Beaully Friend, £2; MacCaskills, Carbstmore, £5.

Foreign Mission Fund.—Mantlepiece Mission Box, £4; Johan MacKay, Inverness, £5; Anon, £5; Jas. MacLeod, Kerracher, £2; MacCaskills, Carbstmore, £5; Friend, Sleat, £5 for Transport; Mary Silver, per Rev. J. C., £5; M.M.B.C., £15; Mr D. MacKenzie, Glenelg, £1 10/-; A Friend, £3; Mr and Mrs D. MacLennan, Cedar Rapids, £8; Miss C. MacKay, 23 Achmore, £2; Mr J. MacDonald, Isleornsay, £2.

The following donations for Mbuma Hospital: Two Fort William Friends in loving memory of Rev. J. Tallach, £5; A Friend, £25; Beaully Friend, £2; Ladies of Vancouver Congregation, £12.

Aged and Infirm Ministers', etc., Fund.—Mrs MacKenzie, Grosse Ile, £3 10/-; M.M.B.C., £25; Mr and Mrs D. MacLennan, Cedar Rapids, £8.

College and Library Fund.—Glasgow Friend, £1 15/-; Sojourner, £1; Farr, Bettyhill, Door Collection, £1 10/-; Friend, Inverness, per Rev. D. MacL., £2; MacCaskills, Carbostmore, £6; Mrs Dawson, Glasgow, £2; Friend, per Rev. D. MacL., £3; Friend, Sleat, £5; Mrs A. Campbell, Ardheslaig, per N. MacP., £1; Mr and Mrs MacLennan, Cedar Rapids, £8; Anon, £1,000.

Mission to the Jews Fund.—Sojourner, £1; Thank Offering, Melvich, £1; Interested, £2.

Dominions and Colonial Mission Fund.—Mrs MacKenzie, Grosse Ile, £1 15/-.

Home of Rest Fund.—Glasgow Friend, £1 15/-; Sojourner, £1; A Friend, £25; Mantlepiece Mission Box, £1; Beaully Friend, £2; Mrs MacKenzie, Grosse Ile, £3 10/-; Psalm 103, v. 2, £5; Well-wisher, per Mr A. MacLean, Glendale, £5; Mrs Dawson, Glasgow, £2; Two Sisters, Inverness, 10/-; Mrs Smith and Family, Golspie, £3; Mr and Mrs D. MacLennan, Cedar Rapids, £8; Mr J. MacDonald, Isleornsay, £1; Mrs A. M. Day, Crowborough, 14/6; Raasay Friend, £2; Mrs A. MacDonald, Keilburn, Lochcarron, £2; Miss M. MacCuish, Kildary, £2; Interested, Skye, £5; Inverness-Ullapool Friend, £10; Mrs S. E. Macrae, Glenelg, £1; Miss J. MacPherson, Badachro, 7/6; Mr J. Clark, Inchnadamph, £1 1s 6d; Mr M. MacLeod, Aberfeldy, £2 2s 6d; Mr C. Kerr, Lochinver, £1; Miss C. Chisholm, Lochcarron, £5; Friends of the Cause, Shieldaig, £5; Anon, £1,000; Beaully Congregation, £50.

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