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**CHRIST'S TEACHING IN RELATION TO MEN  
AS SINNERS**

Christ's teaching in relation to men as sinners is made abundantly clear in the Four Gospels and elsewhere in Scripture. And this is the infallible guide and example for the Christian Church in every age, and there is no modern teaching or any new attitude to sinners authorised by the Lord for this or any other modern age. Christ Jesus is the same yesterday, today and for ever, and His teaching is the same for the Church as to her witness to sinners in the world. And Christ's expressed views of sinners is to be the Church's teaching in all ages. But in these times large sections of the professing Christian Church through their leaders, are bent on flattering sinners and refraining from telling them the truth either as to law or gospel. The Church today largely endeavours to please the natural man and to give him a place in regard to God which certainly does not belong to him as a sinner. Then there are the many instances where the Church compromises with out and out unbelievers and worldlings, providing for them within the realm of the Church, vain and carnal activities and entertainments to draw them into the Church as adherents and members. In other words, the Church has come down to the level of sinners in its teaching and practice to please men and also to conform to the carnal wishes of the world.

*What had Christ to say of sinners as such?* He exposes the character and the condition of *the heart of man* as The One who knew the heart of man as none other could. He says: "For out of the heart proceed, evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies; These are the things which defile a man . . ." (Matt. xv: 19). Thus sinners are to be taught that their hearts are desperately wicked, and

they are not to be flattered with smooth and false teaching which will only assist to establish their eternal ruin.

The Lord also warns sinners of the evil nature and danger of *inordinate worldliness* in, for instance, the parable of the rich fool. This rich man so prospered that he pulled down his barns and built greater and there bestowed all his fruits and his goods. Then he said to himself: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Then God said to him: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" (Luke xii: 16). Christ here reveals the utter folly of sinners in depending upon material things for personal satisfaction and happiness; inasmuch as death may by the appointment of God remove them in a moment from everything in the world into Eternity, destitute of the true riches of God's grace in Christ, the Saviour. This solemn lesson sinners need to be instructed in.

Further, Christ makes known again and again His abhorrence of *religious hypocrisy* to those guilty of the same. Although he was meek and lowly in heart, yet Jesus speaks in stern and revealing terms to the Pharisees, who affected and pretended to be pious and holy in the service of God and were at the same time wicked and evil men. His exposure of their religious hypocrisy includes the following words: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess . . . for ye are like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. xxiii: 25, etc.). As is obvious, He does not spare this class of persons, be they men or women in the visible Church. And when such are discovered or reveal themselves in the Church of God, their sin is to be condemned; and sinners are to be warned that a 'woe' lies upon them, by the authority of the Lord, if they are acting the part of hypocrites to obtain a place and a name in the Church of God. And there are those today who profess that they know God and in their works deny Him.

Those *holding high office in the Church and yet sinners ignorant* in their minds and experience of the fundamentals of the faith of the gospel are dealt with by the Lord Jesus Christ faithfully; as in the case of Nicodemus, a Pharisee and a ruler of Jews and a master in Israel. He acknowledged Jesus to be a teacher come from God and that was as far as his appreciation of Jesus went. There are many masters in the Christian Church

today and their opinion of Jesus does not extend beyond that of Nicodemus. They do not accept or believe in His divinity, the sacrificial nature of His death, or in His actual physical resurrection from the dead. Christ confronts Nicodemus with the fact and necessity of the "new birth" by the Spirit in order that a man may enter into the Kingdom of God. And later Jesus exposes to him his spiritual ignorance thus: "Art thou a master of Israel, and knowest not these things?" (John iii). Sinners may by gifts and natural ability and an inclination towards religion attain to eminence in the Christian Church; but as such reveal their spiritual ignorance of the glory of Christ's Person and work and the true nature of the Kingdom of God, they are to be viewed as men who need to be "born again." "Marvel not that I said unto thee, ye must be born again" (John iii: 7).

And Christ has this to say concerning *sinners to whom the light of the gospel of salvation has come*: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii: 19). And in the parable of "The great Supper," the Lord shows how those who were invited to begin with, offered excuses as to why they could not come. And things that were lawful in themselves they turned to evil account, as when one said: "I have married a wife, and therefore I cannot come." In this the Lord warns sinners of the danger and evil of permitting lawful things to come between their precious souls and Himself as "the bread which came down from heaven, which if a man eat, he shall never die." And when the Jews controverted with the Saviour on one occasion He declared to them "... ye cannot hear my word." And then he solemnly denounced them in the following words: "Ye are of your father the devil, and the lusts of your father ye will do" (John viii: 43-44).

There are many references in Christ's teaching to the *everlasting punishment* of those who leave the world without God and without hope and without a believing and saving interest in Himself as the Redeemer of sinners. He said to the Jews, and He says to sinners now: "If ye believe not that I am He, ye shall die in your sins." And to impenitent hypocrites He put the tremendous question: "... how can ye escape the damnation of hell?" (Matt. xxiii: 33). And in describing the transactions of the Day of Judgment, the Lord placed on record that the wicked shall be required to depart from Him into everlasting fire. "These shall go away into everlasting punishment; but the righteous into life eternal." And when the Lord Jesus taught and preached the terrible fact and reality of hell as the eternal abode

of the wicked; it is a duty and obligation upon His servants and Church to teach and preach this truth to sinners and its application to them, unless they repent of their sins and believe the gospel of Christ.

In making the aforesaid selection from the teaching of our Lord in relation to men as sinners, our purpose, in part, is to make clear to our readers in a measure, what the teaching of His Church is to be, and must be, if the Church is to give evidence of unqualified belief in the Word of God. The Lord Jesus Christ was "the faithful witness" in every respect, and in His proclamation of the Truth in relation to sinners and their character, state, conduct and end. The Church is bound to be faithful also in her teaching regarding sinners who are still walking according to the course of this world and without God. To set out to please men is wholly contrary to the function of the Church as a witness to the Truth and is displeasing to God. The Apostle Paul instructed Timothy to "Preach the Word," and warned him that the time would come when men would not endure sound doctrine. And the Apostle elsewhere observes, ". . . for if I yet pleased men, I should not be the servant of Christ" (Galatians i: 10).

The limited, vague and downright unscriptural nature of much teaching today concerning man's relation to God and his moral and spiritual character has deceived many to entertain a false hope of being the children of God. The fundamental truths which point to and mark out clearly the sinnership of man are ignored or explained away; so that there is no distinction made between the unclean and the clean, between the sinner and the saint, the unbeliever and the believer. In fact the view is expressed at times and in certain ways that many of the churchless, irreligious masses are serving God as commendably as many who are acknowledged Christians within the Church. It is a case of the false professor of Christianity and such as the respectable and charitable agnostic being considered on a level as before God, by blind and modern Churchmen, which they are indeed, in the light of Truth, as corrupt and guilty sinners; although, of course, this last view conflicts with the outlook of modernists.

Unless the truth regarding man as a sinner, and as taught by Christ and throughout Scripture, is held forth clearly and faithfully by the Church, the gospel and doctrine of the divine Redeemer, crucified and exalted to the right hand of God, is made void. "The Son of Man is come to seek and to save that which was lost." And "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners" (I Tim. i).

## NOTES OF A SERMON

By the late Rev. M. Gillies, Stornoway; preached at Dingwall,  
5th August, 1939.

*" King Solomon made himself a chariot of the wood  
of Lebanon. He made the pillars thereof of silver,  
the bottom thereof of gold, the covering of it of  
purple, the midst thereof being paved with love,  
for the daughters of Jerusalem."*

—Solomon's Song iii: 9 and 10.

It is easier for the devil to be behind the statement "I found Him" than it is for the devil to be behind "I found Him not." There are thousands upon thousands today in Scotland and their cry is 'I found Him.' There is great danger that the devil is behind that statement, "I found Him." It is a good thing for a soul that has been made lowly and to whom Christ has become great. Oh what a mercy it is for a soul that has been made lowly, brought down in itself, as we were hearing about the Saviour's clothes, that they reached the very brink of Hell. It is good for a soul that has been brought down to the brink of Hell, and to whom the Holy Ghost has discovered Christ. It is good for such a soul the day he can say with assurance, "I found Him," but if that soul were examined it will be found that it is easier for the devil to be behind that statement, "I found Him" than it is for Satan to lurk behind, "I found Him not," and "I was seeking Him but I found Him not." I say to you it is very difficult for Satan to get behind that. It is very difficult. That is not his way or his object. Certainly he would like to add another sentence to it—"You will never find Him." You have here the spouse of Christ, and she tells us the exercise that she had on her bed, and the exercise that she had at night. It was dark with her. The sun had gone down and there is no mention made that she had the light of the moon or stars. She had the night but her mind went out to her beloved and she sought Him—"I sought Him but I found Him not." What a mercy that she was not given over to delusion. What a mercy to you in Dingwall today when you are not given over to delusion, and when it is a miracle of personal knowledge and experience with you today—"I found the Saviour." The Church here said: "I will arise now, and go about the city in the streets, and in the broad ways I will seek Him," and so she did. She got up and went through the streets, every street of the city, and after she had gone through every street of the city her conclusion was—"I found Him not." She tried the streets, she tried the broad ways. Mr Tallach was speaking about the Saviour's clothes, and I was thinking that

the child of God will feed upon that which the ungodly trample under their feet—the ungodly trample under their feet the invitation that God gives them to turn and live—such an invitation as Mr Tallach mentioned, “Look unto me all ye ends of the earth and be ye saved.” The ungodly are trampling that under their feet as a worthless thing. The child of God cannot put his hand on the promise. Oh no, he cannot put his hand on the promises—these belong to the Lord’s people, but he will seek to lay hold on the invitations that God in His grace gives to the ungodly world. Many a time the believer gets a little ease just through the invitations that God has made common to sinners, to the careless and ungodly world. He cannot put his finger on the promise, but he is encouraged when God says: “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” She tried the broad ways too—she sought Him but she found Him not. The Holy Ghost made her honest with her own soul. The Holy Spirit did not allow her rest in any semblance—not in any feelings, but made clear to her that she had not found Him who alone could make up time and eternity to her. “I found Him not.” It is good to be seeking and it is a mercy from heaven to be seeking Christ, and not to be satisfied with less than finding Christ. The watchmen themselves could not help her in her extremity—“to whom I said, saw ye Him whom my soul loveth?” She does not tell us what answer they gave her, but she had to go past them. Yes, you will have to learn that salvation is of free grace—you will have to know what it is in your soul’s experience to pass from everyone. You will have to pass from everyone and everything. But He will meet you. He met her—“but I found Him.” The day is coming, and coming soon, when you will have to pass from everyone and everything—“If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?” The Lord teaches His people that they will have to pass by everybody, and if He will not be theirs then they will have nothing. Then she said she found Him and would not let Him go, and that was her wisdom. Then you have in the context the Church compared to one coming out of the wilderness, coming up from Egypt, from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant. The chapter concludes with the glory of the Saviour Himself in His relation to His Church and to His people.

I just want to say something on three things — first of all, we have here brought before us Zion's King—King Solomon; and secondly, the preparation He made for the wilderness—for the coming up out of the wilderness He made himself a chariot—a chariot to come up out of Egypt through the wilderness to Zion, and He made it of the wood of Lebanon, the pillars of which were of silver, the bottom of gold and the covering of purple, and the midst of it was paved with love, for all the encouragement of the daughters of Jerusalem. The third thing is our duty and our privilege in connection with Him, and His glory. "Go forth," the Holy Ghost says, "Oh ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." Behold Him in all His glory and in His relation to His Church and people, to each one of them, and to them all as they make up His mystical body—Zion's King—King Solomon. Let us not spend time on the literal Solomon. In all his glory he was very, very insignificant in comparison with the King whom the Holy Spirit is setting before us here. The Saviour said about Solomon that he had less glory than the lilies of the field and the grass of the field. It was tinsel glory that Solomon had. There was too much of the fingers of men about Solomon, so that the Saviour said: "Behold the lilies of the field how they grow; they toil not neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. It is the fingers of the Lord that makes the lilies. But we have greater than Solomon here, even King Jesus, the King of whom Mr MacFarlane was speaking to us last night, the King of glory. He was the glory of God and He is the King of glory in His mediatorial office as it is written—"There is one God and one Mediator between God and man, the man Christ Jesus who gave Himself for all to be testified in due time." That is the person you have here. King Solomon got his name because of his peacefulness. He was to be the King of peace. Jesus is also the King of peace but He is first of all the King of righteousness as we were singing in the psalm—He loved righteousness and hated iniquity, and His love of righteousness brought Him between the two thieves on Calvary. He loved righteousness and He hated iniquity, and thus He brought in peace. He made peace by the Blood of His Cross. He is our Solomon. We have no peace but the peace we have in Jesus when we are out and out against the devil and sin and ourselves. We have no peace, no not when we are seeking to worship God. There is no peace but battling and fighting with an evil heart and wandering thoughts. There is no peace in ourselves but Christ is our peace

—He made both one and He cast down the middle wall of partition, and He destroyed the enmity, making peace by the Blood of His cross. You view Christ today as the King of peace, and accept peace from Him too although you do not need to expect to be at peace with yourself and the devil and the world as long as you are here. Accept peace from Christ who is the King of peace, "I will hear what God the Lord will speak to His people. He will speak peace to His own but let them not return to foolishness." Now the King here is certainly Jesus the King of peace. He got a name from the Lord along with the name that was given to Him by Mary and Joseph—the Darling of Jehovah, God's Beloved. Oh friends, Christ is that in a way that transcends all—His only begotten Son. That 10th chapter of John is wonderful. He says there: "Therefore doth my Father love me because I lay down my life that I might take it again." You see, along with the love that the Father had to the Son from all eternity, Christ in His mediatorial office was, so to speak, another channel for the love of the Father to go out to Him. He loved Him as the only begotten Son in the bosom of the Father, but His work as Mediator and Saviour had been from all eternity a channel for the love of the Father to go out to Him. Along with His love to Him as His only begotten Son He loves Him, as He said, "Because I lay down my life that I might take it again." This is the Person that is set before us here. Oh dear friends, He is the wisdom of God. Solomon was the wisest king that ever lived. The Lord bestowed upon him wisdom. Our King is the wisdom of God—in Him dwells all the fullness of the riches and the wisdom of God bodily. It is in Him and by Him that God has given every display of His wisdom in the salvation of the soul, and in the Church in which is revealed the manifold wisdom of God, a wisdom that is revealed in an infinite way, and by an infinite Being. Although that wisdom is wonderful, the wisdom of God that is revealed in the Person of His Son Jesus Christ in our nature, in which the salvation of a people that no man can number of our human race is made certain, it is in this the manifold wisdom of God is displayed, in bringing many sons unto glory. Oh dear friends, our King has infinite riches. "The unsearchable riches of Christ" is the term the Apostle uses in one place for the riches of Jesus. That is what you need today in this place on a day of preparation, and you could then glory in your poverty. Oh we ought to be content to be poor. We ought to be content to have nothing so that we may depend altogether upon Jesus Christ. "I'm poor and needy," said the Psalmist. "Good for you, Psalmist, you have a rich Lord and a rich King, and you are welcome to come and draw out of His riches." He

is made unto them of God, wisdom, righteousness and sanctification and redemption. The infinite mercy of God goes out through Him to lost ruined sinners in the world. He is the channel of God's love and mercy and grace. Loving kindness pours out in the person of Jesus Christ to poor, needy, lost sinners in the world. Oh friends, ought we not to wait a while in our poverty, and in our need, that we might receive out of that fullness, grace for grace. Solomon went down to Egypt for a spouse. He went to the cursed family of Ham for a spouse. It is very wonderful that he would set his face in that direction. It would be a source of wonder in all Judah that King Solomon would set his face on Egypt to bring one out of the cursed family of Ham to be his spouse. But that is what he did, and this is what our King did—He went down to the cursed family of Adam, for His love went forth to the Church, however black and filthy and corrupted. As the Church He loved it. That is the glory of the Saviour. The glory of the Saviour is that He set His face on the cursed family of Adam and would have a spouse from no other family but that one. That is the glory of Christ, our King. He set His face on Egypt, on a land flooded with uncleanness and idolatry. He would take His spouse from that dark country. Such is the glory of the Saviour. There is hope for you, my friends, for Christ is taking His Church out of the cursed family—a black, vile family and as the Scripture says: "They are all as an unclean thing, and all their righteousnesses are as filthy rags. They all do fade as a leaf and their iniquities like the wind have taken them away." Who else would go after them if Christ would not? Who else would look on yourself under the curse of the law, and as black as hell after contracting with the devil—the sworn enemy of God? Who else but Jesus Christ would go after the like of yourself? Ye know the grace of the Lord Jesus Christ, that it was for us sinners He condescended to become what He was to enemies of God by wicked works. "When we were enemies"—rank enemies vomiting out our spleen against Holiness, willing slaves of the great slave, the devil. The devil is the great slave. He is the slave of sin. There is none at all altogether given over to be a slave of sin like Satan, and we by nature are all in that terrible service. It is a wonderful thing the love of Christ. The love of the Father went out to the Church from all eternity as He viewed the Church made one with His Son Jesus Christ, the Mediator, electing them in Him, and the love of the Son went out to the Church from all eternity as He viewed the Church united to Himself, as He viewed the Church sanctified and washed with water in the world, and presented to Himself a glorious Church without spot or wrinkle or any such

thing. His love went out to her from all eternity. He loved the Church, filthy and vile as she was. Just as Solomon brought his black bride from Egypt, our King brings His black bride from the Egypt of this terrible state of sin and misery, and brings her to be with Himself forever and ever. My friends, it is a wonderful thing to think of—"In our low state who on us thought, for He hath mercy ever."

But how is He going to bring His spouse out of Egypt? How is He going to bring her home? He is going to come up out of the wilderness like pillars of smoke perfumed with myrrh and frankincense. How is she going to be taken from Egypt to Canaan's land? It says here, that He made Himself a chariot of the wood of Lebanon. He made Himself a suitable conveyance, and it was one worthy of the King. The Philistines in the wilderness between Egypt and Canaan when they would see His chariot would say: "Who is he who made that chariot?" There was gold and purple about the King's chariot that marked it right away as that which belongs to the King. The provision that Jesus made for the conveyance of His bride from Egypt to Canaan is worthy of Him. It is worthy of the God of heaven—the instrument by which He saves His Church, brings her to Heaven, is an instrument altogether worthy of God, worthy of Christ, although the world does not see it. It is no wonder that the world does not see it. The world is blind. They cannot see the glory of the King and how can they see the glory of the King's chariot when He Himself is as a root out of a dry ground, without form or comeliness, and when they see no beauty in Him that they should desire Him, how will the chariot of the gospel appear glorious to men who see no beauty in Christ Himself? Oh friend, you will have to see the provision, the instrument of salvation in its relation to Him that wrought it out. You will never see the glory of the gospel but as it is in its glorious relation to God in the person of the Father, Son and Holy Ghost. It is in its relation to God as His gospel, as His means of salvation that this glory is set forth and revealed. Now the chariot that King Solomon sent down to Egypt was so regal and so glorious that the Egyptians and Philistines who would see it would be amazed at the glory of it. That is so literally, and it shall certainly be true about every soul whose eyes the Holy Spirit will open. It shall be true of every such soul that they shall see in the gospel that in which the greatness and wisdom and the glory of God is revealed. There is the greatest manifestation of the greatness of God, the infinite fullness of His Being, of His love and wisdom. Every soul whose eyes shall be opened in a day of mercy will certainly say with Paul: "I am not ashamed of the gospel of

Christ, for it is the power of God unto salvation to every one that believeth." The King made this conveyance for them. Although the bride is black and vile and altogether she belonged to the cursed family of Ham, yet there was a glory and royalty about the King's Chariot which would obscure or cover up the blackness of the bride. In fact her blackness would only show forth more and more the royalty that was in connection with the chariot. You see the teacher in the school, when she is going to teach a lesson to the children, takes a blackboard and white chalk, and she will write on the blackboard with the white chalk the lesson she is going to give, and God, in His grace takes the very vileness and blackness and disreputableness of the creature in order to reveal the glory of His mercy and grace, and dear friends in Dingwall today, you ask the Saviour just to reveal the glory of His grace in you, and that in connection with your own blackness and vileness. His glory shines forth in this. We are told that they shall be all of them to the praise of the glory of His grace made acceptable in the Beloved, having redemption through His blood, even the forgiveness of their sins, according to the riches of His grace. He made a royal chariot in which He manifested His royalty and His purpose of love. Oh, there can be no doubt whatsoever that the occupant of that chariot as it travelled from Egypt to Canaan was the object of Solomon's love and favour. Dear friend, you have a token of the love of Christ in your soul if you have no way to get to Heaven but through the gospel of Christ—through Christ as He is revealed in the gospel. You have a token of His favour in your soul when you are closed unto Him as He is revealed in the gospel, the one Name given under Heaven and among men whereby you can be saved. He made the chariot of the wood of Lebanon—durable substantial timber. His chariot had much to do. It was not something painted over for a temporary purpose—something that you would do in the passing. No, he made a durable, substantial preparation. He made his chariot of the wood of Lebanon, and the gospel, my friends, by which your soul is saved, is of the purpose of God, and that great purpose is set forth in the Covenant of Salvation, in the Covenant of grace. The gospel is the very Covenant between the Father and the Son which is made with every believer. "I will make with you an everlasting covenant, even the sure mercies of David." It is an everlasting gospel. It is according to His purpose of grace and salvation everything about it and about those who are saved by it. It is according to the purpose of him who made the chariot of the wood of Lebanon, and the pillars of it were made of silver. The gospel sets this forth in the great doctrines of the truth—the

doctrines of grace and the promises of the Word. "He made the pillars thereof of silver." The doctrines of election, of man's utter ruin by the fall, of the Saviour's atonement, and His coming into the world to seek and to save the lost; and the work of the Holy Spirit in regeneration, and of the call of the gospel as it goes forth to the very ends of the earth. "He made the pillars thereof of silver and the bottom thereof of gold." It had a bottom of infinite value and wealth. Oh friends, the salvation of sinners does not depend on anything in themselves, but it depends on the Lord Himself, on His power, on what God is in Himself and on what Christ is in Himself—"I am Jehovah, I change not, and therefore ye sons of Jacob are not consumed." It is the gospel of the blessed God in which a triune Jehovah reveals Himself as the portion in Christ of all His people. The bottom was of gold and the covering of purple. The chariot required a covering of purple going through the wilderness. It needed a shield and a defence in the wilderness. The gospel covering is the atonement of our Lord. There is much in the Bible about that. "When I see the blood I will pass over you." All His people are brought under the shelter of the Blood—they are covered by the Lord Himself because they are covered by the Blood. "The Lord shall cover thee all the day long." "His feathers shall thee hide, thy trust under His wings shall be. His faithfulness shall be a shield and buckler unto thee." He brought you under the shelter of His atonement and He covers you all the day long. "The midst thereof was paved with love." There were engravings and artistic work on this chariot, and these are also in the gospel chariot. It is paved with love—with tokens and assurances of love. You see this was what the Lord was giving to his Church from the beginning. The holy men of God, and that of old spake as they were led by the Holy Ghost. The promise did not come of men's interpretation or will. It did not come like that at all, but Holy men of God spake as they were moved by the Holy Ghost, and they spake in order that the gospel chariot of the revelation of God in His grace might be a revelation in which there would be tokens and assurances of the mercy and the love of God to lost sinners. What a paving of love was revealed in the Garden of Eden when the Lord spoke to the serpent and cursed him above all the beasts of the field. He was to go on his belly all the days of his life—"I will put enmity between thee and the woman, between thy seed and her seed, I will bruise thine head but thou shalt bruise His heel." This paving of love went on right down until you have it in the last chapter of Revelation, where it says, "And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst,

come. And whosoever will, let him take the water of life freely," which is an encouragement to poor sinners. There are two great enemies to the revelation of the love of God in Christ. There are two great enemies to the love of Christ in the gospel. Who are they?—Your own heart first, and then the devil. Your own heart is a sworn enemy to the love of God, to the love of Christ as He is revealed in the gospel, and the sworn enemy to the love of Christ in God. If your evil heart and Satan will get their own way you will not believe in the love that God has to your soul. You will doubt it and you will give a place to unbelief instead of giving a place to faith. This chariot of the King's is just paved over with expressions of love, with types of love, or with such figures as set forth love. Yes. Oh friend, the lamb that Abel offered up to God was a setting forth of the love of God in the gospel—the mercy of God in love. The lamb that was sacrificed in Egypt—the lamb whose blood was the means of the children of Israel marching out of Egypt, from bondage to freedom, that was another token of love, and all the ceremonial law was so many figures of the love of God. But when you come to Calvary, and see the Lord nailed to the Cross, between the thieves, and hear Him say, "My God, my God, why hast thou forsaken me," there you have love in reality—not symbols but the real thing. You have love itself. The love of God in His Son, in His crucifixion and in His death. Every encouragement is given to the spouse of Christ to put her trust in her heavenly husband, black and vile although she be. What a provision He has made for her safe conduct from a spiritual Egypt to a heavenly Canaan. Surely she should be encouraged here this day. But she will say, 'I am so dead and dark this day.' Never mind, see you Christ in the provision He has made to meet your condition. He says to you like this: "The mountains shall depart, and the hills shall be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." The Saviour has made ample provision. We have of the love that He has given to the Church not at all according to her worth, as she is worthless in herself, but according to the value and worth that the Saviour puts on her—"Thou art precious in my sight." The provision of the gospel is according to the value that the Saviour puts on His church, and the provision is worthy in all respects of Himself. It shall set forth His glory to all eternity.

But our duty and our privilege today is—"Go forth, and behold the King." You see we have to use the means, in order that we might honour the King. That is the first thing you have got to have before your mind in view of tomorrow—to honour and

glorify him, not your own comfort. "Go forth," He says. You are called upon to go forth from your fears and your doubts. You see, as we are in ourselves, we have every reason to have fears and doubts too. We have every reason to distrust ourselves, our hearts, our strength and everything about ourselves, but the Saviour gave no reason to anyone to distrust Him or to doubt His Word, and you are called upon to go forth this day in order to view Christ and the fullness that is in Him, the glory that pertains to Him and His suitability for yourself as a poor sinner. "Go forth." That is your duty. You are a sinner, and it is your duty to close in with the Saviour—as much your duty as such a command as this—"Thou shalt have no other gods before me." This is His commandment that ye believe on His Son Jesus Christ. But you say—"I am like this and like that." So you are. Do not doubt it, but although you are like this and like that, come and close in with Christ. That is your duty. You cannot refuse that duty without heinous sin. "Go forth, behold your King." Behold Him in an exercise of faith and obedience to Christ. What a provision it is that the God of all grace is putting at your disposal even that the Saviour of sinners should be yours in the Word and in the Sacraments too, and in all the fullness of the revelation in which He reveals Himself. That is your privilege. Christ is offered to you as your own, and take Him and be thankful for Him. He is offered to you in the Sacraments. "Go forth and behold the King." Oh friends, by the time this black spouse will have reached the heavenly Jerusalem she will have lost her blackness. She loses all her blackness ere she reaches her palace above. She will be white there. Let us make use of the gospel. Let us close in to Christ in the gospel, and you to whom the Saviour has become precious, you who have closed in with Him as your own Lord and Saviour, deny him not on the morrow, dear friends, for He hung between heaven and earth for you. He allowed Himself to be hung between heaven and earth in order that He might save you.

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### NOTES ON LUTHER'S CONVERSION

"I entered the monastery," wrote Luther, "and left the world, despairing of myself. I thought God would not take my part; and if I meant to get to Heaven and be saved, it must be by my own efforts. For this reason I became a monk, and laboured hard." He entered the monastery at Erfurt, July 17, 1505. There he had no leisure for he was obliged, as a new entrant, to submit to the most laborious and degrading employments; to open and shut gates, sweep the chapel, clean the rooms and perform servile and disagreeable work. Having performed these duties he was

compelled, with his wallet on his back to go through the streets of Erfurt, begging provisions from house to house. Amidst this dreary routine his mind was in distress and his conscience troubled for he knew of no better righteousness than could be wrought by himself, and nowhere more surely than in the cloister. He gave himself up to extreme rigour and sought to crucify the flesh by fastings and watchings. On one occasion he was for weeks almost without sleep, and his body was wasted from want of food.

In after life, when he knew that a righteousness fit to stand the test of Divine justice and the requirements of the Divine law, could not be purchased in this way, it was from his personal experience that he thus wrote to Duke George of Saxony: "Verily, I was a devout monk, and followed the rules of my order so strictly that I cannot tell all. If ever a monk entered heaven by his monkish merits, certainly I should have obtained an entrance there. All the monks who knew me will confirm this, and if it had lasted much longer I should have become literally a martyr, through watching, prayer, reading and other laborious efforts." He became thin and pale and the deadly pallor of his countenance was the more noticeable from the brightness of his eyes, which glared with a strange wildness.

"I was in the sight of God a great sinner," he said; "and was unable to appease the vengeance of the Just and Holy One by any penitence or any merits. The doctors and theologians told me to do good works, and thus to satisfy the Divine Justice. But what good works can proceed out of a heart like mine, a heart full of evil thoughts and desires?"

From most of the monks he got no help, sympathy or pity. They did not understand the condition of a soul spiritually awakened, and by every anxious word and deed inquiring "What must I do to be saved?" They knew of no religious life or duty beyond their monastic routine. Some of them began to murmur on seeing him reading so assiduously, and shutting himself up in his cell for prayer and meditation. They told him it was not by study of that kind, but by collecting bread, meat, fish and other food, and by begging money, that he could be of any service to the community, or make any satisfactory use of his time. Yet there were some monks, who did not thus molest him, but showed kindly feeling and pity. An aged monk missed him one day and learned he had shut himself up in his cell. He took several of the cloister boys with him and knocked at the door of his cell but got no response. Being alarmed they at length broke open the door to find Luther stretched apparently lifeless on the floor. They tried in vain to restore him to consciousness, but he remained motionless, and with scarcely any signs of life.

The boys began to sing knowing his love for music. He gradually recovered his consciousness, but the inward troubles of his mind and conscience remained.

Father Staupitz, the Superior of the monastery was told of the young monk. He visited Luther in his cell, and pitied the apparently dying youth all the more, when, on conversing with him, he was told the cause of his suffering, for he himself had passed through the same conflict. Staupitz had found the peace of Christ in his soul, and was therefore well fitted to give Luther counsel. Luther told him it was vain for him to make resolutions and promises to God for sin was too strong for him. "Oh, my friend," said Staupitz, "I have often made vows myself, but I never could keep them. I now make no more vows; for if God will not be merciful to me for Christ's sake, I cannot stand before Him with all my vows and my works." Luther listened and expressed his anxious fears. He spoke of the justice, the holiness and the sovereign majesty of the Lord, and how could he stand before such a God?

Staupitz said "Why do you distress yourself with these thoughts. Look to the wounds of Jesus crucified, look to the blood which He has shed for you; it is there that you will see the mercy of God. Cast yourself into the arms of the Saviour. Trust in Him, trust in the righteousness of His life, trust in the atoning sacrifice of His death. God is not against you; it is only you who are averse to God. Listen to the Son of God, who invites all the troubled and conscience stricken, the weary and heavy laden, to come unto Him. He became man to assure you of the Divine favour." Still Luther was incredulous, because he was not enlightened. He thought that he had not repented properly, and asked: "How can I dare to believe in the grace of God, and to expect the pardon, as long as there is in me no real change, no true conversion? I must be converted before God can receive me." "Ah!" said Staupitz, "there can never be true conversion, nor real repentance, but what begins in believing in Christ as the Saviour. That which some fancy to be the end of repentance is only its beginning. Do not first labour by contrition and penance to find relief, but look to Jesus and love Him, who first loved you, who died for your sins, and who was exalted, after His resurrection, a Prince and a Saviour, to give repentance and the remission of sins."

Luther listened with keen attention, and a ray of heavenly light and hope entered his soul. In order to true repentance we must love God, believing that the Divine love sent Jesus as the Saviour. He had never heard this before. It was the Gospel; verily good news to his burdened spirit.

## LITERARY NOTICES

**The Westminster Doctrine of the Inspiration of Scripture:** by Dr. Hugh Martin.

The following is an extract from Dr. Hugh Martin's book entitled, "The Westminster Doctrine of the Inspiration of Scripture" and brings us face to face with the masterly argumentation as, at the same time, the deep evangelical fervour, of one who was a conspicuous ornament of the Scottish Church during the past century.

This work, along with Martin's Letters to Dr. Dods and two speeches delivered in the Free Presbytery of Glasgow in 1877, all on the same vital question of Inspiration, are in course of printing by the Publications' Committee of the Church, and will (D.V.) be offered for sale within the next month or two.

ALEXANDER MURRAY, Convener.

**The Extract**

Such is the kind of revelation which we plead for when we would justify the inspiration which we advocate; supernatural; transcending nature even unto such extent that the whole material universe of God might have been gloriously honoured to have been called in to assist in effecting it. Who understands how the whole material universe sinks into nothing if intelligence retires from looking on it, and is lighted up again in all its glory if intelligence returns, would for a moment doubt, that, had no other outward means been available for communicating God's mind, in sovereign saving grace, to man, the stars in their courses might have been proud to range themselves night after night in heaven's blue vault so as to spell out such sentences as these:—"the Son of Man is come to seek and to save that which was lost;" "Come unto me, and I will give you rest;" "Look unto me and be ye saved, for I am God, and there is none else;" "The Son of Man hath power on earth to forgive sins;" "Thy sins be forgiven thee; go in peace." Well might Mazzaroth, both in season and out of season; and Arcturus, with his sons; and Pleiades, with all their sweet influences, have yielded themselves servants to proclaim the sweeter influences of the kingdom of grace, till, on the entablature of midnight-heaven, there had flamed out in stellar radiance the telegrams: "There shall be a fountain opened for sin and uncleanness;" "By grace are ye saved;" "It is of faith, that it might be by grace, to the end the promise might be sure." And as, while the campaign lasts, the general changes his watch-word night after night; even so might earth's expectant children, ever as the light of day began to wane, have been seen congregating under heaven's canopy oracular, to read in such stellar symbols another and an-

other message from the throne of God, another and another thought from the intellect and heart of the God of their redemption. And as the covenant of God's grace for our salvation and "our glory" (1 Cor., ii:7), was thus, by the ministry of planets and of constellations, read off to a listening world, all nature's grandest elements being impressed into the work of revealing the hope that is set before us, who will venture to deny that this were a subjection of nature, or the material worlds, to the interests and history of our redemption, all too inadequate to give expression to the transcendent preciousness of that revelation which the Scriptures record as exceeding abundantly, yea, infinitely, above all that nature can convey? And yet, "on the principles laid down in these days by some men who profess themselves friends of Christianity, but who are nevertheless subverters of the truth once delivered to the saints, evidence in proof of a divine revelation is impossible, being beyond the power of God to furnish. Even should they see it written in characters of fire in the firmament that the Bible is the Word of God they could not believe so true is the declaration of the Faithful and the True Witness; — 'If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead'."

### GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 312)

*Cùis 4.* An rathad anns am faod an Crìosduidh a chridhe a gleidheadh bho eagalan a tha'g aobhrachadh mi-chéill agus uamhas.

A nis tha ceithir-deug de rioghailtean, na de chuideachaidhean, oirdheirc ann air son gleidheadh a chridhe bho eagal peacach, 'n uair a tha cunnartan faisg air laimh a bagradh oirne: agus is e so a cheud aon:—

(1) Amhaircibh air na h-uile chreutairean mar ann an laimh Dhé, a tha ga'n riaghladh 'n an uile ghluasadan, a cur crìochaibh rompa, ga'm bacadh, agus ga'n suidheachadh uile a reir a thoile.

Faighibh an fhlirinn so air a deagh steidheachadh tre chreidibh ann 'ur cridheachaibh; cuiridh i dìon orra ann an dòigh iongantach an aghaidh eagalan tràilleil. Tha anns a cheud chaibideil de Eseciel foillseachadh na dealbh iongantach de fhreasdal: ann an sin faodaidh sibh fhaicinn na beo-chreutairean a tha gluasad nan rothan, 's e sin, mothuichidhean mòr agus tionndaidhean na nithean a tha air an talamh, a tighinn a dh'ionnsuidh Chrìosd a tha'n a shuidh air an rìgh-chathair, gu bhì faotainn òrdanan agus seolaidhean ùr bh'uaihte, rann 24-26. Agus ann an Leabhar an Taisbeanaidh, an seathamh caibideil, tha sibh a leughadh mu

eich gheal, dhubh, agus dhearg, nithean nach nì eile ach na h-innealan a tha Dia a cur am feum gu bhì cur an gnìomh breitheanais air an talamh, mar a tha cogaidhean, plàighean, agus bàs: ach 'n uair a tha na h-eich so a leumnaich agus a saltairt sìos agus suas feadh an t-saoghail, ann an so tha nì a chuireas clos air bhur cridheachan gu'm bheil an srianaibh an laimh Dhé. Tha daoineibh aindiadhaidh mar eich chuthaich, shaltradh iad sluagh Dhé fodh'n casan, mar bhiodh gu'm bheil sriann an fhreasdail 'n an giallaibh. Iob i: 11, 12. Tha leomhan aig a shaorsa, uamhasach ri coinneachadh ris, ach cò air am bheil eagal roimhe ann an gairidh an fhir-ghleidhidh?

(2) Cuimhnichibh gu'r e'n Dia so, an laimh am bheil a h-uile chreutair, bhu'r 'n Athair, agus gu'm bheil E fada nì's faicealaich thairis oirbhse, na tha sibhse, na's urrain sibhse bhì thairis oirbh fein: "Oir an tì bheanas ruibhse, beanaidh e ri cloich a shùlasan." Sech. ii: 8. Feoraicheam de'n bhoireannach is gealtaich, nach eil an t-eadar-dhealachadh is motha eadar sealladh de chlaidheamh rùisgte ann an laimh ùmpaidh fuileachdach, agus an claidheamh ceudna fhaicinn ann an laimh a fear-posda caoibhneil fein? Tha cheart uibhir de dh'eadar-dhealachadh eadar a bhì sealltuinn air creutairean le sùil a chuirp agus a bhì'g amharc orra mar ann an laimh bhur Dia le sùil a chreidimh; 's e firinn mhilis a tha co-fhreagradh dha sin, "Oir is e t-fhear-pòsda do Cruith-fhear: 's e Tighearna nan sluagh as ainm dha: agus is e t-fhearsaoraidh Tì naomh Israel; goirear Dia an domhain uile mar ainm ris." Isa. liv: 5. Is E Tighearna gach uile fheachd chreutairean anns an t-saoghal. Cò air a bhiodh eagal a dhol troimh arm ged a bhiodh na saighdearan uile a tionndadh an claidheamhan agus an gunnathan 'n a aghaidh n'am b'e ceannard an airm an caraid, na'n athair? Choinnich mi ri sgeulaohd thaitneach mu dhuine òg diadhaidh, air dhà bhì aig muir, maille ri mòran eile de luchd-turais, ann an stoirm mhòr; agus air dhoibh-san a bhì lethmharbh le eagal, bha esan a mhàin air fhaicinn a bhì anabharrach suilbhear, mar nach biodh ach beag cùram air a thaobh a chunnart sin; dh'fheoraich aon aca dheth aobhar a shuilbhearachd; "O," deir esan, "'S ann a cheann gu'r e fear-stiuraidh a bhàta m'athair." Thugaibh fa'n ear Criosd, an toiseach mar an Rìgh, agus àrd Thighearna thairis air rioghachd an fhreasdail, agus an sin mar bhur Ceann, 'ur Fear-pòsda, agus bhur Caraid, agus their sibh gu h-calamh, "Pill gu d'shuaimhneas, O m'anam." Bheir an fhirinn so oirbh sgur a bhì air chrith, agus bheir i oirbh seinn ann a' meadhon chunnartan, "Oir is e Dia Rìgh na talmhuinn uile; seinnibh moladh gu h-eolach." Salm xlvii: 7, na mar a tha e 's an Eabhra, "Gach neach aig am bheil tuigse," 's e sin, a thaobh an teagaisg gu'm bheil uachdaranachd aig

ar n'Athair thairis air gach creutair, nì a tha beothachadh agus a suidheachadh a chridhe.

(3) Cuiribh gu dian air bhur cridheachan na toirmisg shònraichte a tha tighinn bho Chrìosd anns a chùis so; agus leigibh le bhur cridheachan seasamh ann am fiamh a thaobh a bhi ga'm briseadh.

Tha E cur oirbh gu'n eagal a bhi oirbh, " 'n uair a chluinneas sibh mu chogunnas agus mu cheannaircean," a deir E, " na biodh mòr-gheilt oirbh." Lucas xxi: 9. Agus " Gun gheilt ann a' nì sam bith o 'ur naimhdean." Phil. i: 28. Seadh ann a' Mata x: 26, 28, 31, agus ann an taobh a stigh de chrìochaibh shia ruinn, tha ar Slànuighear ag àithne dhùinn trì uairean, gu'n eagal a bhi oirne roimh dhuine. Am bheil a h-uile focal mòr a tha tighinn bho dhuslach agus luathre uaimhreach gu thusa a chur fodh eagal? An cuir guth duine air chrith thù? agus nach cuir guth Dhé? Ma tha thù de spiorad cho eagalach agus cho crìtheanach, cia mar nach eil eagal ort eas-umhlachd a thoirt do àitheantan soilleir Iosa Crìosd? Shaoilinn-sa gu'm bu chòr gu'm biodh aig àithne Chrìosd uibhir de chumhachd gu bhi ga d'chiunneachadh, agus a bhiodh aig guth cnuimh bhòchd gu eagal a chur air do chridhe. " Is mise, eadhon mise, an tì a bheir dhuibh comhfhurtachd; co thusa gu'm biodh eagal ort roimh dhuine a gheibh bàs, agus roimh mhac an duine a nithear mar am fear? Agus gu'n dì-chuimhnicheadh tù an Tighearna do Chruith-fhear a shin a mach na neamhan, agus a leag steidh na talmhuinn; agus gu'm biodh sior-eagal ort gach là, air son corruich an fhir-shàraichidh, mar gu'm biodh e ullamh gu sgrios? agus c'ait am bheil corruich an fhir-shàraichidh? Isa. li: 12, 13. Cha'n urrain sinn eagal a bhi againn roimh chreutairean ann an rathad peacach, gus an tig sinn gu bhi dì-chuimhneachadh Dhé. 'N an cuimhnicheadh-mid ciod a thà E ann Fein, agus ciod a thubhairt E, cha bhiodh ar spioradan cho anmhuinn. O thoir do chridhe, uime sin, a dh'ionnsuidh an t-seasamh so ann an amaibh cunnart.—Ma leigeas mi stigh do'm chridhe eagal tràilleil roimh dhuine, feumaidh mi bhi cur a mach fiamh, urram, agus eagal Dhé; agus an dàna leam a bhi tilgeadh dhìom eagal an Uile-chumhachdaich air son gruain duine? An tog mi suas duslach uaimhreach os ceann an Dé mhòir? An ruith mi air peacadh cinnteach, gu bhi seachnadh cunnart a dh'fhaodadh a bhi 's an rathad? O gleidh do chridhe le so a thoirt fa'n ear.

(4) Cuimhnichibh cia lionmhor na trioblaidean gun aobhar a thug bhur 'n eagalan diomhain oirbh anns an am a chàidh seachad, agus cia mar a thug sibh mì-shuaimhneas dhuibh fein gun aobhar.

Tha e air a ràdh mu mhuinntir shaorta Dhé, “ Agus gu'm biodh sior-eagal ort gach la, air son corruich an fhir-shàruchaidh.” Isa. li: 13. Bha choltas a bhi ullamh gu bhi slugadh suas, agus gidheadh cha'n eil sibh air bhur slugadh suas: chad'thug mi oirbh an nì roimh'n robh eagal oirbh; chaith sibh 'ur spioradan, chuir sibh 'ur n'anamaibh a mach a òrdugh, agus lagaich sibh 'ur làmhaidh, agus so uile gu'n aobhar air bith: dh'fhaodadh sibh fad na h-ùine so uile a bhi sealbhachadh bhur sìth, agus bhur n'anamaibh a ghleidheadh ann am foghaidean. Agus ann an so cha'n urrain dhomh gun bheachdachadh air innleachd dhomhain Shatain, a cur air adhart a ghniomharan an aghaidh an anama leis na eagalan diomhain so: tha mi ga'n ainmeachadh diomhain a thaobh mar a tha iad air an tilgeadh bun os ceann le Freasdal Dhé; ach gu cinnteach cha'n eil iad diomhain, a thaobh na crìch a th'aig Satan 's an anharc ann a bhi ga'n togail; oir an so tha e ga chleachdadh fein mar a dheanadh saighdearan ri am cur seisd ri daingnich, le rùn a bhi claidh na muinntir ris am bheil seisd air a chur le faire chunbhalach, agus mar sin ga'n deanamh neo-fhreagarach gu bhi seasamh 'n uair a thig am blàr da-rìreadh, tha iad gach oidhe a toirt caismeachd mhealta, nì, ged nach tig e gu nì air bith, gidheadh tha e air mhodh sònraichte feumail gu bhi cur air adhart innleachdan an nàmhaid. O cuin a bhitheas sibh air bhur faiceal bho innleachdan Shatain? (R'a leantuinn)

## NOTES AND COMMENTS

### Archbishop of Canterbury and Rome.

Dr. Ramsey, the Archbishop of Canterbury, has appointed a Commission to promote the growing harmony between the Church of England and the Church of Rome. The Chairman of this Commission is to be Dr. J. N. D. Kelly, Principal of St. Edmund Hall, Oxford. *The English Churchman* states that Dr. Kelly is a High Churchman and will no doubt assist the Archbishop in his desire for re-union with Rome. These traitors of the Protestant Cause in Britain should join Rome themselves at the earliest possible moment and cease to plague those who love the gospel and the liberty wherewith Christ maketh His people free. But no! The Romanisers in the Church of England and the Church of Scotland wish to draw others away from the Protestant faith—even as many as they can deceive and influence. The result of all this is, that the Church of England of which Dr. Ramsey is ecclesiastical head, is deeply rent with dissatisfaction and division. Sad to say, the Church of Scotland situation appears to be somewhat different in face of Romish tendencies. The

ministers and people are generally apathetic and completely indifferent as to what is happening. There is in the Church of England a strong evangelical, anti-Rome party.

### Church of England Report on Church Organisation

A report by a Mr Leslie Paul on plans for changing the internal workings of the Church of England was debated in the Church Assembly of the Church of England in February. His recommendations include abolition of the clergymen's freehold, the system under which a vicar or rector when appointed to a parish can remain there for life unless he commits some grave offence or can be proved to have grossly neglected his duties. His tenure, it is proposed, should be for ten years, renewable for a further five years in certain circumstances. It is envisaged that clergymen should be transferred to different parishes by Church authorities if they see fit. During the debate, the Archbishop of Canterbury made a plea for more clergymen to remain unmarried and avoid family ties so that they can be the more easily transferred from one place to another. This suggestion is obviously of Romish origin. Clergymen being unmarried can with ease go over to the Church of Rome and enter the celibate priesthood of Rome. Truly the Archbishop is seeking to prepare those whom he can influence for union with anti-Christ.

### The Church Coming Down to the Level of the World

In our opening article in this issue we refer to the Church comprising with and coming down to the level of the world. After writing the above article we read a letter from a correspondent in the *Aberdeen Press and Journal* which substantiated our statement in no uncertain terms. The following is an extract from the said letter:—"Fortunately there is a small but steadily increasing band of ministers who are accepting the challenge of modern life. Their heads are not buried in the sands of bigotry and hypocrisy. They are the ones who can enjoy an occasional glass in the "local," who can get up at a young folk's party in the church hall and dance the Twist, who can indulge in recreation on a Sunday afternoon and then fill their churches to capacity in the evening with down-to-earth, easily-understood sermons. They know how to appeal to the youth of today, to people like Miss ..... who, even if she does go to church only once in a while, is nevertheless far more religious than the holier-than-thou, twice-on-Sunday types." This writer appears to know and "appreciate" that there is an increasing number of ministers of religion in Scotland who can go to the public-house and dance the Twist, etc. The worldlings who welcome this and the miser-

able ministers who are involved, are all such as cannot possibly tolerate the teaching of Christ concerning sin and sinners, repentance and judgment, etc. And in their view, as seen in the last sentence of the above letter, the most irreligious are "just as good" as those who attend Church. The distinction between those who have no religion at all and true believers in the Lord Jesus Christ is left completely in the background. The Worldly Church has blotted out this distinction by false doctrine, unchristian practice and false charity to the Christ-hating world.

### **Roman Catholic Advertisement**

On 23rd January last, there appeared on the front page of *The Daily Express* newspaper a large advertisement from the Catholic (Roman) Enquiry Centre with the prominent heading: " Catholics Know the Answers to these Questions." At the end of a list of ten questions the question meets the reader: " Do you? " Apart from the endeavour in this advertisement to entice people to write for R.C. free booklets, the questions are to any intelligent and informed Protestant an exposure of some of the evils and fallacies of Papal Rome. For example, one question is, " Do bread and wine become flesh and blood? " Our answer is " No, never! in the blasphemy of the Mass." Another question is, " Can a priest forgive sins? " We know that poor Roman Catholics are taught that the priest can forgive, although subtle arguments may be used to Protestants to explain what is meant by priestly forgiveness. There is but one priest who can forgive sins, and one only, and that is Jesus Christ, the Great High Priest of His people's profession. A further question is: " Why eat fish on Fridays? " To think that the public are asked to send for a booklet to answer such a question about fish on Fridays! Would *The Daily Express* take an advertisement of a similar nature from a Protestant Society, even at the same payment?

### **The American President and Prayer**

President L. Johnson was reported in the press at the beginning of February as saying: " No man could live in the house where I live (The White House, Washington) and work at the desk where I work without needing and seeking the support of earnest and frequent prayer." The Scripture calls upon the people of God to pray for all in authority and they have much need of this. Although those in authority may or may not pray for themselves, the direction of the Word of God is clear to Christians, ". . . that we may lead a quiet and peaceable life in all godliness and honesty."

## 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, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, 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.

### London Communion Services

The services will be as follows (D.V.):—Thursday, 26th March, 11 a.m. and 7 p.m.; Friday, 27th March, 11 a.m. (Prayer Meeting), 3.30 p.m. (Gaelic) and 6.30 p.m. (Fellowship Meeting); Saturday, 28th March, 3.30 p.m. (Gaelic and English) and 6.30 p.m. (Prayer Meeting); Sabbath, 29th March, 11 a.m. and 6.30 p.m.; Monday, 30th March, 7 p.m.

The week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1., and the Sabbath services in St. Michael's Hall (opposite Victoria Coach Station), Eccleston Place. Rev. A. F. Mackay, M.A., Inverness and Rev. Alex. Morrison, North Uist, are expected to assist at the communion (D.V.).

### Ballifeary Home of Rest, Inverness

For some time past the conditions in which many of our people have to spend their years of retirement have exercised the minds of many in the church, and it became increasingly apparent that something should be done to alleviate the anxieties of their last years. Many have no relatives to whom they can turn when their active working life is over, and have no alternative but to enter Even-tide or Old People's Homes, where certainly everything is done to make them comfortable, but what they feel is lacking most in these Homes is the want of the means of grace. The religious atmosphere too is felt to be alien to everything our people have been accustomed to in their own homes or in the church. Too often their sabbaths must be spent in living rooms amid worldly conversation, 'Sunday' newspapers and novels lying about or being read, and even radio and television turned on; such religious

services as are provided too are of the modern, unsettling kind that is coming in like a flood through the country. It is painful to think that many of our loyal people who have attended our church services, supported our funds and uphold the distinctive testimony of our church, should be cut off from the fellowship and religious influences of the church to which they belong in their old age. While social and other services, national assistance, medical health and care have to-day done much to make life easier for the aged, such as were not available to a former generation, it remains true that the church alone can supply them with the gospel of God's grace.

The question, therefore, of acquiring in some suitable locality, property that might be converted without too much expense into a Home of Rest, was taken up by the Synod, and a committee was appointed to look out for such a building. Several large houses which came on the market were considered, and at last with the full approval of the Synod of last May, it was decided to purchase Ballifeary House, Inverness. The building is in good condition and is situated on the west bank of the River Ness, some hundred yards beyond the Inverness Royal Infirmary. The house has a basement extending over the whole area of the house, with first and second floors, an excellent oil fired central heating plant, surrounded by grounds with tree lined lawn, and is quite accessible to the public bus route; it is too within easy reach of the town. With some few necessary adjustments, it is felt that this building can be adapted to provide accommodation for about 17 people in the meantime. The property has been purchased for £6,000.

Coming to the financial steps essential to this venture, the Committee had already about £2,000 in the Home of Rest Fund at the time, and this it was decided to retain to meet running expenses, and to raise by way of loan the money to meet the full price. The Inverness Building Society have advanced a loan of £5,000 at 6% interest, and the Church's Finance Committee have provided the rest, accompanied by most generous conditions for repayment.

Some internal structural alterations have been found necessary to comply with the wishes of such public bodies as the Fire Department, Dean of Guild Court, etc., and these have now been attended to. A Matron, to superintend the Home, possessing, if possible, nursing experience, an Assistant Matron in charge of cooking and preparation of meals, and a staff of 2 or 3 maids, are to be engaged. A part-time gardener has already been appointed. Some furnishings have been bought, but much more is needed to equip the Home. When all these arrangements have been completed, it is the hope of the Committee that Ballifeary House should D.V. be ready for occupation no later than the month of May.

The Committee started off with little money in the Home of Rest Fund, but contributions have been coming in steadily at a gratifying rate. We hope that with this fuller information before them about this most necessary and benevolent enterprise undertaken by our Church, our people may feel that it is a cause deserving of their support. The debt is heavy, but we rely upon our people under the Lord's good hand, to help by their contributions, however small, to clear off what still remains to be repaid, so that Ballifeary Home of Rest, Inverness may enter upon what we prayerfully hope will be a long period of useful service in accommodating some of our people, so that they may pass their years of retirement in congenial company amid comfortable and pleasant surroundings. "The Lord hath been mindful of us; He will bless us."

The Committee would be glad to consider applications from people throughout the Church, who have some experience in the administration of such Homes, as is contemplated in this undertaking, for the post of Matron. The Home should in no sense be regarded as a Nursing Home, which would alter the whole purpose which the Church desires the Home to serve, demanding staff such as will not be available, besides endangering the basic requirements on which Burgh and Government grants are made, but it is anticipated that those who seek admission should be able to dress themselves, attend to their personal needs, and move freely about the Home with little assistance.

Forms of application may be obtained from Rev. A. F. MacKay, Convener of the Local Committee, Inverness, or to Rev. W. Grant, or to the General Treasurer, Mr W. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2., to whom contributions should be sent, and these, however small, will be gladly acknowledged. The God of Heaven prosper this worthy work which we wholeheartedly commend to the prayers of our people.

On behalf of the Home of Rest Committee,

W. GRANT, Convener.

### **Foreign Mission Affairs**

*Staff.* Miss Mary MacInnes, M.A., left for Rhodesia on the 15th of January and, in the kind providence of the Lord, arrived safely at the Mission. Miss MacInnes is to join Misses Macaulay and MacCuish in their work at the Teacher Training Centre on the Zenka Mission. Miss MacInnes is settling down nicely and we wish her the Lord's blessing in her new sphere of labour.

Mr and Mrs Van Woerden and their little son are expected home on furlough towards the end of April (D.V.). Mr Van Woerden is the representative elder of the Southern Rhodesian Presbytery

to the Synod this year. Miss Carmichael, a communicant in the Oban congregation and a fully-qualified nurse, expects to proceed to Rhodesia in April (D.V.)

Mr and Mrs James Tallach are expected home on furlough in the month of June. Mr Tallach's furlough is long overdue and we are glad that he sees the way clear to come this year (D.V.).

Mrs Tallach and Mrs Fraser have resigned from their posts as from the month of May. Their resignations have been accepted by the Committee, and the necessity arises for a new teacher to take Mrs Tallach's place in Ingwenya. The Committee have no one in view for this post at the present time and shall be glad to hear from any teacher, male or female, who would offer their services for this attractive work in the vineyard of the Lord. Any such should get in touch immediately with the Clerk of this Committee.

*Zenka Development Fund Appeal.* During the past number of years a considerable amount of building and repairs has been going on at both Ingwenya and Mbuma. The mission at Zenka has, perhaps, been a little neglected in this respect. With the Teacher Training Centre being moved from Mbuma to Zenka, a need arose for the building of class-rooms as well as houses for our European Staff to dwell in. Added to this, the well at the mission is in need of extensive repairs while it is also felt desirable to extend the Church. The necessary finances to meet this expenditure are not available from the Mission Funds, so the Committee agreed to open a ZENKA DEVELOPMENT FUND to meet these expenses, the target for the Fund to be £2000. We hope our people will respond to our appeal and all donations should be sent to the General Treasurer marked "ZENKA DEVELOPMENT FUND."

*Sindebele Psalm Book.* The Committee sent a copy of this Psalm book which had been translated into Sindebele by our staff to T. B. Price, Esq., M.A., Ed.B., Head of the Department of African Studies at the Glasgow University. Mr Price was good enough to comment favourably on the quality of the translation. He writes . . . . "it is indeed interesting to have for reference the product of such co-operative work as you describe. Looking at the short and very well-known 23rd, 100th, and 146th, I am struck by the regularity of the verses, which are self-contained to a degree which I have sometimes felt to be lacking in the English metrical psalms. 146 in particular seems to have struck a good rhythm . . . . May I express my hope that the work may prove acceptable and an effective instrument in the work of your Church and its Ndebele daughter."

Donald MacLean,  
Clerk to the Jewish and Foreign Mission Committee.

# Tabular View of Special Collections of the ~~Free~~ Presbyterian Church of Scotland

FOR YEAR ENDED 31st DECEMBER, 1963

| PLACES                      | MINISTERS<br>AND<br>MISSIONARIES | Sustentation<br>Fund | Home<br>Mission<br>Fund | Foreign<br>Mission<br>Fund | Aged & Infirm<br>Ministers, etc.,<br>Fund | College<br>Fund | Organisation<br>Fund | General<br>Building<br>Fund | TOTAL      |
|-----------------------------|----------------------------------|----------------------|-------------------------|----------------------------|-------------------------------------------|-----------------|----------------------|-----------------------------|------------|
| <i>Northern Presbytery—</i> |                                  | £ s. d.              | £ s. d.                 | £ s. d.                    | £ s. d.                                   | £ s. d.         | £ s. d.              | £ s. d.                     | £ s. d.    |
| 1. Bonar-Bridge ...         | D. A. Macfarlane, minister ...   | 40 5 0               | 24 12 6                 | 15 19 6                    | 6 9 6                                     | 14 17 0         | 2 14 6               | 3 10 6                      | 108 8 6    |
| 2. Lairg ...                |                                  | 164 0 0              | 40 3 6                  | 21 6 3                     | 11 10 0                                   | 7 6 6           | 9 18 3               | 12 4 6                      | 266 9 0    |
| 3. Beaully ...              |                                  | 278 6 5              | 106 11 1                | 172 13 0                   | 23 5 4                                    | 24 5 4          | 26 8 9               | 22 4 11                     | 653 14 10  |
| 4. Dingwall ...             |                                  | 438 11 6             | 153 12 9                | 217 11 0                   | 20 0 0                                    | 26 13 8         | 20 0 0               | 19 7 7                      | 895 16 6   |
| 5. Dornoch ...              | A. MacPherson, minister ...      | 130 0 0              | 21 14 10                | 63 12 6                    | 13 4 0                                    | 11 3 0          | 10 1 5               | 13 13 9                     | 263 9 6    |
| 6. Rogart ...               |                                  | 70 0 0               | 12 0 0                  | 12 0 0                     | 4 0 0                                     | 5 0 0           | 5 0 0                | 4 0 0                       | 112 0 0    |
| 7. Fearn ...                | William Grant, minister ...      | 35 0 0               | 6 0 0                   | 10 0 0                     | 2 0 0                                     | 2 0 0           | 2 0 0                | 5 0 0                       | 62 0 0     |
| 8. Halkirk ...              |                                  | 310 0 0              | 40 19 6                 | 40 2 3                     | 13 12 6                                   | 12 3 0          | 12 4 6               | 12 2 0                      | 441 3 9    |
| 9. Helmsdale ...            |                                  | 224 0 0              | 18 0 0                  | 21 0 0                     | 18 3 1                                    | 6 0 0           | 7 0 0                | 6 0 0                       | 300 3 1    |
| 10. Inverness ...           | A. F. Mackay, minister ...       | 1,151 5 10           | 250 0 0                 | 350 0 0                    | 140 0 0                                   | 100 0 0         | 100 0 0              | 80 0 0                      | 2,171 5 10 |
| 11. Kinlochbervie ...       |                                  | 100 10 0             | 140 10 0                | 61 1 0                     | 15 0 0                                    | 14 3 0          | 15 3 4               | 12 4 9                      | 358 12 1   |
| 12. Scourie ...             | A. Robertson, missionary ...     | 35 0 0               | 64 0 0                  | 32 0 0                     | 10 0 0                                    | 10 0 0          | 10 0 0               | 9 0 0                       | 170 0 0    |
| 13. Daviot ...              |                                  | 160 0 0              | 60 1 0                  | 40 15 0                    | 17 5 0                                    | 20 0 0          | 14 10 0              | 15 0 0                      | 327 11 0   |
| 14. Tomatin ...             |                                  | 153 15 6             | 67 15 0                 | 25 15 0                    | 19 17 6                                   | 16 10 0         | 13 15 0              | 13 15 0                     | 311 3 0    |
| 15. Stratherrick ...        |                                  | 140 0 0              | 55 0 0                  | 18 1 0                     | 13 4 7                                    | 13 10 3         | 11 14 0              | 11 11 0                     | 263 0 10   |
| 16. Strathy ...             |                                  | 53 16 6              | 82 0 0                  | 47 10 0                    | 16 0 0                                    | 14 15 0         | 13 10 0              | 13 0 0                      | 240 11 6   |
| 17. Tain ...                |                                  | 100 0 0              | 50 0 0                  | 33 0 0                     | 7 0 0                                     | 7 0 0           | 7 0 0                | 7 0 0                       | 211 0 0    |
| 18. Thurso ...              |                                  | 70 0 0               | 5 0 0                   | 5 0 0                      | 5 0 0                                     | 5 0 0           | —                    | —                           | 90 0 0     |
| 19. Wick ...                | R. R. Sinclair, minister ...     | 420 0 0              | 101 10 0                | 270 0 0                    | 45 0 0                                    | 50 10 6         | 44 2 6               | 47 5 0                      | 978 8 0    |
|                             |                                  | 4,074 10 9           | 1,299 10 2              | 1,457 6 6                  | 400 11 6                                  | 360 17 3        | 325 2 3              | 306 19 0                    | 8,224 17 5 |
| <i>Southern Presbytery—</i> |                                  |                      |                         |                            |                                           |                 |                      |                             |            |
| 20. Aberfeldy ...           | D. Campbell, minister ...        | 47 10 0              | 10 0 0                  | 10 0 0                     | —                                         | —               | —                    | —                           | 67 10 0    |
| 21. Dumbarton ...           |                                  | 123 5 10             | 29 6 11                 | 16 13 9                    | 10 11 9                                   | 17 0 0          | 8 15 3               | 10 7 4                      | 216 0 10   |
| 22. Edinburgh ...           |                                  | 617 5 0              | 72 6 6                  | 116 11 6                   | 16 0 0                                    | 15 0 0          | 17 14 9              | 20 0 0                      | 874 17 9   |
| 23. Fort William ...        |                                  | 373 10 9             | 79 19 4                 | 67 3 3                     | 20 12 3                                   | 21 14 0         | 17 10 0              | 18 17 9                     | 599 7 4    |
| 24. Glasgow, St. Jude's     | D. Maclean, minister ...         | 1,477 16 1           | 391 4 4                 | 430 0 11                   | 70 6 3                                    | 96 4 9          | 64 17 0              | 62 12 7                     | 2,593 1 11 |
| 25. Dunoon ...              | D. B. Macleod, minister ...      | —                    | —                       | —                          | —                                         | —               | —                    | —                           | —          |
| 26. Greenock ...            |                                  | 100 0 0              | 34 10 0                 | 22 10 0                    | 8 5 0                                     | 12 15 0         | 10 0 0               | 8 5 0                       | 196 5 0    |
| 27. Kames ...               |                                  | 161 0 0              | 16 11 6                 | 65 9 10                    | 11 4 6                                    | 12 18 7         | 14 2 6               | 16 1 6                      | 297 8 5    |
| 28. Lochgilphead ...        | M. Macsween, minister ...        | 27 10 0              | 9 17 0                  | 12 10 0                    | 2 19 6                                    | 1 19 6          | 1 4 6                | 1 19 6                      | 58 0 0     |
| 29. London ...              |                                  | 150 0 0              | 10 0 0                  | 40 0 0                     | 10 0 0                                    | 2 0 0           | 2 0 0                | 2 0 0                       | 216 0 0    |
| 30. Oban ...                | R. Macdonald, minister ...       | 370 0 0              | 48 8 6                  | 157 14 6                   | 15 12 9                                   | 17 2 6          | 17 13 0              | 14 11 3                     | 641 2 6    |
| 31. Vancouver, Canada       | Wm. Maclean, minister ...        | —                    | —                       | —                          | 13 12 7                                   | —               | —                    | —                           | 13 12 7    |
| 32. Calgary, Canada ...     |                                  | —                    | —                       | —                          | —                                         | —               | —                    | —                           | —          |
| 33. Gisborne, New Zealand   |                                  | —                    | —                       | 99 0 0                     | 55 17 11                                  | 19 0 0          | —                    | —                           | 173 17 11  |
| 34. Winnipeg, Canada ...    |                                  | —                    | —                       | 165 0 4                    | —                                         | —               | —                    | —                           | 165 0 4    |
|                             |                                  | 3,447 17 8           | 702 4 1                 | 1,202 14 1                 | 235 2 6                                   | 215 14 4        | 153 17 0             | 154 14 11                   | 6,112 4 7  |

|                         |         |           |                           |     | S.         | H.         | F.         | A.        | C.        | O.        | G.        | TOTAL       |  |  |
|-------------------------|---------|-----------|---------------------------|-----|------------|------------|------------|-----------|-----------|-----------|-----------|-------------|--|--|
| Outer Isles Presbytery— |         |           |                           |     |            |            |            |           |           |           |           |             |  |  |
| 15. Achmore             | }       | ...       | D. M. MacLeod, minister   | ... | 87 15 0    | 31 0 0     | 25 15 6    | 12 0 0    | 8 0 0     | —         | 8 0 0     | 172 10 6    |  |  |
| 16. Stornoway           |         |           |                           |     | 814 16 2   | 220 0 0    | 311 2 9    | 75 0 0    | 100 0 0   | 75 0 0    | 65 0 0    | 1,660 18 11 |  |  |
| 17. Bayhead, North Uist | }       | ...       | A. Morrison, minister     | ... | 400 0 0    | 49 14 6    | 28 14 0    | 14 12 9   | 11 3 0    | 15 3 3    | 12 10 6   | 531 18 0    |  |  |
| 18. Breasclete          |         |           |                           |     | 90 17 9    | 35 10 9    | 30 7 6     | 6 0 0     | 10 0 0    | 6 0 0     | 5 0 0     | 183 16 0    |  |  |
| 19. North Tolsta        | }       | ...       | F. MacDonald, minister    | ... | 612 0 0    | 132 12 6   | 205 0 0    | 46 0 0    | 50 0 0    | 55 0 0    | 20 0 0    | 1,120 12 6  |  |  |
| 20. North Harris        |         |           |                           |     | 616 7 6    | 404 9 10   | 83 19 6    | 33 17 10  | 32 15 2   | 35 15 1   | 33 0 8    | 1,240 5 7   |  |  |
| 21. North Harris        | }       | Northton  | A. Mackay, minister       | ... | 202 18 8   | 87 16 6    | 53 15 11   | 18 2 6    | 25 3 3    | 21 7 6    | 6 7 6     | 415 11 10   |  |  |
| 22. South Harris        |         |           |                           |     | 130 18 0   | 50 10 6    | 31 10 0    | 7 11 0    | 8 0 0     | 8 14 0    | 3 0 0     | 240 3 6     |  |  |
| 23. Harris              | }       | Finsbay   | A. M Cattanach, minister  | ... | 233 7 6    | 59 10 0    | 25 5 0     | 11 0 0    | 12 2 6    | 9 0 0     | —         | 350 5 0     |  |  |
| 24. Harris              |         |           |                           |     | 72 9 6     | 31 10 0    | 11 4 0     | 4 10 0    | 6 0 0     | 4 10 0    | —         | 130 3 6     |  |  |
| 25. Ness, Lewis         | }       | Seilabost | L. Macleod, minister      | ... | 510 0 0    | 50 0 0     | 114 16 0   | 10 0 0    | 10 0 0    | 10 0 0    | 10 0 0    | 714 16 0    |  |  |
| 26. Uig, Lewis          |         |           |                           |     | 599 14 7   | 80 0 0     | 170 9 6    | 40 0 0    | 30 0 0    | 20 0 0    | —         | 940 4 1     |  |  |
|                         |         |           |                           |     | 4,371 4 8  | 1,232 14 7 | 1,091 19 8 | 278 14 1  | 303 3 11  | 260 9 10  | 162 18 8  | 7,701 5 5   |  |  |
| Western Presbytery—     |         |           |                           |     |            |            |            |           |           |           |           |             |  |  |
| 7. Applecross           | }       | ...       | A. Murray, minister       | ... | 276 8 0    | 126 5 0    | 128 8 10   | 21 4 7    | 17 0 0    | 15 2 9    | 17 4 0    | 601 13 2    |  |  |
| 8. Bracadale            |         |           |                           |     | 262 18 6   | 74 1 0     | 37 13 6    | 15 13 6   | 15 1 3    | 13 19 5   | 10 8 8    | 429 15 10   |  |  |
| 9. Broadford            | }       | ...       | D. A. Maclean, minister   | ... | 102 0 0    | 28 10 6    | 18 15 0    | 5 12 0    | 8 7 6     | 5 7 6     | 6 6 9     | 174 19 3    |  |  |
| 0. Elgol                |         |           |                           |     | 51 14 6    | 25 0 0     | 17 10 0    | 3 0 0     | 2 17 0    | 2 0 0     | 2 0 0     | 104 1 6     |  |  |
| 1. Luib                 | }       | ...       | A. Chaplin, missionary    | ... | 5 0 0      | —          | —          | —         | —         | —         | —         | 5 0 0       |  |  |
| 2. Flashadder           |         |           |                           |     | 72 19 0    | 18 9 6     | 8 8 0      | 4 17 0    | 6 0 0     | 6 12 6    | 4 0 0     | 121 6 0     |  |  |
| 3. Gairloch             | }       | ...       | J. Colquhoun, minister    | ... | 447 0 6    | 260 14 0   | 175 1 0    | 29 1 8    | 33 17 0   | 26 19 9   | 25 18 10  | 998 12 9    |  |  |
| 4. Glendale             |         |           |                           |     | 256 12 0   | 75 19 6    | 70 3 0     | 15 16 9   | 22 16 0   | 9 17 6    | 23 15 0   | 474 19 9    |  |  |
| 5. Vatten               | }       | ...       | D. Campbell, missionary   | ... | 125 0 0    | 55 0 0     | 33 0 0     | 11 0 0    | 20 0 0    | 15 0 0    | 13 0 0    | 272 0 0     |  |  |
| 6. Watnish              |         |           |                           |     | 84 0 0     | 20 10 0    | 25 10 0    | —         | 5 0 0     | 6 0 0     | 5 0 0     | 146 0 0     |  |  |
| 7. Laide                | }       | ...       | D. N. Macleod, minister   | ... | 142 10 0   | 75 5 0     | 33 5 0     | 7 10 0    | 10 0 0    | 7 0 0     | 10 0 0    | 285 10 0    |  |  |
| 8. Kyle-of-Lochalsh     |         |           |                           |     | 75 4 0     | 66 5 0     | 28 5 0     | 11 2 0    | 11 12 0   | 10 17 10  | 10 1 2    | 213 7 0     |  |  |
| 9. Plockton             | }       | ...       | A. Macaskill, minister    | ... | 63 0 0     | 52 15 0    | 41 0 0     | 6 10 0    | 8 0 0     | 8 0 0     | 6 2 0     | 185 7 0     |  |  |
| 0. Lochbroom            |         |           |                           |     | 413 13 0   | 92 15 11   | 75 13 10   | 26 0 0    | 26 0 0    | 21 0 0    | 23 0 0    | 678 2 9     |  |  |
| 1. Lochcarron           | }       | ...       | D. J. Macaskill, minister | ... | 216 19 9   | 107 12 6   | 74 10 0    | 9 0 3     | 14 4 9    | 14 10 0   | 7 8 9     | 444 6 0     |  |  |
| 2. Lochinver            |         |           |                           |     | 261 5 0    | 88 2 0     | 54 15 0    | 40 10 0   | 19 2 0    | 16 10 6   | 15 10 0   | 495 14 6    |  |  |
| 3. Stoer & Drumbeg      | }       | ...       | J. Martin, minister       | ... | 282 5 0    | 89 12 6    | 48 17 0    | 29 0 0    | 19 4 0    | 20 0 0    | 20 16 3   | 509 14 9    |  |  |
| 4. Portree              |         |           |                           |     | 270 0 0    | 177 9 0    | 152 11 6   | 26 6 1    | 35 14 2   | 19 12 3   | 25 14 0   | 707 7 0     |  |  |
| 5. Raasay               | }       | ...       | J. Martin, minister       | ... | 500 0 0    | 130 8 6    | 63 9 0     | 20 3 10   | 25 5 0    | 25 6 1    | 18 16 0   | 783 8 5     |  |  |
| 6. Shieldaig            |         |           |                           |     | 13 0 0     | 91 13 6    | 50 0 0     | 9 3 0     | 11 0 0    | 10 10 0   | 15 0 0    | 200 6 6     |  |  |
| 7. Staffin              | 349 4 0 | 60 15 2   |                           |     | 41 11 3    | 11 5 6     | 12 5 0     | 14 13 0   | 10 16 0   | 500 9 11  |           |             |  |  |
|                         |         |           |                           |     | 4,270 13 3 | 1,717 3 7  | 1,178 6 11 | 302 16 2  | 323 5 8   | 268 19 1  | 270 17 5  | 8,332 2 1   |  |  |
| SUMMARY                 |         |           |                           |     |            |            |            |           |           |           |           |             |  |  |
| Northern Presbytery     | ...     | ...       | ...                       | ... | 4,074 10 9 | 1,299 10 2 | 1,457 6 6  | 400 11 6  | 360 17 3  | 325 2 3   | 306 19 0  | 8,224 17 5  |  |  |
| Southern Presbytery     | ...     | ...       | ...                       | ... | 3,447 17 8 | 702 4 1    | 1,202 14 1 | 235 2 6   | 215 14 4  | 153 17 0  | 154 14 11 | 6,112 4 7   |  |  |
| Outer Isles Presbytery  | ...     | ...       | ...                       | ... | 4,371 4 8  | 1,232 14 7 | 1,091 19 8 | 278 14 1  | 303 3 11  | 260 9 10  | 162 18 8  | 7,701 5 5   |  |  |
| Western Presbytery      | ...     | ...       | ...                       | ... | 4,270 13 3 | 1,717 3 7  | 1,178 6 11 | 302 16 2  | 323 5 8   | 268 19 1  | 270 17 5  | 8,332 2 1   |  |  |
|                         |         |           |                           |     | 16,164 6 4 | 4,951 12 5 | 4,930 7 2  | 1,217 4 3 | 1,203 1 2 | 1,008 8 2 | 895 10 0  | 30,370 9 6  |  |  |

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