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THINGS CONCERNING THE CHURCH

When Paul was a prisoner at Rome in his own hired house he preached to those who came to him, "the things concerning the Lord Jesus Christ." And as there are many things concerning the Lord Jesus Christ, so there are a great many important things which may be considered with profit concerning the Church of Christ, the Church today and that branch of the Church in which we are particularly interested. Let us note several things which are intimately related to the character, activities and experiences of the Church as a corporate Christian body.

The Free Presbyterian Church of Scotland embraces all our congregations in this land, in Canada, New Zealand, Australia; and in a special sense also the Free Presbyterian Church in Southern Rhodesia. There is now in Southern Rhodesia a Presbytery constituted for the better government of the Church in that area. In addition to the pastoral work of ministers, there are of course the schools for the education of African youth which includes instruction in the knowledge of the Word of God. In Scotland, John Knox in the First Book of Discipline (1560) called for the establishment of schools in parishes to assist, along with the gospel ministry, in delivering the people out of a state of religious darkness. The Church at home and abroad is concerned with this high purpose and by the use of all Scriptural means.

It is absolutely essential to the very existence of the Church that the gospel derived from the Word of God be fully and faithfully preached by men who are called of God and who bear evidence of this call. Such need to be men who study to show themselves approved unto God, as workmen who need not to be ashamed, rightly dividing the word of truth. The provision of such men, of course, lies with the Lord of the harvest who alone can send forth true labourers into His harvest. Sinners require a clear and unmistakable presentation of the truth; although this alone will not convince them of their sins nor convert them unless the divine Spirit accompanies the truth into their

hearts. Yet, the Lord Jesus was the greatest example of great plainness of speech in His preaching and teaching; and surely the Church needs men who would seek to be influenced by the Lord Jesus in their preaching and teaching. Then believers need to be fed spiritually and also instructed through the ministry of the Word that they may grow in grace and in the knowledge of the Lord and Saviour Jesus Christ.

Also the special needs of the Church, and every need, call for earnest and constant prayer on the part of all who fear the Lord in her midst. The Redeemer directs His people, when they pray, to enter into their closet and to pray to their Father which is in secret; and their Father which seeth in secret shall reward them openly. Prayer in public and private is constantly and at stated times engaged in by those whose duty it is to pray with and for others. But secret prayer is called for by the Lord on the part of everyone who loves His blessed Name, who value their soul's comfort, and who desire the peace and the prosperity of the cause of Christ in the world. The Church must wrestle in prayer very especially for the presence and power of the Holy Spirit to be in her midst in abundant measure, where even two or three are gathered together in the name of Christ Jesus, throughout the Church at home and abroad. Some may think it does not need to be said; but it may be the case that there are those who act (or do not act) more or less as if the main burden of prayer *for the Church* and God's presence in her midst is to be left to ministers and office-bearers. All who name the Name of Christ are to be given much to prayer for the divine blessing upon themselves and all in the Church, and that the Church would be sustained by God's power and providence and be kept and preserved from the influence and inroads of the evil world which is making its way into many parts of the professing Christian Church today.

There must be no fear of man, by the grace of God, in the Church's witness respecting the evils of the day. There is to be a witness according to the truth against evil and dangerous doctrines, practices and trends. In the realm of religion there is much backsliding on the part of large sections of the professing Christian Church in our nation today. For instance the Rome-ward movement is a disaster already in its undermining of the Protestant faith. The Church must, with no uncertain sound, continue to declare where it stands as on the side of the great Reformers of former days. The Word of God gives a warning to beware of false prophets and Satan working as an angel of light. The witness must have in view the honour of God and the enlightening of the consciences of all to whom this witness

will be made known. The widespread irreligion, immorality and violence have arisen in a time when Churches have to a great extent abandoned the full doctrine of sin and the punishment thereof by God, as a just God, and as set forth in the Holy Scriptures. There are other causes no doubt. But the Church is surely required to witness to the nature and claims of the divine Law and the dread consequences to men here and hereafter, of violation of that Law. "The wages of sin is death."

The Church should emphasise repeatedly the importance and value of the public worship of God, or as this is sometimes designated, 'the public means of grace.' Persons of all classes and ages in a Christian community ought to attend upon the house of God where divine worship and gospel ordinances are to be found in accordance with the Word of God. The fact is, that these are despised altogether by many and neglected to a great extent by others who still have a connection with the Church by maybe family ties or otherwise. It is a grievous sin for those who were brought up to attend the public worship of God and who have forsaken the house of God for one reason or another. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." To refrain, without good cause, from the public acknowledgment of God and the hearing of the gospel of Christ is a sinful and serious line of conduct fraught with danger to the soul, when the public means of grace are available in the good providence of God. The truth declares: "It pleased God by the foolishness of preaching to save them that believe." The Christian himself must ever be reminded, if need be, that "The Lord loveth the gates of Zion more than all the dwellings of Jacob" (Ps. 87). And the Apostle in the Epistle to the Hebrews counsels believers thus: "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Chap. x).

Scriptural order is to be consistently and constantly observed and preserved and discipline exercised when needful in the Church by its several and appropriate Courts. There is now a widespread and bold disregard for lawful authority by young and old throughout the nation. Discipline is not appreciated nor exercised in many homes and Churches. An increasing number hold to the view that every man should be permitted to do that which is right in his own eyes, irrespective of the requirements of God's Word. This cannot be allowed in the Church when it values its relationship to the Lord Jesus, the Head of the Church, and the need for Scriptural standards in doctrine and practice on the

part of its professing members. The Church must of necessity insist that discipline be applied, if and when necessary. In this, the attitude of the Pharisee and a fleshly zeal must be avoided; yet a faithful dealing with offenders is called for.

The Church as such, and also individual believers, in seeking sincerely and humbly, in the strength of grace, to obey the Lord Jesus Christ and His Word in all things, may expect to be the object of animus and opposition from varied quarters, including agnostics and modernists in religion and others. But Christ comforts His Church with these words: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5, v. 11, 12).

A SERMON

(Preached by the late Rev. D. J. Matheson, at St. Jude's Church, Glasgow, on Sabbath evening, 22nd September, 1946.

Text: "*Turn you at My reproof; behold I will pour out My Spirit unto you, I will make known My words unto you*" (Prov. i: 23).

The Book of Proverbs abounds with wise counsels and with very solemn warnings, and it behoves us to give most serious attention to these counsels and warnings that are set before us, not only in the Book of Proverbs, but that are set before us in all the Scriptures. The Scriptures are given to us for our edification and for our instruction in righteousness. It behoves us all to search the Scriptures, "for in them," it is written, "ye think ye have eternal life; and they are they that testify of Me." Now there is not one of us here present tonight that gave the attention to that exhortation which we ought to have given. It is the Lord that demands of you and of me to search the Scriptures. Do we search them, and do we search them in dependence upon the Spirit of God, so that we may understand? "For the natural man understandeth not the things of the Spirit of God, for they are foolishness unto him neither can he know them, for they are spiritually discerned."

Now there are four or five things in this passage of God's Word that invite our attention at this time:—

1. First of all we have brought before us the One who speaks. It is not mere man who is saying to us here tonight, "Turn you at My reproof." It is no mere man's reproof. It is no mere man who is speaking to us here from the Scripture. It is He

to whom every one of us is accountable, and before whom every one of us must one day bow his knee. If we will not bow to Him in mercy, assuredly we shall bow to Him in judgment, for He Himself declares, to Him every knee must bow.

2. Secondly we have in the verse, those who are addressed. And we are addressed. Every one of us is embraced in that pronoun "you." "Turn you at My reproof." Every one of us is here addressed by Him to whom we are all accountable, and let none of us think that these words pertain to others, and that they do not in any way pertain to us, that they are no concern of ours.

3. Then we have here, the duty which is enjoined. And what is the duty that is set before us? It is to turn at the reproof of this One who speaks to us from heaven: "Turn you at My reproof."

4. Then we have in the words, encouragements. We have it here set before us: "I will pour out My Spirit unto you." What a great encouragement that is to those who give heed to the reproof of God.

And further we have this encouragement: "I will make known My words unto you."

1. First of all then, the One who here speaks. It is none other than God who gave us a being, and who will keep us in being eternally. Let none of us think, when we come to the house of God, that we hear only man speaking, or come with that intention, only to hear man speaking to us. Let us come to the house of God in order that we may hear the voice of Christ, that we may hear the voice of wisdom. "Doth not wisdom cry, and understanding put forth her voice? . . . Unto you, O men, I call, and my voice is to the sons of man." So He that is Wisdom is here speaking to us, here addressing us from His own Word. As we came forth from the hand of God, we had wisdom; we were holy, were happy. But we continued not in that high exalted state in which God created us. We became unwise; we became fools. But not in our own estimation, and we shall never be unwise in our own estimation, and fools in our own estimation, until we renounce our own wisdom. It is then we become wise, when our own wisdom is foolishness to us, when Christ becomes our wisdom, our righteousness, our sanctification, our redemption, our All and in all.

But the Lord in His mercy is willing that the unwise, that fools, should be made wise. We manifest our foolishness in that we reject the Word of God, as it is written: "Lo, they have rejected the Word of the Lord, and what wisdom is in them?" We are without wisdom if we do not take the Word of God as a

rule to guide us. The Word of God condemns us while we do not take it as a rule for our guidance as we journey onwards through the wilderness of this world.

Now it is He who is infinite wisdom who is here saying to every one of us: "Turn you at My reproof." It is He that speaks, and how dare any of us give a deaf ear to Him that speaks from heaven; if we refuse to listen, if we refuse to hearken to His voice, what shall become of us for eternity? We read in the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." This is the Lord Jesus, God in our nature, Immanuel, God with us, who condescends to address hell-deserving creatures such as we are. Now there are three periods of time set before us in the Scriptures in which God was speaking in former times. His voice was not so distinct or so audible as it is now. There is that period from the creation of the world to Moses. God was speaking then by His works of creation and by His holy law. And there is the time from Moses down to the time of Christ, and the time that the Lord Jesus appeared in this world of sin and of sorrow. He was speaking to us then by His own prophets. They were giving a revelation of His mind, and they wrote as they were taught, as they were led of the Holy Ghost. And we have this period of time in which God is speaking to us, even from the time Christ appeared in this world until time shall be no more. It is He who is speaking now to us, and who will continue to speak until time will be no more. We need not expect a clearer revelation of the mind of God than that which is given us already. We need not look for signs, we need not expect visions or dreams. We have the Holy Bible, and all that is necessary for our eternal salvation, no more and no less. The Holy Bible is absolutely necessary, and it is a revelation of the holy mind of God with regard to the salvation of perishing sinners.

Now, God in Christ is speaking to us: the Second Person of the Godhead is speaking. And what do the Scriptures say concerning Him? "Never man spake like this Man." And if you were to hear His voice this night, that is what you would have to say: "I never heard anyone speak to me as Christ spoke to me. His word went to my very heart: I could not resist it. His word took hold of me in the faculties of my soul, so that I was enabled by His grace to say:

'Whom have I in the heavens high
But Thee, O Lord, alone?
And in the earth whom I desire
Besides Thee there is none.' "

If we would only get one word from Christ tonight with power and with authority, The Holy Ghost making application of the truth, we would have to say: "It is good for us to be here." The word, when it is accompanied by power will cause the stoutest heart, the hardest heart to be broken, and that is a pleasing sacrifice to God. A broken spirit is to God a pleasing sacrifice:

"A broken and a contrite heart,
Lord, Thou wilt not despise."

And the word is comparable to a hammer that breaks the rock in pieces, and oh! how we need that the Holy Spirit would use the hammer of the word to break hard stony hearts! It is our great need. Some may think: "Well, if we could get riches, if we could get comfort and a home, if we were settled comfortably in this life, that is what we need." Well, we might get all that—and we should not despise any of the gifts of God, but what shall become of us for eternity: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" What we should desire then more than anything is this, that the Holy Spirit would come to apply His word, to work effectually in our souls, both to will and to do of His good pleasure. Anything else will fail. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Christ is speaking to us from heaven, speaking to us in His invitations: "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." Are you here tonight who can say: "I am not happy; I have not got that rest that my soul craves for; I have not that peace in my conscience that others possess, and that I believe others have"? Where are you to find that happiness? Where are we to get that peace of soul? Be assured of this, you will never get it in the world's ways. You will never get it if you remain satisfied with the peace that the world gives, if you remain satisfied with the happiness that this world gives.

He is speaking to us by His warnings. He is speaking to us in His promises. He is speaking to us in His providence, and particularly at this present time the Lord is speaking loudly to the nations of the earth. He is saying in effect: "How long will ye love vanity; how long will you continue in your own ways regardless of the consequences?" The Lord has a controversy with the nations of the earth. He has a controversy with us as a nation, and the wisest men of the world are baffled and at their wit's end to bring unity and to bring peace to the nations of the earth. What is the remedy? What is the matter that those who are in high places in the land, great statesmen and men of wisdom as far as this world is concerned, are just in perplexity and are

baffled? The reason for it is this, they do not look to the only real guide, the kingship of Christ is not acknowledged. He is the King over nations. He is the "King immortal, and invisible, and only wise God," and till the nations will own and acknowledge Him, there cannot be true peace among the nations of the earth.

2. This leads us in the next place to notice those who are addressed: "Turn you at My reproof," and every one of us, as we have pointed out, are embraced, included in that word. And is there one here tonight who says: "I have turned already at the reproof of God"? Well, it is good to be able to make such a confession in truth, that we have turned at God's reproof. But what is true of all those who are believers? They know they are not all turning at God's reproof every day. In that sense they need to be converted every day. Not conversion in the sense of regeneration. We can only be regenerated once. But the sinner knows, who is divinely taught, his need of turning from evil every day that he rises in this world. He is not able to keep his eyes from vanity, to stop his ears from hearing what is harmful and dishonouring to God. He is not able to regulate his own thoughts that are evil, he cannot speak the words of truth and soberness always, for there is within him that which influences him to err from the ways of God, and he needs to take the reproof of God: "Turn you at My reproof."

Now we are all sinners. We need to turn at God's rebuke. We have fallen by our iniquity. We lost communion with God. We are under His wrath and curse, and we need to return from our evil ways. We need to forsake every manner of sin, not merely the actual committal of it but the very thought of sin is evil. Sin is the principle within, and how seldom we think of it as this, as a principle within, so that it needs to be eradicated wholly as it will be at last from the people of God. Sin will not be found in them, and as they are in Christ now, God sees no iniquity in His Jacob. But as they are in themselves they are full of sin, they are full of corruption, full of depravity, and they cry "Create a clean heart, O Lord! renew a right spirit within me." And if we have that cry, we have then a clear evidence that we are giving heed to the exhortations of God: "Turn you at My reproof."

Now all will come to everlasting perdition that do not come in the selfsame way. There are paths chosen by sinners. They choose their path to eternal woe, go on in the broad way that leads to destruction. Yet there are paths in that way, and we might just enumerate some of those paths that are in the broad way. Oh how early boys and girls begin to lie. They lie to their parents. Perhaps this very day you are here who lie to

your parents. Well that path leads to eternal death. If you continue in it, you will die eternally in your sin. You may deceive your parents, but you will not deceive the God that gave you a being. He cannot be deceived. And let us know that the essence of a lie is to deceive. You may satisfy yourself and say: "Oh well, what I said is true." But if your object is to deceive, you are telling a lie, and the God of eternity takes notice of it, and you are in a path that leads to eternal woe.

Then again, many go to eternity in the path of fleshly lusts, in drunkenness, immorality. They go to dances, they go to the ballroom. They don't think anything is worthwhile unless they have sinful pleasures. In these paths destroyers go. You may be certain of it here this night, if you are in any of these paths we have mentioned, you are in the broad way to eternal ruin. You may think otherwise, and you may think this kind of preaching very old-fashioned. It matters not what you think, the Word of God will stand, and stand eternally.

There are those who wander in the paths of stealing, in dishonesty. They are ways to ruin and destruction, and though that may be hid from men, it is not hid from God. There are many who are in the path of sabbath desecration. Oh how crowded, how thronged, that path is in our day. In ways that other generations never thought of, the Sabbath is desecrated now. And all those who are Sabbath desecrators are in the path that leads to eternal ruin, and what is the voice of Christ to such? He cries: "Turn you at My reproof." As much as if He were saying: "Be determined that you will not take one step more in these paths." As for me and for my house, we will serve the Lord.

"Too long we have the workers been
We have done wickedly."

(To be continued)

SOME MARKS ON SAVING FAITH

By Thomas Brooks, Puritan Divine

What is that faith that gives a man an interest in Christ, and in all those blessed benefits and favours that come by Christ? or whether that person that experiences the following particulars may not safely, groundedly and comfortably conclude that his faith is a true, justifying, saving faith, the faith of God's elect, and such a faith as clearly evidences a gracious state, and will certainly bring the soul to heaven?

Now, in answer to this important question, we may suppose the poor believer is ready to express himself thus:—

First, upon search and sad experience, I find myself *a poor, lost, miserable and undone creature*, as the Scriptures everywhere do evidence, Eph. ii: 1, 2, 5, 12; Col. ii: 13; Rom. viii: 7; Luke xix: 10.

Secondly, *I am convinced that it is not in myself to deliver myself out of this lost, miserable and forlorn estate*. Could I make as many prayers as might be piled up between heaven and earth, and weep as much blood as there is water in the sea, yet all this could not procure the pardon of one sin, nor one smile from God, etc.

Thirdly, I am convinced that it is not *in angels or men to deliver me out of my lost, miserable and undone condition*. I know provoked justice must be satisfied, divine wrath pacified, my sins pardoned, my heart renewed, my state changed, etc., or my soul can never be saved; and I know it is not in angels or men to do any of these things for me.

Fourthly, I find that *I stand in absolute need of a Saviour to save me from wrath to come* (I Thess. i: 10), "to save me from the curse of the law" (Gal. iii: 10, 13), and "to save me from infernal flames" (Is. xxxiii: 14); so that I may well cry out with those in Acts ii: 37, "Men and brethren what shall we do"? and with the jailer Acts xvi: 36, "Sirs, what shall I do to be saved?"

Fifthly, *I see and know, through grace, that there is an utter impossibility of obtaining salvation by anything, or by any person but by Christ alone*, according to that of the apostle, Acts iv: 12. "Neither is there salvation in any other, for there is no other name," that is, no other person, "under heaven, given among men, by which we must be saved." I know that there is no Saviour that can deliver me from eternal death and bring me to eternal life and glory, but that Jesus of whom it is said, "that He shall save His people from their sins" (Matt. i: 21), and therefore I must conclude that there is an utter impossibility of obtaining salvation by any other person or things, etc.

Sixthly, *I see and know, through grace, that Jesus Christ is an all-sufficient Saviour, that He is mighty, yea, an almighty Saviour, a Saviour that is able to save to the utmost all them that come to Him*, as the Scripture speaks, Ps. lxxxix: 19, "I have laid help upon one that is mighty" Isa. lxiii: 1, "I that speak in righteousness mighty to save"; Heb. vii: 25, "Wherefore He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them." I know that the Lord Jesus is mighty to save me from that wrath, and from that curse, and from that hell, and from that damnation that is due to me, by reason of my sins, and that He is mighty to

justify me, and mighty to pardon me, and mighty to reconcile me to God the Father, and mighty to bring me to glory, as the Scripture doth everywhere testify.

Seventhly, *I know, through grace, that Jesus Christ is the only person, anointed, appointed, and fitted, and furnished by the Father for that great and blessed work or office, of saving sinners' souls, as the Scriptures do clearly testify.* Certainly were Jesus Christ never so able and mighty to save, yet if He were not anointed, appointed, fitted and furnished by the Father for that great office of saving poor, lost sinners, I know no reason why I should expect salvation from Him.

Eighthly, *I know, through grace, that the Lord Jesus Christ hath sufficiently satisfied, as mediator, the justice of God, and pacified His wrath and fulfilled all righteousness and procured the favour of God and the pardon of sin, etc.; for all of them that close with Him that accept of Him, as He is offered in the gospel of grace,* Gal. iii: 19, 20; I Tim. ii: 5; Heb. viii: 6; Heb. ix: 14, 15, and xii: 24; Heb. x: 12, 14; Matt. iii: 15; Rom. viii: 1-4, 33, 34, and v. 8-10; Acts xiii: 39.

Ninthly, *I find that Jesus Christ is freely offered in the gospel to poor, lost, undone sinners, such as I am.* I find that the ministers of the gospel are commanded by Christ to proclaim in His name a general pardon, and to make a general offer of Him to all to whom they preach the everlasting gospel, without excluding any: Mark xvi: 15, "And He said unto them, 'Go ye into all the world, and preach the gospel to every creature.'" And what is it to preach the gospel unto every creature but to say to them as the angels did to the shepherds, Luke ii: 10-11, "I bring you good tidings of great joy which shall be to all people: for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

Tenthly, *I know, through grace, that all sorts of sinners are invited to come to Christ, to receive Christ, to accept of Christ, and to close with Christ:* Is. lv: 1, 2; Matt. xi: 28, 29; John vii: 37; Rev. iii: 20, and xxii: 17.

Eleventhly, *through grace, I do in my understanding really assent to the blessed record and report that God the Father, in the blessed Scriptures, has given concerning Christ,* I John v: 10-12. The report that God the Father has made concerning the person of Christ, and concerning the offices of Christ, and concerning the work of redemption by Christ, I do really and cordially assent unto, as most true and certain, upon the authority of God's testimony, who is truth itself and cannot lie. Now, though this assent alone is not enough to make a saving reception of Christ,

yet it is in saving faith, one that without which it is impossible that there should be any saving faith.

Twelfthly, *I can say through grace, that in my judgment I do approve of the Lord Jesus Christ, not only as a good, but as the greatest good as a universal good, as a matchless good, as an incomparable good, as an infinite good, as an eternal good to my poor soul*, as these Scriptures do evidence, Ps. lxxiii: 25, 26; Songs v. 10; Ps. xlv: 1, 2; Phil. iii: 7-10; I Tim. i: 15. I know that there is everything in Christ that may suit the state, case, necessities, and wants of my poor soul. There is mercy in Him to pardon me, and grace in Him to enrich me, and righteousness in Him to clothe me, etc., and therefore I cannot but approve of the Lord Jesus, as such a good as exceeds all the good that is to be found in angels and men. The good that I see in Christ doth not only counterpoise, but also excel all that real or imaginary good that ever I have met with in anything below Christ. Christ must come into the will, He must be received there, else He is never savingly received. Now, before the will will receive Him, the will must be certainly informed that He is good, yea, the best and greatest good, or else He shall never be admitted there. Let the understanding assent never so much to all propositions concerning Christ as true, if the judgment doth not approve of them as good, yea, as the best good, Christ will never be truly received. God in His working maintains the faculties of the soul in their actings, as He made them.

Thirteenthly, *so far as I know my own heart, I am sincerely willing to receive the Lord Jesus Christ in a matrimonial covenant*, according to these Scriptures Hos. ii: 19, 20; II Cor. xi: 2; Is. liv: 5; Is. lxi: 10; Is. lxii: 5. Through grace I am *first*, sincerely willing to take the Lord Jesus Christ for my Saviour and sovereign Lord, so far as I know my own heart, I do through mercy give my hearty consent, that Christ, and Christ alone, shall be my Saviour and Redeemer. It is true, I do duties, but the desire of my soul is to do them out of love to Christ, and in obedience to His royal law and pleasure. I know my best righteousnesses are but "as filthy rags." And woe would be to me, had I no other shelter, or saviour, or resting-place for my poor soul, than rags, than filthy rags. And so far as I know my own heart I am sincerely willing to give up myself to the guidance and government of Jesus Christ, as my sovereign Lord and king, desiring nothing more in this world than to live and die under the guidance and government of His Spirit, Word and Grace. *Secondly*, I am willing through grace to give a bill of divorce to all other lovers, without exception or reservation. So far as I know my own heart, I desire nothing more in this world, than

that God would pull out right-eye sins, and cut off right-hand sins. I am very desirous through grace to have all sins brought under by the power, spirit and grace of Christ; but especially my special sins, my chief corruptions. I would have Christ alone to rule and reign in the haven of my heart without any competitor. *Thirdly*, I am sincerely willing through grace to take the Lord Jesus Christ, for better, for worse, for richer, for poorer, in sickness and in health, and in His strength I would go with Him through fire and water, resolving, through His grace, that nothing shall divide betwixt Christ and my soul. So far as I know my own heart, I would have Christ, though I beg with Him, though I go to prison with Him, though in agonies in the garden with Him, though to the cross with Him. *Fourthly*, so far as I know my own heart, I am sincerely willing first, to receive the Lord Jesus Christ presently John i: 12, secondly, to receive Him in all His offices, as king, prophet and priest, thirdly, to receive Him into every room of my soul, to receive Him into my understanding, mind, will, affections, etc., fourthly, to receive Him upon His own terms of denying myself, taking up His cross and following Him wherever He goes. *Fifthly* and lastly, so far as I know my own heart, I do freely consent (1) To be really Christ's; (2) To be presently Christ's; (3) To be wholly Christ's; (4) To be only Christ's; (5) To be eminently Christ's; (6) To be for ever Christ's.

Certainly that Christian that has and does experience these particulars may safely, groundedly, boldly and comfortably conclude that his faith is a true, justifying, saving faith, the faith of God's elect, and such a faith as clearly evidences a gracious state, and will never leave his soul short of heaven.

NOTES ON MARTIN LUTHER

The preaching of young Professor Luther made a great impression on the Elector of Saxony, who said to his friends that Luther ought to be a Doctor of Divinity. Dr. Staupitz went to the convent to speak to Luther about it. Taking him into the cloister garden the venerable father said he must now become Doctor of the Holy Scriptures. Luther was overcome at the thought of such a dignity and said: "Seek one more worthy of it; for my part I cannot consent to it." The Vicar-General pressed the point, silenced all his objections, so Luther was obliged to submit. In October, 1512, Brother Luther was appointed Doctor of the Holy Scriptures and took the oath, promising to study and proclaim them all his life; also to defend the Holy Christian faith against all heresies.

Luther had already learned the true secret of sound theology, namely the diligent and reverend study of Holy Scripture. When

he was young he read the Bible over and over again, and was so perfectly acquainted with it that he could, in an instant, have pointed to any verse that might have been mentioned. Then he read the commentaries, but soon threw them aside, finding many things his conscience could not approve, as being contrary to the sacred text.

At one time Luther said: "I did not learn my divinity at once, but was constrained by my trials and temptations to search deeper and deeper, for no man without these trials and temptations can attain a true understanding of the Holy Scriptures. Without these we are only theorists and speculators in divinity, and according to our vain reasoning dream that so and so it must be, as the monks and friars in monasteries do. The Holy Scripture of itself is certain and true; God grant me grace to catch hold of its just use."

The Ninety-five Theses

In the collection of Luther relics in the British Museum there was an original copy of the printed broadsheet which Luther fixed on the church door at Wittenberg on the memorable 17th October, 1517. Luther used this method to bring before the learned at Wittenberg the doctrine of indulgences and other points raised in his conflict with Tetzel. The discussion could not fail to establish and to spread the doctrines maintained in opposition to Rome, and was a notable event in the history of the Reformation.

When Luther undertook to write against the gross errors of indulgences Dr. Jerome Schurff stopped him and said: "Would you then write against the Pope? What are you about? It will not be allowed." Luther replied: "What if they must allow it?"

When the theses were posted up some laughed at him, and thought he could never destroy a work which the Pope and the bishops maintained. When one of the senior professors of the University saw the theses, he said: "Brother, creep back into your cell, and pray 'Lord have mercy on me!'" An old monk said: "My dear Brother Martin, if you can overthrow the doctrine of purgatory and this papal system of peddling souls, you will indeed be a great man."

The effect of Luther's silencing Tetzel was his being denounced by the Pope, who sent documents intended to ruin him, especially the famous bull, the burning of which gave signal of open rupture with the papal see. It was in 1520 he burnt all the Pope's books, decrees, decretals, etc., and said: "If anyone ask me why I have done this, my reply is, that it is an ancient custom to burn bad

books. The apostles burnt 5,000 of them." He was cited to Rome but the influence of the Elector obtained the withdrawal of his going to answer the charges against him.

In less than a fortnight after the burning of the papal bull, Luther heard of a citation to appear before the new Emperor Charles V. It was then doubtful what part the German nation, represented by its chief and princes, would take in a conflict with Rome. The Emperor paid great deference to the Elector, Frederic the Wise, and it was by his advice that he refused to obey blindly the papal commands, but decided first to examine into the matters at issue. This is one of the greatest events in Luther's public life, and an important one in the history of the world and the Church, his appearance before the Emperor and an august assembly at the Diet of Worms.

His enemies thought he would be for ever silenced, and peace restored to the Church. His friends were all panic-struck. Luther alone was unmoved and undaunted. He had counted the cost, and was ready even to lay down his life for the cause of Christ. Observing the distress of his friends he said: "The papists have little desire to see me at Worms, but they long for my condemnation and death. Pray not for me but for the Word of God. My blood will scarcely be cold before thousands and ten thousands in every land will be made to answer for the shedding of it. The 'Most Holy Father,' the adversary of Christ, the master and chief of manslayers, is resolved it shall be spilt. Amen! The will of the Lord be done. Christ will give me His Spirit to overcome those ministers of Satan. I despise them while alive; I will triumph over them in death. They are striving hard at Worms to force me to recant. My recantation shall be this: 'I said formerly that the Pope was Christ's vicar, now I say that he is the adversary of the Lord, and the apostle of the devil.' "

Luther bade farewell to his colleagues, and to Melanchthon he said: "If I never return, and my enemies should take my life, cease not, dear brother, to teach, and stand fast in the truth. Labour in my stead since I can no longer work. If thy life be spared, my death will matter little."

Warnings on the Road to Worms

Some of the crowd who accompanied Luther in the outset of his journey said: "There are many cardinals and prelates at Worms! You will be burnt alive, and your body reduced to ashes, as they did with John Huss." "Though they should kindle a fire," he replied, "whose flames should reach from Worms to Wittenberg and rise up to Heaven, I would go through it in the name of the Lord, and stand before them."

One day, when he entered an inn, and the crowd was as usual pressing to see him, an officer addressed him thus: "Are you the man who has taken in hand to reform the papacy? How can you expect to succeed?" "Yes," said Luther, "I am the man. I place my dependence upon the Almighty God, whose word and commandment are before me." The officer, deeply affected, gazed on him with a look of kindly sympathy, and said: "Dear friend, there is much in what you say. I am a servant of the Emperor Charles, but your Master is greater than mine. He will help and protect you."

At Naumberg a priest of stern zeal met him and in silence held forth a portrait of Jerome Savonarola, who was burnt at Florence in 1498 by order of the Pope. Luther saw the import of his solemn and silent action, but his intrepid spirit was unmoved. "It is Satan," he remarked, "who seeks by these terrors to hinder the confession of the truth in the assembly of the princes, for he sees the effect it will have on his kingdom." The priest replied: "Stand fast in the truth thou hast professed and thy God will never forsake thee."

From Frankfort he wrote to Spalatin, "I am arrived here, although Satan has sought to stop me on my way by sickness. From Eisenach to this place I have been suffering, and I am at this moment in worse condition than ever. I find that Charles has issued an edict to terrify me; but Christ lives, and we shall enter Worms in spite of all the councils of hell, and all the powers of the air. Therefore engage me a lodging." Spalatin became alarmed and sent a message by a servant advising him to abstain from entering the city. Luther, still undaunted, answered the servant: "Go tell your master that though there should be as many devils at Worms as there are tiles on its roofs, I would enter it."

The Critical Moment of the Reformation

After Luther made his first appearance before the Diet, and had delivered the addresses prepared by him in defence of himself against the charges made, he was required to retire. He went to an inn and sought the quiet of his chamber. There he wrote a letter and told he vowed he was the author of his books and promised to give an answer the following day as to recantation, but added, "By the help of Jesus Christ I will not retract a single letter of my writings."

On the morrow, the solitary monk was ushered into the presence of the Emperor and great assembly of six Electors, eighty dukes, thirty archbishops and other Romish prelates, many princes,

barons, counts, knights, seven ambassadors, including those of France and England, the Pope's nuncios.

The question was asked: "Will you, or will you not, recant?" Luther answered unhesitatingly, "Since your Most Serene Majesty and your High Mightinesses require of me a simple, clear and direct answer, I will give one, and it is this: I cannot submit my faith either to the Pope or to the Councils, because it is clear as noonday that they have often fallen into error, and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the texts I have cited, and if my judgment is not in this way brought into subjection to God's Word, I neither can nor will retract anything, for it cannot be right for a Christian to speak against his conscience." Then turning a look on that assembly before whom he stood, and which held in its hand life or death, he said: "Here I stand. I cannot do otherwise, God help me! Amen."

The assembly for a time was motionless with astonishment. Luther's friends were proud of their champion, yet felt painful anxiety as to the result. Several of the princes present could scarcely conceal their admiration. The Emperor, who had the day before listened to Luther with marked attention and interest, on recovering from the first impression made by this declaration of firmness, exclaimed, "The monk speaks with an intrepid heart and unshaken courage." "If you do not retract," resumed the Chancellor, "the Emperor and the States of the Empire will proceed to consider how to deal with an obstinate heretic." At these words Luther's friends trembled, but the monk repeated, "May God be my helper, for I can retract nothing."

The Elector Frederic had expected that possibly Luther's courage would have failed him in the Emperor's courage; however, he was the more deeply affected by the Reformer's firmness. He felt proud of having taken such a man under his protection and afterwards said to Spalatin, "Oh! how Luther spoke before the Emperor and all the States of the Empire. All I feared was that he might go too far."

In the Wartburg

In none of the events of Luther's life is the hand of God more remarkably visible than in his enforced imprisonment in the Wartburg. The honour of the Emperor had allowed his safe departure from the Diet of Worms, although some of the prelates sought to induce him to violate his safe-conduct, as had been done in the case of John Huss. The good and wise Elector knew that the malice of his enemies still caused Luther's life to be in

peril. At the Diet any attempt at violence would have been resisted by the armed guards of the Elector, and by Ulric von Hutten and other gallant knights, who would have been ready to die in defence of the Reformer. It was thought advisable, however, now to remove him to a place of safety. The romantic episode of his being seized by armed men in masks, and hurried off to the secluded castle of Wartburg is well known. There he lived in disguise, under the name of Knight George. In the overruling Hand of Providence he now found leisure to translate the Scriptures, a work which he had long meditated, but could never find time to commence. In a letter to a Strasburg lawyer he writes: "You inquire so anxiously and kindly after my circumstances; but I think you must have been informed of them. At the advice of good friends, I have allowed myself to be concealed, though reluctantly, and with doubts whether I am doing God service. I thought I should have to surrender my head, in order to appease public rage; but those by whose advice I have been captured on the road, under a semblance of violence, have thought differently. They have conveyed me to a place of safety, where I am treated most kindly."

All doubts as to whether he was doing God service were dispelled when he was able to spread the light of truth by translating the Bible into the German tongue, so that the people might have in their own hands the Word of God.

Celibacy and the Married State

Luther saw that the enforced celibacy of the priesthood was opposed to the Word of God, the only standard of faith and practice. He therefore maintained the nullity of monastic vows and denounced the laws of clerical celibacy.

Many evangelical clergymen, under his advice, had married. Later he determined to set the seal to this Christian idea by his own example, and was betrothed to Catherine von Bora, formerly a nun, of whom further particulars will (D.V.) follow. Their marriage took place on 13th June, 1525, and their home was a scene of love, peace and happiness of the highest Christian type.

ADVICE TO A CONGREGATION

by Octavius Winslow

"Ye all are partakers of my grace"—Phil. i, v. 7

Most true it is, that in the grace bestowed by God upon a Christian pastor all the members of his flock share. They partake of that which belongs to him. . . . There is in the pastoral relation a community of interest. He holds that grace, and he exercises these gifts, not on account of his own personal holiness and

happiness merely, but with a view to your holiness and happiness. You are partakers with him. You are enriched by his "fatness," or are impoverished by his "leaness" . . . The glory which he gathers in communion with God will irradiate you; the grace which he draws from Jesus will sanctify you; the wealth which he collects from the study of the Bible will enrich you. Thus, in all things you are 'partakers of his grace.' How important, then, that on all occasions he should be a partaker of your prayers! Thus your own best interests are his strongest plea. Your profit by him will be proportional to your prayer for him.

To the neglect of this important duty much of the barrenness complained of, in hearing the word, may be traced. You have, perhaps, been wont to retire from God's house cavilling at the doctrine, dissecting the sermon in a spirit of captious criticism, sitting in judgment upon the matter or manner of the speaker, and bitterly complaining of the unprofitableness of the preaching. With all tender faithfulness would we lay the question upon conscience, "How much do you pray for your minister?" Here, in all probability, lies the secret of the great evil which you deplore. You have complained of your minister to others (alas! how often how bitterly, to your deep humiliation be it spoken); have you complained of him to the Lord? Have you never seriously reflected how closely allied may be the deficiency in the pulpit, of which you complain, to your own deficiency in the closet, of which you have not been aware? You have restrained prayer on behalf of your pastor. You have neglected to remember in special fervent intercession with the Lord, the instrument on whom your advancement in the divine life so much depends. You have looked up to him as a channel of grace, but you have failed to ask at the hands of Jesus that grace of which your pastor is but the channel. You have waited upon his ministrations for instruction and comfort, but you have neglected to beseech for him that teaching and anointing, by which alone he could establish you in the truth, or console you in sorrow. You have been sensible of a lack of power in his ministrations; but you have not traced it in part to your own poverty and lack in the spirit and habit of prayer on his behalf. You have marvelled at, and lamented, the absence of sympathy and feeling and tenderness in the discharge of his pastoral duties, but you have forgotten to sympathise with the high responsibilities, oppressive anxieties and bewildering engagements inseparable from his office . . . Thus in a great degree the cause of an unprofitable hearing of the word may be found nearer home than was suspected. There has been a suspension of prayer and sympathy on your part and God has permitted a suspension of power and sympathy on His.

OBITUARIES

The London Congregation

During 1963, the Lord made breaches in the London congregation by the removal through death of Mrs Campbell, Worcester Park, and also of Miss Remnie, both of whom were members in the congregation.

Mrs Campbell was born in London but spent most of her early days in the Reading district. Her parents belonged to the Church of England and she was brought up in that Church. In 1911 she married James Campbell, eldest son of the late John Campbell, elder, Bonar-bridge.

Along with her husband she attended the services held in connection with our Church in London, and in due course the Gospel which she heard preached was made a blessing to her soul. The Lord graciously visited her and she was brought out of the kingdom of darkness into the kingdom of God's dear Son. It has not been possible to find out anything of her experience in undergoing a saving change but the time of it she confessed to be many years before she made a public profession of her interest in Christ. It was only a few years before she was taken away that she received strength to witness publicly on the Lord's side. She was highly respected by those who knew her well, and over many years was looked upon as one who feared the Lord. Her interest in the Cause of Christ was sincere and whole-hearted. This was particularly seen by her diligence in attending the means of grace even after she had suffered a shock which greatly incapacitated her.

Her husband predeceased her by some years and during the latter part of her life it was her son, John, who dutifully attended to her. After a fall in which she suffered a broken thigh she had to be taken to hospital. There, though suffering much pain, she patiently endured her affliction. On January 14th, 1963, she passed away and entered, we believe, that place of which it is written "and the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

Miss Remnie was born in Sweden and came to this country when she was 18 years of age. She entered into domestic employment, working in different households throughout her life.

It was in London she first heard the Word of God with convicting power under the preaching of an evangelist. This brought her into great soul distress causing her to cry to the Lord. She had to acknowledge to the praise of God's grace that the Lord heard her cry and granted deliverance to her. The change that

was wrought in her by Divine power could not be hidden, although those who worked with her could not understand what had come over her. She could not but speak to them of the great things which the Lord had done for her soul and set before them their need of a saving knowledge of Christ. None were left in doubt where she stood and there is reason to believe that she became, in the Lord's Hand, an instrument of blessing to others.

In her desire to find a place of worship where the Gospel was preached, Miss Remnie attended different churches in the city. One day, passing Eccleston Hall, she saw on a notice board the hours of service in our London Mission. She said to herself, "I will try this place next." Rev. Wm. Grant, Halkirk, who was then working in London, met her at the entrance to the Hall and answered her enquiries. She worshipped there that day and resolved to cast in her lot with the congregation, a resolution she kept to the end of her days. She was about 25 years of age when she came before the Session and was accepted as a member in full communion. Encouraged by the words, "This do in remembrance of Me," it was a day of gladness of heart to her.

Miss Remnie was a humble follower of the Lamb of God. There was nothing of a morose or censorious temperament about her. She was of a lively and bright disposition and she delighted in speaking of her Saviour. She lived a life of faith upon the Son of God and her faith was duly rewarded by many loving tokens of the Lord's kindness to her. Even the smallest matter which troubled her she took to the Lord and did not do so in vain. "I know I am heard," she would often say. She was one who indeed had the ear of the King of Heaven. Yet as a daughter of the King passing through the wilderness of this world she was not without her deep trials of affliction of soul, though she hid these from the world. Sin was a burden to her and she constantly cried to the Lord for deliverance from its power. She was not a stranger to the attacks of Satan. This was particularly true in her latter years when her constitution was weakening under a progressive disease, and when her declining powers of body and mind left her more exposed to the attacks of the Wicked One. But the temptations and darts of Satan did not avail to overthrow her hope and trust in Christ, her Saviour. Oftentimes she mourned that she so often grieved the Holy Spirit away. Whatever came between her soul and Christ caused her deep distress. That she loved the Lord's people was seen in her warm attachment to her late pastor Rev. J. P. MacQueen, whom she recognised as a faithful servant of Christ, also to the late Farquhar MacLennan, and others of the Lord's people whom she found of a kindred spirit with her own.

During the last two years of her life she was rarely able to attend the public means of grace but in private the Lord was a stay unto her. She had good reason to hope with the Psalmist—"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." On 12th November, 1963, she passed away from this life to be forever with the Lord.

These gracious women, who both reached a good old age, adorned the profession of the Gospel, possessing "the ornament of a meek and quiet spirit, which is in the sight of God of great price. They were warmly attached to the testimony of our Church, although neither of them originally belonged to it. But, coming savingly to know the blessings of the glorious Gospel of Christ in their own experience, they came to appreciate the need for a firm and unswerving witness to the whole counsel of God. We mourn their loss but not as others which have no hope. They have gone from this vale of tears to the presence of the Lamb in glory and are now where the wicked cease from troubling and where the weary be at rest. It is our desire that all those who knew and loved them may become followers of them who through faith and patience are now inheriting the promises.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 373)

(10) Cleachdadh earbsa naomh ann an amaibh cruaidh-chàs.

Deanaibh bhur gnothuch de 'ur beatha agus 'ur comhfhurtachdan earbsa ri Dia, agus an sin bithidh fois aig bhur cridheachan dha'n taobh. Mar sin rinn Daibhidh; "'S an latha air am bi eagal orm, earbaidh mi asad-sa" (Salm lvi: 3). Thighearna, ma dh'eireas stoirm air uair air bith, gabhaidh mi de dhànadas fasgadh a ghabhail fodh sgàil do sgiathan. Rachaibh a dh'ionnsuidh Dhé le gnìomharan creidimh agus earbsa, agus na biodh teagamh agaibh nach dean E tearuinte sibh; "Gleidhidh tu esan ann an sìth iomlan, aig am bheil inntinn suidhichte ort, a chionn gu'n do chuir e a dhòchas annad" (Isa. xxvi: 3). Tha Dia ga ghabhail gu maith 'n uair a thig thu da ionnsuidh mar so: Athair tha mo bheatha, mo shaorsa, m'oighreachd, air sealg as an deigh, agus cha'n urrain dhomh an deanamh tearuinte; O fàg-am iad ann a'd' laimh-sa. "Fàgaidh am bochd e fein ort;" agus am fàilnich a Dhia e? Cha'n fhàilnich; "is tu fear-cuideachaidh an dilleachdain" (Salm. x: 14); 'S tu Fear-cuideachaidh an diobaraich, aig nach eil aon a dh'ionnsuidh an urrain e dhol ach Dia. Agus 's e flrinn mhillis a tha'n sin, "Roimh dhroch sgeul

cha bhi eagal air; tha a chridhe suidhichte, ag earbsadh anns an Tighearn " (Salm cxii: 7). Cha'n eil e ag ràdh, Bithidh a chluas air a gleidheadh bho chluinntinn droch sgeul, oir faodaidh e sgeulachdan cho duilich ri muinntir eile a chluinntinn; ach, Bithidh a chridhe air a ghleidheadh bho eagal nan droch sgeil sin, " Tha a chridhe air a shocrachadh."

(11) Thugaibh fa'n ear urram diadhachd ni's motha, agus bhur tearuinteachd phearsanta ni's lugha.

Am bheil e chum urram diadhachd, an saoil sibh, gu'm biodh Criosduidhean cho gealtach ri maigheach, a toirt leum aig gach fuaim. Nach buair so an saoghal gu bhi smuainteachadh, ge b'e ciod a their sibh, gidheadh nach eil bhur prionnsabalan ni's fearr na prionnsabalan muinntir eile? O ciod an t-olc a dh'fhaodas foillseachaidhean air bhur 's eagalan, 'n an làthair, a dheanamh? 'S e cainnte uasal a bh'aig. Nehemiah, caib. vi: 11, " An teich duine mar a tha mise? agus cò mar a tha mise a rachadh a steach do'n teampull, a chum gu maireadh e beo? Cha teid mi steach." Agus—Nach b'fhearr dhuit bàsachadh, na gu'm biodh an saoghal air a chur an aghaidh Chriosd le d'eiseimpleir-sa? Oir, mo thruaighe, cia cho ullamh 's a tha'n saoghal, a tha toirt ni's motha leis na chì iad 'n ad chleachdaidhean-sa, na leis na thuigeas iad dhe do phrionnsabalan, a bhi co-dhùnadh le do gheilt-sa, ge b'e cho mòr 's a mholas tu creidimh, agus a labhras tu air dearbh-chinnt, gidheadh nach dàna leat anns na nithean sin deanamh ni's motha na iadsan 'n uair a thig e chum an deuchainn. O na leigeadh bhur 'n eagalan a leithid de chip-thuislidh fodh chomhair an t-saoghail dhoill.

(12) Esan a ghleidheadh a chridhe tearuinte bho eagal, feumaidh e'n toiseach còir shiorruidh anama a dheanamh tearuinte ann an làmhnan Iosa Criosd.

'N uair a tha so deanta, an sin faodaidh sibh a ràdh, Nis a shaoghail dean na thogras tu." Cha bhi sibh ro-chùramach mu thimchioll corp truailidh, aon uair 's gu'm bheil dearbh-chinnt agaidh gu'm bi e gu maith troimh'n t-siorruidheachd do 'ur 'n anamaibh luachmhor. " Agus na biodh eagal na muinntir sin oirbh a mharbhas an corp," arsa Criosd, " ach aig nach eil comas an t-anam a mharbhadh: ach gu bu mò bhios eagal an Tì sin oirbh, as urrainn an corp agus an t-anam a mhilleadh araon ann an ifrinn " (Mata. x: 28). Faodaidh an Criosduidh aig am bheil dearbh-bheachd, faire le tarcuis a dheanamh air a naimhdean uile, agus a ràdh, 'N e so a chuid is miosa is urrainn sibh a dheanamh? Ciod a tha sibh ag ràdh a Chriosduidhean? Am bheil dearbh-chinnt agaidh gu'm bheil 'ur n-anamaibh tearuinte, gu'm bi, an taobh a stigh de mhomaintean an deigh

'ur crìoch, iad air an gabhail le Crìosd a stigh do ionad còmhnuidh sìorruidh. Uime sin, ma tha sibh cinnteach as a sin, na biodh cùram oirbh a thaobh na h-innleachdan agus na meadhonan leis an tig a chrìoch.

Cur an aghaidh. O ach tha bàs cràiteach 'n a bhàs uamhasach do nàdur.

Freagairt. Ach ciod e'n t-eadar-dhealachadh a th'ann 'n uair a tha'n t-anam ann a' neamh, co dhiubh bha e air a leigeil a mach aig do bheul, na aig do sgòrnan? co dhiubh 's e a chàirdean gràdhach, na a naimhdean fineachail, a sheasas timchioll do chorp marbh, agus a dhuineas do shùilean? Seadh, cha'n fhiach e mòran fuaime a dheanamh mu thimchioll. Cha bhì t-anam mothachail ann a' neamh air cia mar a chaidh do chorp a chleachdadh air an talamh; cha bhì; bithidh e air a shlugadh suas ann am beatha.

(13) Foghlumaibh a bhì bathadh gach eagal tràilleil bho'n a chreutair, ann an eagal urramach do Dhia.

Is e leigheas a tha'n so le bhì'g atharrachadh cùrsa bhur faireachidhean. 'S e cuibhrionn shònraichte de ghliocas Crìosduil a bhì tionndadh na miannaibh sin dhe'n anam, aig am bheil làmh an uachdar, a stigh do chladhanan spioradail; a bhì tionndadh fearg nàdurra dh'ionnsuidh eud spioradail, subhachas nàdurra dh'ionnsuidh suilbhearachd naomh, eagal nàdurra a dh'ionnsuidh eagal naomh agus fiamh an làthair Dhé. Tha Crìosd ag ainmeachadh an dòigh leighis so anns a chuibhrionn a dh'aimicheadh, Mata. x. mar a tha E mar an ceudna ann an Isaiah viii: 12, 13, "Agus na gabhaibh eagal roimh'n uamhasan, agus na biodh geilt oirbh;" ach cia mar is urrainn sinn sin a chuideachadh. Mar so, "Tighearna nan sluagh, naomhaichibh esan fein; agus biodh esan dhuibh 'n a chùis eagail, agus biodh estn dhuibh 'n a aobhar ball-chrith." Faodaidh eagal nàdurra bhì air a chiunneachadh air son an am a tha làthair le reusan nàdurra, na le bhì toirt air falbh an aobhar eagail, ach an sin cha'n eil e ach mar choinneil air a seideadh as le osag de anail, nì tha furasda a lasadh a ris; ach ma chuireas eagal Dhé as e, an sin tha e mar choinneil air a bàthadh ann an uisge, nach eil furasda a lasadh a ris.

(14) 'S an àite mu dheireadh. Doirtibh a mach ri Dia ann an ùrnuigh bhur 'n eagalan, a dhòirt an diabhol agus bhur 'n eas-creidimh fein a stigh oirbh ann an amaibh cunnart.

Is e ùrnuigh an leigeadh a mach is fearr air son eagail; c'àit am bheil an Crìosduidh nach urrain a sheula a chur ris an t-seoladh so? Bheir mi dhuibh an eiseimpleir is motha anns an t-saoghal gu bhì ga'r misneachadh gu bhì cleachdadh, eadhon

eiseimpleir Iosa Criosd, Marc. xiv: 32. 'N uair a thàinig uair a chunnart agus a bhàis dlùth, chaidh E do'n lios air falbh bho a dheisciobuil agus an sin tha E gleachd gu cumhachdach ri Dia ann an ùrnuigh eadhon a dh'ionnsuidh cruaidh spàirnn: co-cheangailte ris am bheil an t-Abstol ag ràdh, " Neach ann an laithean fheola, an deigh dha ùrnuighean agus ath-chuingean, maille ri àrd-eigheach agus deoir, iobradh suas do'n Tì a bha comasach air a shaoradh o'n bhàs, agus ris an d'eisdeadh thaobh an ni roimh an robh eagal air " (Eabh. v: 7). Dh'eisdeadh Ris, a thaobh neart agus cumail suas, gu a ghiulain troimhe, ged nach d'eisdeadh Ris a thaobh saorsa, na fuasgladh bho fhulungasaibh.

Nis, O nach fanadh na nithean sin maille ribh, agus gu'm biodh iad air an cur ann an cleachdadh anns na laithibh olc so, a chùm agus gu'm biodh iomadh anam critheanach air an daingneachadh leo.

Am 5. 'S e'n coigeamh àm gu bhi brosnachadh an dichìoll so ann a bhi gleidheadh a chridhe, àm cruaidh-chàs agus falamhachd mhothachail, Gidheadh aig a leithid so de dh'amaibh bu chòir dhuinn a bhi gearain ri Dia, agus cha'n ann a bhi gearain air Dia, air do chathair gràis a bhi air a cur suas air son am feum (Eabh. iv: 16); gidheadh 'n uair a tha uisgeachan an fhuasglaidh a ruith iosal, agus a bhitheas bochdainn a toiseachadh air fàsgadh gu cruaidh, cia cho ullamh 's a tha na cridheachaibh is fearr air a bhi an-carbsach as an tobar. 'N uair a tha mhin anns an t-soitheach mhine agus an ola anns a chòrn ola cha mhòr air teirgsinn cuideachd. Nis tha e duilich an cridhe uaimhreach agus mhi-chreidmheach a chumail sìos ann an sàmhchuir naomh agus ann an ùmhlachd mhilis aig cosaibh Dhé, oir an sin tha ar creidimh agus ar foghaidean cha mhòr air teirgsinn cuideachd. Is nì furasda a bhi labhairt air a bhi'g carbsa ann an Dia air son aran làthail am feadh a tha sabhal na sporan làn againn; ach cha'n eil e cho furasda a ràdh maille ris an fhàidh, "Ged nach toir an crann-fige uaithe blàth, agus ged nach fàs air an fhionain cinneas; ged fhàilnich meas a chroinn-ola, agus ged nach tòir na machraichean uatha lòn; ged ghearrair an treud a o'n mhaonnir, agus ged nach bi buar air bith anns na buailtibh; gidheadh nì mise gairdeachas anns an Tighearna, nì mi aoibhneas ann an Dia mo shlàinte " (Hab. iii: 17, 18). 'S e'n coigeamh cuis, uime sin, so.

(R'a leantuinn)

LITERARY NOTICES

Ecumenism and the Bible

By Dr. David Hedegard, " a distinguished evangelical leader in Sweden who was for some years lecturer in New Testament

Introduction at the University of Lund." This book "is one of the few to examine the history and teachings of ecumenism specifically in the light of the Bible." From a perusal of this book it can be seen that every one of the 228 pages is filled with facts, data, information regarding this world-wide and modern movement for Church Unity. The World Council of Churches is critically examined and the Churches who are embraced in it. For example, Dr. Hedegard deals with the acceptance of the Unitarian Church by the World Council of Churches, a Church which does not believe in the divinity of Christ or the Trinity. He exposes the theological views and outlook of such personalities as the late Archbishop Temple and Karl Barth of the present day, in the light of the Bible. We were specially glad to read his clear, documented and biblical condemnation of Barth's theology, which denies the inspiration and infallibility of the Word of God, etc. The Vatican Council and the Popes, John and Paul, are dealt with adequately as coming within the subject matter of this book. This book is a first-class source for a factual survey and Scriptural criticism of present-day ecumenism. It is to be had from The Banner of Truth Trust, 18b Chiltern Street, London, W.1, price 4/6d.

Cheerful Piety

This booklet consists of letters by John Berridge, the eminent minister of Christ (1716-1793). The Westminster Standard Publications have included in this booklet a brief memoir of Berridge and five letters. These are printed in clear type and run to 34 pages. The booklet can be had for 1/- from Westminster Standard, 183 Rutene Road, Gisborne, New Zealand, or Mr John Grant, 4 Millburn Road, Inverness. One of the letters will be published in the June issue of the Magazine.

Unity in the Dark

By Rev. Donald Gillies, Agnes Street Presbyterian Church, Belfast. This paper-back book is timely and shows the fallacious reasoning of those who took part in the World Council of Churches in New Delhi. It deals with that Council under the following sections:—(1) The Challenge; (2) The Objective; (3) The Errors; (4) The Attraction; (5) The Menace; with an appendix on the "Council and Re-union." The author shows that "the modern Ecumenical Movement is the attempt to bring about Christian unity in the world today, and to recover, on a world-wide scale, the original outward unity of the Church," and aims at the destruction of all divisions within the Church, or in other words, all the churches in the world are to be absorbed in the Roman Catholic Church with the Pope as head. He further shows that

ecumenically minded Protestants have as the basis of their discussion of, and negotiation for, re-union, a recognition for a sacerdotal theory and the acceptance of liberal theology, and incidentally, the surrender of the authority and sufficiency of Holy Scripture. It is true that this is denied by some of the most influential leaders of the Council, though affirmed by others of them.

The book shows that in the Ecumenical Movement and in courtesy visits to the Pope the Church of Rome sees a weakening of the Protestant resistance to Rome, and many Roman Catholic authorities are quoted in support of this view.

Mr Gillies shows that the sacramental and evangelical teachings as to the applications of the benefits of the Atonement are irreconcilable, and that this objection to Union with Rome has equal force with respect to Eastern Orthodoxy, which now has an influential voice in modern ecumenical discussion and activity, and to Anglo-Catholicism, whose strength in the Church of England has reached such alarming proportions. "Let us not be deceived," he says, "the Ecumenical Movement is an affront to truth. It is a blatant repudiation of the faith of the Reformers and a shameless indictment on their action. It is a grievous offence against the God of our salvation."

The book is well documented throughout, and the author has given us the result of a very painstaking search into his subject. It is written in a very clear and attractive style and we unhesitatingly recommend it to the earnest perusal of ministers and people of all denominations as something that will brush away the cobwebs which have blinded the minds of the vast majority of this generation. The book is beautifully printed and is to be had from "The Banner of Truth Trust," 78b Chiltern Street, London, W.1; price 3s 6d, postage extra.—John Colquhoun.

NOTES AND COMMENTS

M.P. Criticises Exclusive Brethren

Some time ago there arose trouble among Scottish East-coast fishermen where boat crews were made up of members of the religious sect called Close Brethren and men who were not of the Close Brethren. There were reports of trouble in families also. One reason was made known that members of the Close Brethren refused to eat at the same table in the boats and in their homes with those who were not also Close Brethren. Even husbands and wives were adversely affected toward one another. Then, we were surprised to read last February that Mr R. Gresham Cooke, Conservative M.P. for Twickenham, had tabled

a motion in the House of Commons about the exclusive Brethren because of two "sad cases" that had come to his notice. These particular cases were not reported on. His motion in the House read partly as follows:—That the House "deplores the teaching and practices of the religious sect known as the Exclusive Brethren whereby members of a family are not allowed to eat with, or have contact with, other members who are not brethren, thus completely separating husband from wife and children from parents in the same household." This is but part of Mr Cooke's motion; but it reveals that what was taking place in the North-East of Scotland has been taking place in the South of England. It was stated that Mr Cooke had a copy of 40 rules of this sect which was given him by a former member. One rule, among others mentioned, is that unmarried brothers and sisters must not leave home even for employment. And another is that brethren must not go to the Universities. A Mr Jim Taylor, Jun., was mentioned as the head of this sect by Mr Cooke. This Mr Taylor came over from America and visited the north-east of Scotland about a year ago. We condemn racial segregation; but here we have segregation enforced by Mr Taylor in one family. Satan works in diverse ways and no doubt uses Scripture through Mr Taylor for his evil purposes. The Lord Jesus Christ sat down with publicans and sinners, but this man Taylor teaches his followers to keep completely aloof from their fellow sinners. It is only right to say that there are Brethren who have disowned much of Taylor's teaching. On the 17th of March four judges in the Second Division of the Court of Session awarded custody of an eight-year-old Banffshire girl to her father. The parents were members of different branches of the Close Brethren. The wife had left her husband. The father alleged that the daughter would be influenced by his wife by religious dogmas which would prevent the girl from attending a university or college or becoming a member of any registered trade or profession or eating with any person who was not a member of her adopted sect.

Superstition of Greek Orthodox Church

When the late King Paul of Greece lay dying at the beginning of last March, it was reported that an icon was brought from a certain island by a destroyer to Athens and thence to the King's bedside. This icon was a picture of Mary the Mother of Jesus and was said to be associated with healing powers and the most "sacred" thing of its kind to Greek Orthodox Church people. It was described in one paper "as the gem-covered Virgin Mary of Tinos." It is indeed sad to think that people of intelligence

and rank professing the Christian faith, are so deluded in their minds, that when trouble and death draw nigh they have recourse to a painted, imaginary portrait of Mary to help and heal them. What idolatry! But the Greek Orthodox Church is as full of superstition and idolatry as the Roman Catholic Church. The veneration given to this icon by the Greek Royal Family was made known the world over. It was indeed something to be ashamed of.

Soviet Government and Religion

Archbishop Bloom of the Russian Orthodox Church, speaking in Edinburgh recently, stated that the Church had a right to worship in Soviet Russia, but was forbidden to circulate any religious propaganda or even to reply to anti-religious propaganda. It was not allowed to preach openly. A priest in Russia had been sentenced to eight years' hard labour for printing tracts to distribute to his congregation, which were held to be propaganda. He disclosed other oppressive measures against his Church by the Russian Government. We were under the impression that the Russian Orthodox Church were somewhat privileged by the Soviet Government, but it seems that all religious bodies are treated alike by the atheistic rulers of Russia. These men are out and out against any belief in God; but they will ultimately meet God. And indeed the superstition and idolatry of the Russian Orthodox Church is what comes between many poor Russians and the pure gospel of our Lord and Saviour Jesus Christ. The gospel in the power of the Holy Spirit is what alone can purge Russia of atheism and religious superstition, and exalt Christ in that land.

The Lack of Snow

At the end of January the lack of snow in the central Highlands of Scotland caused great anxiety among those interested in winter sport in ski resorts, such as hoteliers who cater for the many who now flock to these places. It was stated that hoteliers and instructors would face a "disastrous season" if the snow failed to come. Those with a love of the Lord's Day have been deeply grieved for some years now at the weekend activities of hundreds who gather from all over Scotland to spend the Sabbath in sport on the snow in the Cairngorm and other areas. The Lord of the Sabbath has been greatly dishonoured by this new mode of transgression as far as Scotland is concerned. Much money has been invested to provide facilities for those Sabbath-breakers in the snow areas. But He who ruleth over all, can keep back the snow when He pleases and cause the money of men to disappear and be lost as if put into a bag with holes. But better far if men

would come to see and repent of their transgression of the divine law and leave off their sins and live in the fear of God. How blind lovers of sin and pleasures are to the fact that they must meet the Judge of all at last! How concerned some are about a snow "famine"; but utterly indifferent to the famine of hearing the Word of God. Plenty of snow fell in these parts later in March. The Lord gave the Children of Israel in the wilderness flesh to eat at their request, and while the flesh was between their teeth the Lord smote the people with a very great plague.

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, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulie; 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 Annual Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet, the Lord willing, on Tuesday, the 19th day of May, 1964, at 6.30 p.m., in the Hall of St. Jude's Church, Glasgow. Rev. John Colquhoun, Glendale, will conduct public worship and preach at the above hour, in the behalf of Rev. Petros Mzamo, Southern Rhodesia, retiring Moderator. Members of Synod and the Synod as a Court have need of the prayers of the Lord's people throughout the Church, that divine guidance may be given in dealing with affairs related to the Cause of Christ.—Robert R. Sinclair, Clerk of Synod.

Church Publications

"Ministers and Men in the Far North," by A. Auld, is now sold out.

For the benefit of readers in New Zealand who find difficulty in sending money to Britain, the church publications are available from the Westminster Standard Bookcentre, 183 Rutene Road, Gisborne, North Island, New Zealand.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Miss B. MacKay, Seaforth, Ontario, £10; Anon, £10; Passer-by, £1; A. Morrison, Ness Villa, Tarbert, £1.

Home Mission Fund.—Anon, £10.

Foreign Mission Fund.—M. MacGregor, Hurstville, N.S.W., £2; A. Shaw, Queanbeyan, N.S.W., £2; Miss B. MacKay, Seaforth, Ontario, £10; Oban Friend of Rev. A. Macdonald, £15; Bible Class of Turner Avenue Netherlands Reformed Church, Grand Rapids, per Rev. D. Campbell, £12 6s 11d; Miss Cameron, Drimnin, 10/-; Portree Sabbath School, £50, for use in African Mission Schools; M. N., Portree, £1, per Rev. D. MacL.; A Wellwisher, £20; Miss J. A. MacDonald, Glasgow, £5 for Mbuma Hospital; Mrs M. Comrie, £5, and Miss G. M. Sutherland, Halkirk, £2, both for Zenka Development Fund; Mr D. J. MacLennan, Denton, £2 10s 6d for Ingwenya Mission; Miss MacRae, Golspie, £1 for Hospital, last two per Mr J. G.

Aged and Infirm Ministers', etc., Fund.—Anon, per Mr J. G., £6.

College and Library Fund.—Anon, £15; A Friend, Inverness, £1, per Rev. D. MacL.

Mission to the Jews Fund.—A Wellwisher, £20; Anon, per Mr J. G., £4.

Home of Rest Fund.—Anon, £10; Miss MacKissack, Elgin, per Rev. A. F. M., £20; Mr L. Gillanders, Taranki, N.Z., £20, per Rev. W. G.; Miss D. Neilson, London, £5; Mrs Campbell, Nairn, £5, per A. M.; Mr J. G. MacKay, Vancouver, £16; P. M. C., Northton, £5; A Friend, Inverness, £3; M. N., Portree, £1; Raigmore Patient, £1; Elgin Friend, £10, last three per Rev. A. F. M. The following per Rev. Wm. Grant: Misses Urquhart, Tain, £25; M. & J. MacG., Inverness, £3; Mr D. MacKay, Melvich, Strathly, £2; Friend, Edinburgh (2nd), £2; Interested, South, £10; "Commandment," Isle of Lewis, £5; Mrs Finlayson, Raasay, £1; Mr A. Munro, Nedd, £2; Anon, per Mr D. C., Plockton, £1; Mrs A. Stewart, Nedd, £3; Helmsdale Friend, £1; Bettyhill Friend, £2; Edinburgh Friend, 10/-. The following per Mr J. Grant: F. P., Shieldaig, £1; Mrs Turnbull, Dundee, 8/6; Mrs MacKenzie, Bonar Bridge, £1; Mr D. J. MacSween, Clachamish, £2 10/-.

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On Behalf of the Trinitarian Bible Society.—Anon, Broadford, £3 6s 6d; Mrs I. M., Glenmoriston, £1; Mr D. J. McK., Bonar, £5; Mrs M. R., Achiltibuie, 5/-; Psalm 72, verse 19, £5; Strond Congregation, £5.

Welfare of Youth Fund.—Anon, £1; Miss A. McK., Inverasdale, 7/-.

Free Distribution and Magazine Fund.—A. C., Wick, 10/-; Mr T. McD., Eston, Canada, £4 14s 3d; Mr C. J. J., Chippenham, 7/6; Mr W. R., Ottawa, Canada, £5 2s 6d; Mrs A. McG., Tarbert, £1 2s 6d; Mr T. Y. C., Cannich, 7/6; Mrs M. McR., Laide, 12/6; Mr A. T., Skigersta, 2/6; Mr K. McL., North Adams, £13 4s 5d; Anon, £6 7s 6d; Mr D. McL., Lochbroom(second part), 5/-.

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Fort-William Manse Building Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks: Gairloch Congregation, per Mr A. MacLean, £64 8s 6d; Oban Congregation, per Mr J. Martin, £19 2s 9d; Friend, £2, per Rev. J. A. MacD.

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Glendale Congregation Manse Repair Fund.—Rev. J. Colquhoun gratefully acknowledges: Miss Shaw, Woolongong, £5; Free Presbyterian, Ullapool, £5; Friends, Fort-William, £1; Anon, Stornoway, £3; Friend, North Uist, £1.

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