

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXX

June, 1965

No. 2

A SOLEMN REQUEST

In one of his answers to the speech of one of his friends, Job takes occasion to propose the question: "Wherefore do the wicked live, become old, yea are mighty in power?" He does not actually answer the question according to its specific terms, but rather gives a detailed description of how the wicked in cases prosper at their will in worldly things. Then he relates that on account of their prosperity "They say unto God, Depart from us; for we desire not the knowledge of thy ways." This has been true of many down through the ages and not always of those who have had a conspicuous measure of temporal prosperity. And this God dishonouring and God provoking petition implies that those who speak thus, in one way or another, have been made aware of the revelation God gives of Himself and of His claims in law and gospel upon the children of men. There are many and diverse ways by which sinners, in effect, express themselves as Job asserts regarding the wicked. Today, many in their own way give expression to this desire relative to God: "Depart from us; for we desire not the knowledge of thy ways" (Job xxi: 14). Let us note some of those ways.

There are those who definitely and wilfully regulate their lives by that which is right in their own eyes, having no regard for the mind of God expressed in His Word. Such will not tolerate counsel from any who may be fitted to advise them.

Then there are such as have in view primarily, what they shall eat, what they shall drink and wherewithal shall they be clothed. Their minds are absorbed in, and their energies applied to, the pursuit of worldly and temporal things and comforts, without a thought for the Kingdom of God and His righteousness. In other words, they are earthly minded, as Paul assents respecting the enemies of the Cross of Christ.

Another and a conspicuous aspect of this evil attitude to God is the making void the law of God in heart, walk and conversa-

tion. Men live in utter disregard to, and in defiance of the Moral law, calling evil good and good evil. This generation is outstandingly guilty in this regard.

And what of multitudes who know, in a manner, what the Bible contains and stands for? In their private lives, they ignore completely the Word of God, the most wonderful book in the world, and never read or search it for spiritual enlightenment or guidance. They love the darkness rather than the light because their deeds are evil.

Again, there is the sad case of a goodly number who at one time in their history were conversant with the house of God and the preaching of the gospel of Christ; and who have turned their backs upon these precious privileges. In their young years they were brought by their parents regularly to hear the gospel of salvation. But now they have come of age, they reveal that their desire is that God would depart from them.

It may be that some who come regularly under the hearing of the word of the truth of the gospel, would be shocked if told they also were saying to God, "Depart from us." But the fact is, that those who are at ease in Zion under the gospel, and continue in formality, unbelief and hardness of heart, rejecting the loving Redeemer, are in their own way saying this very thing.

And those who have no gracious, active and prayerful interest in the prosperity of the gospel of Christ and His Church and Cause, in the midst of an evil world and a dark day spiritually, are also in their own way contributing to the deplorable conduct of the wicked who say: "What is the Almighty that we should serve Him? And what profit should we have if we pray unto Him?" (Job xxi: 15). This is somewhat of the Pharaoh spirit, who said to Moses and Aaron: "Who is the Lord that I should obey His voice to let Israel go?" (Genesis v: 2).

What an entirely different exercise the prophet Jeremiah had in the midst of a backsliding people in Jerusalem and Judah. On one occasion in praying for the sinful nation, one of his petitions to the Lord was: "Leave us not." This is indeed the heart's desire and prayer of those who truly fear the Lord, and it will manifest itself in their lives and devotion to the Lord in varied ways.

The day of Judgment is yet to come. Then the Lord Jesus will say to those on His left hand "Depart from me ye cursed into everlasting fire." No man will say in that day to the Lord: "Depart from us; for we desire not the knowledge of thy ways." They will be weeping and wailing over the *consequences* of their

enmity to the Lord and His blessed ways while they were in the world. To sinners now, the Lord Jesus declares: "Repent and believe the gospel."

AND SUCH WERE SOME OF YOU

Sermon by the Rev. Alexander Murray, M.A., Applecross

1. Cor. 6: 11—"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

From what the Apostle himself says we have good reason to think that it occasioned him a great deal of anxiety to write this first letter to the Church at Corinth. We may believe, that fighting with beasts at Ephesus (ch. 15, v. 32), was in many ways easier for him than this particular duty! What evidently caused these serious misgivings on the part of Paul was the fear that he had laboured in vain, and it must be a very grievous consideration for any preacher of the Gospel to have fears lest such as have taken up a profession of godliness and obedience to Christ, are, after all, not, in truth, the people of God. Evidence in that very direction was to be found at Corinth where serious dissention had arisen and they were saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." (1:12). Such a state of affairs is, continually, a plain symptom of spiritual malady in a congregation and is a call upon all concerned to examine the foundation of their profession. In respect of the Corinthians, however, Paul was persuaded better things of them, and it is part of the evidence in this connection that we may presently, as enabled, seek to consider. We may notice three things.

1. Briefly, their former condition.
2. The three-fold change that had taken place.
3. The sphere of this change.

I. In the previous two verses we are told very plainly what many of these Corinthians had been in respect of their past lives; and, in taking into account the circumstances of Corinth as a busy sea-port with an infamous record in secular history, we may surely believe that the sins here mentioned were common among them. He accuses them of quite a variety of offences against the Seventh Commandment, and also against the Eighth and Tenth. Here were evil deeds, committed, in the first instance, against one's fellow-creature, so that it is easier for man to recognize these things as sin. It may be seen even by natural man, whose views of moral requirements are so greatly blurred, that such things

ought not to be done; and, as we are told in this chapter, open sin against the Seventh Commandment carries with it an added liability—not only is this sin against God and our fellow-creature but it is an evil committed even against one's own body (v. 18).

When considering these gross, shameful acts of sin of which mankind has been, and continues to be guilty, it is right to remember that, from generation to generation, many are to be found in the category of natural, unregenerate men and women, who have not stooped to these excesses. Probably it is true to say that in Paul's day the people of Athens were much superior (at least in this respect) to the inhabitants of Corinth. Now, against that factual background in respect of degrees of sinfulness, we may come to the position stated in the text where the Holy Spirit by the Apostle makes the unequivocal assertion that those who were at one time notoriously sinful in their lives were, at a later date, just as surely, partakers in the grace of God. Such a matter comes as a considerable surprise, more especially, in terms of man's own carnal wisdom: we might be ready to imagine that it is such as are more upright and circumspect in their lives who stand in a fair position as candidates for salvation and yet the history of events, Biblical and otherwise, so often runs counter to any such notion. So in this present instance: men and women whose conduct had been reprehensible, and this must at all times be nothing other in itself but cause for shame, were, nevertheless, in the abounding mercy of God, partakers in the Divine favour,—“Such were some of you.”

II. Secondly, I come to record something of the three-fold change that was accomplished in this people. Although they had at one time been fornicators and idolators, such a marked difference could be recorded that they were now washed and were presently to be found actually in a cleansed condition. It may be helpful to take the precise sense in the words of the Apostle here as that is hinted at in the use of the present tense in our English Bible, “ye *are* washed.” Paul was reminding the Corinthians how this was now their happy condition because, in fact, they had allowed themselves to be washed. Now, in a general view of this matter, it must mean that their old ways of sin represented an unclean and filthy condition, more especially, in a spiritual sense. It is not difficult to see why there comes to be incorporated in the thought of uncleanness the idea of disease and contagion as, for instance, the leper in Israel, was spoken of as unclean. Clearly the Corinthians, in common with all sinners, came to be defiled in terms of outward shameful conduct in the world because

the hidden sore of sin was in the heart. Again, the implication of the words before us is that, for these people of Corinth, a time came when, to the degree of suitable conviction they were brought to recognize the fact of this state of uncleanness, personally, so that they could not remain satisfied in this condition any more. They desired cleansing and the upshot was that they allowed themselves to be washed. To take a very simple example: the small child does not willingly submit to having his or her face washed, but in a few years time, when a better understanding of the situation is attained to, the child is then quite willing in this respect. So, man, in himself, is quite content in an unclean condition but, by the instruction of God's Word and Spirit, a better understanding may be come to. The Corinthians had then submitted themselves to the ordinance of Christian Baptism and, still more, it was Paul's belief that they had been baptized at heart. This we may believe was that precise matter to which he did presently draw attention, in the way of reminding the Corinthians and calling themselves to witness in this matter. "Was it not true that at the bar of conscience they must confess that they had experienced a wonderful washing and were now, as a consequence, in this cleansed condition,—'but ye are washed'?" The faces of their souls, so to speak, had now been made clean.

Along with the fact that they had allowed themselves to be washed—for none are saved against their will—they were also to remember that they had been sanctified. It appears to be plain that this does not mean sanctification in the sense of being made holy, for, clearly none are so changed while still in the world but, rather, the meaning of the word is to be found in that other sense, quite common in the New Testament, of being consecrated. So, once more, this would mean for the Corinthians how that in former times their condition was one of being unconsecrated or profane. Quite simply, this is to say, that they belonged just to the mass of heathendom and, apart from being their Creator, God had no particular claim upon them nor interest in them. It might be said that their works of flagrant sinfulness were very much in line with that condition. The change witnessed to was then this—that they had become a consecrated people, they had been set apart, again, manifestly, in terms of Baptism and, actually, as their souls were anointed from above. Washing is the obvious and necessary prelude to consecration as it is normal practice, first to cleanse the vessel, that we set apart to an important use and it is no otherwise in the higher realm of the soul's interests. And as the washing had special importance as before man's own

conscience so now the Corinthians were to be thought of as "set apart," more particularly, in the view of their fellow-creatures and their own generation. Those who had at one time been profane heathens were now consecrated, baptized Christians.

In coming to the third part of that remarkable change which Paul is at pains to record in respect of his converts at Corinth we have present the most wonderful thought of all. For they were said to be justified and the wonder and importance of this transformation is derived from the fact that it has reference, not, as in the former two cases, to man's conscience and the view of a generation, but to the judgment of God and the transactions of the Court of Heaven. They were now justified or their righteousness was declared and acknowledged according to the unerring and certain adjudication of the Most High. The implication present is, again, that in their former condition these Corinthians were not, and might not be, declared as righteous. Rather, as agreeable to their unclean, profane condition they must be condemned, as all men under the Covenant of Works are condemned, even already. But now, a very different situation had been witnessed, as before the throne of God, when in terms of their faith in Christ—this, also as related to their profession in Baptism—God was pleased to acquit these men and women and to recognize their total righteousness by way of a sure irrevocable decision. Here, certainly was a worthy matter for remembrance, alike, that Paul should recall the fact of it, and that the Corinthians themselves should bow in wonder at the thought of their own personal interest in anything like this.

III. We go on, lastly, to consider what I have, at present, called the sphere in which this change takes place. It is vital that we should determine this matter carefully for here is the consideration that lends weight and importance to all that has been said. Conceivably one might be washed, sanctified and justified in such a sphere as would not amount to anything of consequence: for example, in the rites of the Roman Catholic Church we meet with this kind of thing—in R.C. baptism which is considered to be so vital the priest uses water so that the participant may be said to be washed; again in the final rites there is present an anointing so that the party might be said to be consecrated or sanctified, while in connection with "Confession" there is such a thing as absolution so that again the person may be considered as being justified. But, obviously, all this adds up to what must be of little consequence or benefit if these changes are only outward and in terms of the power of man. It was, then, much otherwise with the Corinthians seeing that all that took place was after that

specific manner that it was, "in the name of the Lord Jesus, and by the Spirit of our God."

The clear teaching of this Scripture is, that each part of the three-fold change has its own direct reference to this sphere. So, first, this is how the Corinthians were washed. They had been baptized in the name of Jesus as related to the ordinance which He had instituted and had given it as a charge to His disciples in their work among all nations. This baptism was then the sign and seal of spiritual blessing even, "the washing of regeneration and renewing of the Holy Ghost" (Tit. 3:5). This means that the Divine Spirit did apply the blood of Christ, by which is intended, the merit of His death, to the guilty soul so that the sinner was now washed to the extent of, in the language of David, being made whiter than snow, i.e. "washed . . . in the name of the Lord Jesus, and by the Spirit of our God." The Lord Jesus is the meritorious cause and the Spirit the efficient cause of this washing.

A similar situation was present in respect of their consecration: they were set apart because in terms of His Gospel the Lord Jesus called them to the honour of discipleship and this consecration to that service became altogether real as the Spirit of our God came as the anointing of God upon the faculties of their souls. If we proceed to the third matter of asking, "How were they justified?" we discover that the references are still the same, viz. "in the name of the Lord Jesus, and by the Spirit of our God." God the Father, as the Custodian of the Divine justice declared the righteousness of the Corinthians only as He had respect unto Jesus Christ, the righteous One, and this judgment could only be given when these people did actually look by faith to Christ, something, once more, which could only transpire as the Spirit of our God did work in their hearts that precious faith. The summing up, then, is of this sort—that the Corinthians, and along with them all the true people of God in every generation were washed, sanctified and justified in the sphere of Divine merit and efficient grace so that their deliverance is sure.

Finally, we come to the practical instruction which the Apostle would derive from these considerations. For, their former condition was one which allowed room for much change for the better; this change had actually taken place as related to the wonderful sphere which he mentions; now, it was surely unthinkable that all this could be reversed so that the people who were washed, sanctified and justified should once again become defiled, profane and condemned. God will not permit this to take place, finally, but the argument, here elicited by Paul, comes to us as a strong

incentive to duty—that we may be alive to that responsibility which our calling by grace lays upon us so that we may go on unto perfection never to return to our former ways.

May the Lord bless His word!

EXTRACTS FROM A DIARY

(Extracts from Diary of the late Rev. Christopher Munro, who finished his course in Strathy, Sutherland)

Tobermory, 18th April, 1858.—I have now been nearly three years employed in public preaching of the Word, and many have been the alternations of feeling experienced by me during those three years in reference to my being so employed. It was in much doubt and trembling that I took license to preach, and often have I feared that I had not a call from the Lord to this holy and important office. I cannot deny that I have felt on several occasions strong desires to glorify the Redeemer in proclaiming His blessed Gospel, and to be instrumental in leading souls to the knowledge of Him. I must say, too, that I have been frequently strengthened and encouraged to speak of the things of God in a manner that surprised myself, and that must have surprised others who knew my weakness and painful diffidence. I must also confess that at times the truth was opened up and made sweet and powerful to my own soul. How far anything ever said by me has been made profitable to others I know not; some serious persons have said to me that they felt edified at times by my preaching, but these feelings of theirs may be very delusive. I cannot but say that I am in some sense anxious regarding my calling, that I attempt to pray and to call upon the Lord, and desire to be taught and to ascertain His mind in the Word; I feel, likewise, some concern for souls—both for such as are serious and for those who live utterly careless—but my question is, “Have I these desires from the proper motive, and with the right end in view?” I likewise endeavour to meditate and to read the Word, as well as the writings of godly men. I have of late been tried with temptations from sin, Satan, and the world, in a manner that cannot be committed to writing; and though, during these trials, I have found some relief in private and public, yet I am not delivered from them. Yesterday I was enabled to confess my sins with some sense of their evil, and some melting of heart, and I felt an almost overwhelming sense of God’s presence. This day again I have felt quite stupid and absent in prayer; when at church I felt confused and straitened and unimpressed when attempting to speak from a precious portion of Divine truth. In the English service, I seemed to get somewhat

more hold of the truth, but it was mere transitory feeling, for I now feel dead and indifferent, and as if nothing could revive or interest me. What a miserable creature I am! How carnal, how sinful, and destitute of light! O Lord, look Thou down upon me and shine into my heart, and speak peace to my soul through Jesus Christ !

19th April.—This day is now gone and little is done. I visited some of the people and said a few things bearing on salvation, but how little attention was paid, and, alas! how little impression was made! I have not had much exercise of mind; I feel dissatisfied; some want there is that no creature can supply, not all the world. When shall I behold by faith the only true God and Jesus Christ, and be able to say, "Thou art my Portion for ever!" O Lord, come with Thy salvation to my soul; come and revive Thy work, for great is my need as well as that of others. Make me, O Lord, a partaker of the Spirit of Jesus, and enable me to exhibit it in all my intercourse with my fellow-men. May I feel and act under its influence, that I may thus commend the truth and the yoke of Christ, and enjoy the peace and consolation of the Gospel.

21st April.—Felt very dead for most of this day. Visited some sick people and prayed with them, but had no liberty. Some of them are apparently in a dying state, yet quite insensible to their need. The Lord have mercy on them! How mournful to witness aged and infirm people on the borders of eternity, and yet without any preparation for eternity: bodily wants are felt and spoken of, but there is no sense of spiritual wants, and consequently the great provision is slighted and despised. The Lord give them light, and make them partakers of the great salvation!

Felt the same deadness before going to the weekly prayer-meeting, and whilst engaged I was confused and unable to speak with clearness. I felt languid, cold, and unaffected; and sure I am others felt the same.

When shall this darkness be dispelled, and when shall I live in the light of the truth of God, receiving it in the love thereof, and beholding in it the glory of the Lord as in a glass, be changed into the same image with the Lord? Who can understand the wickedness and the deceitfulness of the heart? Who can cure it and take it away? Lord, give me a clean heart, and put Thy Spirit within me, and enable me to walk in Thy law.

22nd April.—Read the Bible in private and in the family as usual. I also read some of Turretine and some practical writings, but felt depressed with my ignorance, and as if destitute of faith and of love to the truth. I often think I can enter into the feelings

of the Psalmist when he says, "My soul breaks for the longing that it hath at all times to Thy testimonies," but I cannot truly say "at all times" in my case.

Went to Sorn and held a meeting, in which I endeavoured to pray, and to exhort from Isaiah lv. 7. But while praying and speaking, I had no liberty, and felt as if speaking to stones instead of addressing immortal souls. Surely the Lord must have a sore controversy with me, or with the people. The Lord pity me, and pity the people over whom I am placed! They continue careless and unimpressed; instead of being attracted by my ministrations, they seem to me to be more repelled day by day. Ought I to continue longer among them? Of this I have long been thinking. The Lord teach me and guide me!

23rd April.—This day is now at an end. As to how it has been spent, I do now know well what to say, for I have had very different feelings. At times I had something like blinks of light, and at other times I was plunged into darkness. At one time I felt humbled and contrite, and at other times I was up in rebellion against God. Made little progress in preparation for the Sabbath. Oh, that I could attain to the realisation of the truth upon which I endeavour to meditate! Lord, show me Thy truth, and enable me to bring out such views regarding it as may be for the instruction and conviction of the hearers. I can only draw my bow at a venture. Do Thou, of Thy great mercy, guide me and enable me, if spared, to speak to Thy glory and the good of souls. Sin and Satan are very busy, and my soul is miserable; let not mine iniquities prevail against me; keep me from grieving Thy Spirit, and from hardening my own heart. I commit myself to Thee.

24th April.—Nothing remarkable in my attempt to prepare for the Sabbath, only that my mind was more tranquil than yesterday, and less active in hostility to God, which, however, may only be a lull in the storm. Lord, preserve me from this hostility to Thee, which I so much dread, fill me with Thy Spirit, put the treasure into the earthen vessel, make me a real ambassador of Thine, and give me a message from the portion of truth on which I have been meditating. Thou knowest the souls of those who are to hear: direct me to speak to them according to their need, so that the careless may be convinced and the cast-down comforted. I fear there are but few who are truly exercised in soul: Lord, send Thy truth home with quickening power, that Thy Son may see of His travail and be satisfied. Give me the tongue of the learned, and let me not seek myself but keep me from corrupting Thy truth. Let me not be the means of lulling any to sleep, or of deceiving

souls, or of hindering Thy work; I cast myself as I am on Thee; be with me this night, and let my reins instruct me in the night seasons. Let my dreams be of Thee and Thy truth, and save me from imaginations that defile the soul.

25th April.—Felt cast down on account of a wandering frame of mind in the morning, but attained to some earnestness and fixedness of thought in secret after breakfast, and retained somewhat of this after going to church. Had some liberty in expressing myself in Gaelic, but the congregation seemed listless. Alas! who believes the report? Oh! the infatuating nature of sin, when people can listen to the most awful truths, and never feel as if they had anything to do with them. Lord, send Thou Thy truth home with power, for, except thou build the house, the builders lose their pain. Felt straitened in the English service, and during the evening was much depressed. Lord, look upon a poor, sinful, helpless worm, instructed with the care of souls; give me grace and strength; make me instrumental, in Thy hands, in bringing souls to Jesus, and in feeding Thy sheep. All that they need is Thine; give them food in due season, if not by me, by Thine own truth, read and meditated on in private. Give grace to the graceless; undeceive the hypocrite, and make such as are openly profane a people for Thyself. I am weak and weary, grant me rest in the Beloved; impart the peace of His blood, and surround me with Thy favour.

26th April.—In the morning felt, as on the previous evening, depressed by the low state of religion among the people under my charge. This depression increased on my going out to visit among them; some I saw in a dying state; to them I spoke but little, and attempted to pray. I fear some are so ignorant as to imagine prayer does them good, *ex opere operato*. In such cases I know not if it be duty to pray with them, though I have no question of the duty in other respects. The Lord Himself have mercy upon them! Felt unfit for my usual reading. What a weak creature I am! How frail! Teach me what the apostle was taught, namely, that when he was weak, then he was strong. True, this does not refer to bodily, but to spiritual weakness, and in this respect, too, I feel my weakness. Give me to lay myself on Him, who is both life and strength, and all in all. Oh, may I be found in Him, and then all shall be well.

(To be continued)

CHURCH DISCIPLINE

When I first entered upon the work of the ministry among you I was exceedingly ignorant of the vast importance of church

discipline. I thought that my great and almost only work was to pray and preach. I saw your souls to be so precious and the time so short, that I devoted all my time, and care and strength, to labour in word and doctrine. When cases of discipline were brought before me and the elders, I regarded them with something like abhorrence. It was a duty I shrank from; and I may truly say it nearly drove me from the work of the ministry among you altogether. But it pleased God who teaches His servants in another way than man teaches, to bless some of the cases of discipline to the manifest and undeniable conversion of the souls of those under our care; and from that hour a new light broke in upon my mind, and I saw that if preaching be an ordinance of Christ, so is church discipline. I now feel very deeply persuaded that both are of God—that two keys are committed to us by Christ: the one the key of doctrine, by means of which we unlock the treasures of the Bible; the other the key of discipline, by which we open or shut the way to the sealing ordinances of the faith. Both are Christ's gift and neither is to be resigned without sin.

—ROBERT MURRAY McCHEYNE (at an ordination of Elders).

* * * *

Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour of Christ, and the holy profession of the Gospel; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer His covenant and the seals thereof to be profaned by notorious and obstinate offenders.

For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.

—WESTMINSTER CONFESSION OF FAITH (ch. xxx).

THE FREE PRESBYTERIAN CHURCH AND THE FREE CHURCH

By Rev. John Colquhoun, Glendale, Skye

(Continued from page 19)

The Present Free Church and the Declaratory Act.—The Moderator of the Free Church Assembly takes it as a belated admission by Free Presbyterians, tardily made, that the Free

Church has rescinded the Declaratory Act. Surely he is very much behind the times in his knowledge of Church affairs and especially in matters which concern his own Church. It is acknowledged, and has been acknowledged all along, by all intelligent Free Presbyterians that the Free Church rescinded the Declaratory Act in 1906, and in connection with every overture for Union sent by the Free Church to the Free Presbyterian Church the preamble to the rescinding Act has been pointed out by the Free Presbyterian Synod as an obstacle to Union as it casts a serious and baseless reflection on the position of the Free Presbyterian Church. In the very year in which the Declaratory Act was rescinded the Editor of the *Free Presbyterian Magazine* took notice of that event, and quoted the whole of the rescinding Act as approved by the Free Church law agents and sent down to the Presbyteries under the Barrier Act. Why, however, was the Act not rescinded much earlier? We are told by the Free Church that it was on legal advice that they kept it so long, and that they were advised to delay till after the House of Lords decision. This would seem to show that the Free Church legal advisers could not get away from the fact that the Declaratory Act became part and parcel of the Free Church as constituted in 1892 and was binding on the minority who only dissented from it as well as the majority who were in favour of it. To have rescinded it immediately after the Union of 1900 would, in all probability, set them up as a body who received the Declaratory Act and was under it for seven years, and then threw it off. There would, no doubt, be awkward questions as to why they retained it so long. To retain it till after the House of Lords decision was quite consistent with the policy pursued by the minority before the Law Lords. They maintained that the Union of 1900 was the overt act which caused them to take up a separate stand, and that the passing of the Declaratory Act of 1892 was only a step leading up to it, yet, at the same time, they made so much of their opposition to the Declaratory Act, before the House of Lords, that they, in every sense of the term, put themselves in the position of the Free Presbyterian Church, without a candid acknowledgment that they were doing so. The Free Presbyterian position, on the other hand, is, that the passing of the Declaratory Act, which they acknowledge was a step to union, was the overt reason for separation, as, by the passing of that Act through the only machinery by which new laws could become binding, it was grafted on to the Constitution, and was something that could not be accepted by those who were determined, in the strength of grace, to adhere to their ordination vows.

Effects of the Declaratory Act on the Minority.—Although the Free Church rescinded the Declaratory Act in 1906 who can calculate the harm it did during the seven years they were under it, and even to this day. While those ministers who separated in 1900 may, generally speaking, be credited with preaching the Calvinistic doctrines of the Confession of Faith, yet it must be remembered that there were many others who rejoiced in the liberty which the Declaratory Act gave them, and who went into the Union while a considerable section of their congregations did not follow them. Many in these sections were for much longer than seven years accustomed to the Arminian doctrines of the Declaratory Act, and those of them who were in their most formative years would naturally imbibe its pernicious teaching, and would be like those of whom we read in the days of Nehemiah: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people" (Neh. xiii: 23, 24). In course of time some of these young men who were nurtured under the Declaratory Act would become ministers in the Free Church but it takes more than a course of lectures in a Divinity Hall, however Scriptural these lectures might be, to purge the minds of men of the poison which they imbibe in their youth. The tendency rather is for the poison to spread and to contaminate others.

Another matter which has ruined the present Free Church is the number of ministers which she gathered into her fold, from various denominations and settled in vacant congregations after the House of Lords' decision, and others she had on her supply list who could not be fitted into a pastoral charge. Some of them, on account of their previous church connexions could not be expected to have much sympathy with the Calvinism which the Free Church professed, and a great number of these and of such as were in settled charges, hived off to other denominations for reasons best known to themselves. Could these be preaching for years to Free Church congregations without leaving their influence on their congregations, among whom were some of the future ministers of the Church? We think not, and the fruit of it is apparently seen among the younger ministers of that Church, according to the testimony of the late Rev. Kenneth A. MacRae, M.A., Stornoway, when he writes as follows:—"The barren period of indifference and spiritual lethargy has again set in and with it the old Arminian tendency reappears. True, it may not bear that label, but that there has been a definite drift in the direction of Arminianism is unquestioned. So far as some of the

Free Church pulpits are concerned, a robust Calvinism has given place to a colourless presentation of the doctrines of grace, which will neither satisfy a Calvinist nor offend an Arminian. The associations of Keswick and certain other conventions are prized and treasured by many Free Church people and the theology of these gatherings is regarded as above suspicion. To suggest that this theology is largely Arminian and alien to the standards of the Church is the way to arouse their ire, and their attitude seems to be that, if this indeed be so, so much the worse is it for the Free Church."—*The Resurgence of Arminianism*, p.17.

Duty of Free Presbyterians.—As things are at present the clear duty of the Free Presbyterian Church is to allow the Free Church to go its own chosen way, and to adhere steadfastly to the testimony raised in 1893. Though the present writer does not claim any place but what lawfully belongs to him as a minister of the gospel, he deems it his duty to exhort the young men and women of the Free Presbyterian Church to consider their privileges. When efforts were put forth to banish a Scriptural testimony, on behalf of Christ, out of Scotland, a few were raised up to adhere to that testimony, and their efforts along with the fact that they are not now in the world speak loudly to us, saying, "Other men laboured, and ye are entered into their labours" (John iv: 38). The present Free Church is not the Church of your fathers and mothers. It is only a new creation which came into existence with the Union of 1900, after those who formed it were for seven years under the Constitution which had been vitiated by the Declaratory Act of 1892. It is loudly proclaimed by the protagonists of the present Free Church that the highest tribunal in the land proclaimed them to be the Free Church and the sole heirs of the Disruption Church. The fact of the matter is that the House of Lords did nothing of the kind. They certainly judged the matter rightly as far as the evidence before them was concerned, but, judging by the pleadings of the minority before the Law Lords, if the case of the Free Presbyterian Church had been before them, it is very much within the range of probability that a very different verdict had been arrived at.

The minority put forward their case on grounds that were very damaging to the majority, and so won their case, but these grounds had very little to do with their actual position. It was the position of the Free Presbyterian Church which they mainly took up. Had the Free Presbyterian Church put in a claim for the property they could easily have shown that they had a better claim to it than the minority who fought the case in the House of Lords.

They did not remain under the Declaratory Act, neither were they under the control of the majority. Once all hope of rescinding the Act was gone, they took up a separate position as the Free Church of 1843, whereas both the majority and the minority were under a Constitution which was different from that recognised before 1892. After the Assembly of 1893, and more so after the Assembly of 1894, very little was said about the two ways in which the Constitution was understood, and the minority were quite satisfied seeing that the questions and formula were not changed. In other words both parties agreed to say nothing about the matter, and each party could accept the Constitution and the questions and formula in the way which suited them best. Such an attitude would hardly get the approval of the Lord Chancellor if the Free Presbyterian Church had put in a claim, for he clearly condemns such an association as existed between the minority and the majority between 1893 and 1900 when he says:—

“ It becomes but a colourable union, and no trust fund devoted to one form of faith can be shared by another communion simply because they say in effect there are some parts of this or that Confession which we will agree not to discuss, and we will make our formularies such that either of us can accept it. Such an agreement would not, in my view, constitute a Church at all, or, to use Sir William Smith's phrase, it would be a Church without a religion. Its formularies would be designed not to be a Confession of Faith, but a concealment of such part of the Faith as constituted an impediment to the union. I am disposed to quote one passage from what was said by Dr. William Wilson from the Moderator's Chair in 1866. Speaking of the freedom of the Church as to Confessions of Faith, he says: ‘ We are not at liberty to hold forth a Confession in which we do not believe. For in such a case the Church is absolutely without a Confession . . . It ceases to be either a bond of union or a public testimony. It is lawful for the Church to revise her Confession and adjust it to her present attainments and exigencies; it is lawful for her altogether to dispense with a Confession, if, indeed, without one any organisation were possible, but to retain a Confession which has ceased to be believed can never be lawful.’ ”—*Free Church Appeals*, p.571.

That the questions and formula were not changed did not alter the fact that the Church of which the minority formed a part had changed its relation to the Constitution, or in other words the Confession was no longer believed in. There were no verbal changes made in the Confession of Faith, but it was now to be understood in the light of the Declaratory Act, and the

dissent of the minority did not save them from being forced to exercise ecclesiastical functions which were carried out where relief was sought under that Act. The questions and formula were not altered; they bound those who accepted office to the Confession of Faith, but, again, it was the Confession of Faith as understood in the light of the Declaratory Act. If, therefore, Free Church protagonists, past and present, believe that the Declaratory Act was not binding upon them, they have less intelligence than ever we gave them credit for.

However, the Free Presbyterian Church did not hanker after property and funds which Cæsar gave with the one hand, and with the other took the most of it away. It may not be generally known that they had the offer of the services of a reputable firm of lawyers to present their case, but that offer was not accepted. They had the satisfaction of knowing that Christ had still a witnessing Church in Scotland, and that He was quite satisfied with dwelling in it, and in a measure countenancing its witness and its labours. Therefore they could say with respect to property and funds and the dividing of them between the two rival claimants what Mephibosheth said of Ziba, "Yea, let him take all, for as much as my lord the king is come again in peace unto his own house" (II. Sam. xix: 30).

THE SIN OF DRUNKENNESS *

By Rev. John Flavel

Take heed, and beware of the detestable sin of drunkenness, which is a beastly sin, a voluntary madness, a sin that unmans thee, and makes thee like the beasts that perish; yea, sets thee below the beasts, which will not drink to excess; or, if they do, yet it is not their sin. One of the ancients calls it "A distemper of the head, a subversion of the senses, a tempest in the tongue, a storm of the body, the shipwreck of virtue, the loss of time, a wilful madness, a pleasant devil, a sugared poison, a sweet sin, which he that has, has not himself, and he that commits it, doth not only commit sin, but he himself is altogether sin."

Reader, if thou be one that is guilty of this sin, for the Lord's sake bethink thyself speedily, and weigh, with the reason of a man, what I shall now say, in order to thy conviction, humiliation, and reformation. I need not spend many words, to open the nature of this sin to you; we all grant, that there is a lawful use of wine and strong drink to support nature, not to clog it; to

* From "A Dissuasive from Sundry Horrid and Detestable Sins," by Rev. John Flavel. Slightly abridged.

cure infirmities, not to cause them. "Drink no longer water, but use a little wine, for thy stomach's sake, and thine often infirmity," saith Paul to Timothy, 1 Tim. v: 23. Mark, drink not water, but wine; *Use it modestly, that is, medicinally; not for pleasure, but for remedy*, said Ambrose. Yea, God allows it, not only for bare necessity, but for cheerfulness and alacrity, that the body may be more fit and more expedite for duty, Prov. xxxi: 7, but further no man proceeds, without the violation of sobriety. When men sit till wine have inflamed them, and reason be disturbed (for drunkenness is the privation of reason, caused by immoderate drinking), then do they come under the guilt of this horrid and abominable sin. To the satisfaction and refreshment of nature, you may drink; for it is a part of the curse to drink, and not to be satisfied; but take heed and go no further; "For wine is a mocker, strong drink is raging, and whosoever is deceived thereby, is not wise," Prov. xx: 1. The throat is a slippery place; how easily may a sin slip through it into the soul? These sensual pleasures have a kind of enchanting power upon the soul, and by custom gain upon it, till they have enslaved it, and brought it under their power. Now, this is the sin against which God hath delivered so many precepts, and denounced so many woes, in his word, Eph. v: 18. "Be not drunken with wine, wherein is excess," Rom. xiii: 13. "Not in rioting and drunkenness, not in chambering and wantonness," Isa. v: 11. "Woe to them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them"; with many other of dreadful importance. Now, to startle thee for ever from this abominable and filthy lust, I shall here propound to thy consideration these ten ensuing arguments; and oh that they might stand in the way, as the angel did in Balaam's, when thou art in the prosecution of thy sensual pleasures! And the first is this:—

Argument 1. It should exceedingly dissuade from this sin, to consider that it is a high abuse of the bounty and goodness of God in affording us those sweet refreshments, to make our lives comfortable to us upon earth. In Adam we forfeited all right to all earthly as well as heavenly mercies: God might have taken thee from the womb, when thou wast a sinner but of a span long, and immediately have sent thee to thine own place; thou hadst no right to a drop of water more than what the bounty of God gave thee: And whereas He might have thrust thee out of the world as soon as thou camest into it, and so all those days of mercy thou hast had on earth might have been spent in howling and unspeakable misery in hell: Behold the bounty and goodness

of God to thee; I say, behold it, and wonder: He hath suffered thee for so many years to live upon the earth, which He hath prepared and furnished with all things fit for thy necessity and delight: Out of the earth, on which thou treadest, "He bringeth forth thy food, and wine to make glad thy heart," Psalm civ: 14, 15. And dost thou thus requite the Lord? Hath mercy armed an enemy to fight against it with its own weapons? Ah! that ever the riches of His goodness, bounty, and long-suffering, all which are arguments to lead thee to repentance, should be thus abused! If God had not been so bountiful, thou couldst not have been so sinful.

Argument 2. It degrades a man from the honour of his creation, and equalizeth him to the beast that perisheth: Wine is said to take away the heart, Hos. iv: 11, i.e. the wisdom and ingenuity of a man, and so brutifies him, as Nebuchadnezzar, who lost the heart of a man, and had the heart of a beast given him, Dan. iv: 32. The heart of a man hath its generosity and sprightliness, brave, vigorous spirits in it, capable of, and fitted for, noble and worthy actions and employments; but his lust effeminates, quenches, and drowns that masculine vigour in the puddle of excess and sensuality: For no sooner is a man brought under the dominion of this lust, but the government of reason is renounced, which should exercise a coercive power over the affections, and all is delivered up into the hands of lust and appetite: and so they act not by discretion and reason, but by lust and will, as the beasts do by instinct. The spirit of man entertains itself with intellectual and chaste delights; the soul of a beast is only fitted for such low, sensitive, and dreggy pleasures. Thou hast something of the *angel*, and something of the *beast* in thee; thy soul partakes of the nature of angels, thy body of the nature of beasts. Oh! how many pamper the *beast* while they starve the *angel*? God, in the first chapter, put all the creatures in subjection unto thee; by this lust thou puttest thyself in subjection to the creature, and art brought under its power, I Cor. vi: 12. If God had given thee the head or feet of a beast, oh; what a misery wouldst thou have esteemed it? and is it nothing to have the heart of a beast? Oh! consider it sadly.

Argument 3. It is a sin by which thou greatly wrongest and abusest thine own body. The body is the soul's instrument; it is as the tools are to a skilful artificer; this lust both dulls and spoils it, so that it is utterly unfit for any service of Him that made it. Thy body is a curious piece, not made by a word of command, as other creatures, but by a word of counsel; "I am fearfully and wonderfully made, and curiously wrought," saith the Psalmist, Psalm cxxxix: 14. Look how many members, so

many wonders! There are miracles enough, saith one, betwixt head and foot to fill a volume. There is, saith another, such curious workmanship in the eye, that upon the first sight of it, some atheists have been forced to acknowledge a God; especially that fifth muscle in the eye is wonderful, whereby (as a learned author observes) man differeth from all other creatures, who have but four; one to turn the eye downward, a second to hold it forward, a third to move it to the right-hand, a fourth to the left; but none to turn it upward as a man hath. Now judge in thyself; did God frame such a curious piece, and enliven it with a soul, which is a spark, a ray of His own light, whose motions are so quick, various and indefatigable, whose flights of reason are so transcendent; did God, thinkest thou, send down this curious piece, the top and glory of the creation, the *index* and *epitome* of the whole world, Eccl. xii: 2, did God, I say, send down this picture of His own perfection, to be but as a strainer for meats and drinks, a sponge to suck in wine and beer? Or canst thou answer for the abuse and destruction of it? By this excess thou fillest it with innumerable diseases, under which it languisheth; and at last thy life, like a lamp, is extinguished, being drowned with too much oil. "Infinite diseases are begotten by it (saith Zanchius); hence comes apoplexies, gouts, palsies, sudden death, trembling of the hands and legs"; herein they bring Cain's curse upon themselves, saith Ambrose: Drunkenness slays more than a sword. Oh! what a terrible thing will it be to consider upon a death-bed, that these pangs and aches are the fruits of thy intemperance and excess! "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine," Prov. xxiii: 29, 30. By this *enumeration* and manner of *interrogation*, he seems to make it a difficult thing to recount the miseries that drunkenness loads the outward man with; for look as vermin abound, where there is store of corn, so do diseases in the bodies of drunkards, where crudities do so abound. Now, methinks, if thou hast no regard to thy poor soul, or the glory of God, yet such a sensible argument as this, from thy body, should move thee.

(To be continued)

REVIVAL IN CAMBUSLANG

First Communion at Cambuslang.

On 3rd June, Mr Whitefield again arrived in Scotland. He began in Edinburgh, but had pressing invitations to visit the West

of Scotland. He complied and on returning to Edinburgh, wrote as follows: "I arrived here last Saturday evening from the West, where I preached all last week. In every place there was the greatest commotion among the people that was ever known. Their mourning in most places, was for a first-born. I purpose going to Cambuslang to-morrow, in order to assist at the Communion." On the Tuesday before the Communion he preached at Cambuslang of which Mr Whitefield writes, "I preached at two, to a vast body of people, again at six in the evening, and afterwards at nine. Such a commotion was surely never heard of, especially about eleven o'clock at night. It far outdid all that I ever saw in America. For about an hour and a half there was such weeping, so many falling into deep distress and manifesting it in various ways, that description is impossible. Mr McCulloch preached after I had done, till past one o'clock in the morning."

The Communion was fixed for Sabbath, 11th July. On Friday night Mr Whitefield returned again to Cambuslang, and remained till Monday, and writing on the Thursday following he says, "On Friday night I came to Cambuslang to assist at the blessed sacrament. On Saturday I preached to about twenty thousand people. Two tents* were set up (for the Sabbath) and the sacrament was administered in the fields. When I began to serve a table the power of God was felt by numbers. There was a sermon all day, by one or another, and when the table services were over I preached to the whole congregation, this being at the request of the brethren. On Monday morning I preached to nearly as many, but so general a stir I never saw before. You might have seen thousands bathed in tears, some wringing their hands, some almost swooning, and others crying out and mourning over a pierced Saviour. Much prayer had been previously offered up and during the whole night you might have heard the different companies praying and giving praise to God."

Mr McCulloch wrote on the Wednesday following the Communion, "Our glorious Emmanuel is still going on to make numerous conquests in this place. It is not quite five months, since the work began and during that time, I have reason to believe that upwards of five hundred souls have been awakened, brought under deep conviction of sin, and a feeling sense of their lost condition. Most of these have, I trust, been savingly brought home to God. I do not include in this number such as have been found to be mere pretenders, nor such as have had nothing in their exercise beyond the dread of hell, which as you know, may never issue in any saving change. I do not include in this number

* tent—pulpit, erected for the purpose.

either, such as have been awakened by Mr Whitefield's sermons, because I cannot pretend to compute them. He has been much here. He has preached not fewer than seventeen times during this, his last visit to Scotland. He and Mr Webster of Edinburgh as well as others from the neighbourhood, assisted at the dispensation of the Lord's supper here last Lord's day, and they were also with me on the Saturday and the Monday. There was more than ordinary concern among the people throughout all the services, but especially under Mr Whitefield's sermon, which was preached on the Monday. Under it there was a great weeping and mourning. The meetings also were very great. Mr Whitefield who has been accustomed to large meetings estimated them at twenty thousand. The tables were placed below the brae. The whole work was conducted in the open air. The number of services was seventeen and each table, except the last, contained about one hundred or rather more, and the issue of tokens shows that upwards of seventeen hundred must have communicated. It was, I am persuaded a blessed time to many and yet I am hopeful that we shall see and hear of far greater things than these. May the Lord send a plentiful rain to Glasgow, his ancient heritage, whereby multitudes in it may be made to look to him whom they have pierced, and mourn! "

Second Communion.

A second Communion was held soon after (15th August) of which Mr McCulloch wrote to a brother minister, " The second sacramental occasion did indeed much exceed the former, not only in the number of ministers, people and communicants, but in a much greater measure of the power and special presence of God. Four ministers preached on the fast-day, four on Saturday, on Sabbath I cannot well tell how many, and five on Monday, on which last day it was computed that above twenty-four ministers were present. Old Mr Bonar (one of the ' Marrow-men '*) though so frail that he took three days to ride eighteen miles, the distance between Torpichen and Cambuslang, yet his heart was so set upon coming that he would by no means stay away, and when he was helped up to the tent he preached three times with great life and returned with much satisfaction and joy. Mr Whitefield's sermons on Saturday, Sabbath and Monday, were attended with much power, particularly that on Sabbath night about ten o'clock and

* The Marrow-men were the ministers who upheld the doctrines taught in the book: "The Marrow of Modern Divinity," during the Marrow controversy in 1721. The conditionality of the covenant of grace was the subject of keen controversy. The Marrow-men held that it was unconditional; and that it was misleading to speak of repentance and holiness, and even of faith as conditions of salvation.—Wodrow.

that on Monday ; several more were crying out, and a very great but decent weeping and mourning was observed throughout the auditory. On Sabbath evening, while he was serving some tables he appeared to be so filled with the love of God, as to be in a kind of ecstasy and he communicated with much of that blessed frame. The number of people present on the Lord's day was so great, that, so far as I can hear, none ever saw the like in Scotland, from the revolution down, or even anywhere else on a sacramental occasion. Mr Whitefield estimated them to be upwards of thirty thousand. The number of communicants appears to have been about three thousand. There were twenty-five double tables and the double table was reckoned to contain about one hundred and twenty communicants and this agrees with the number of tokens distributed which was three thousand. Public worship began on the Lord's day at half past eight in the morning. My action sermon was, I think, reasonably short. The tables were filled so quickly, that often times only four lines of a psalm could be sung between. The tables were all served in the open air, beside the tent and below the brae. The third and fourth table was serving at twelve o'clock and the last was serving about sunset. When that was done the work was closed with a few words of exhortation, prayer and praise, the precentor having so much day-light, as to let him see to read four lines of a psalm."

Mr McCulloch writing to another minister says, "A considerable number of thoughtless persons came here for fashion's sake, without either preparing their hearts so as to profit, or seriously attending to what they heard. Some also were gross counterfeits, who crowded in among the really distressed and observing and imitating their manner, pretended to be in a like condition. But these were soon detected and their number was never large. There were also many idle boys from Glasgow, some of them apprentices, who, pretending, or seeming to be under concern about their souls, came often to Cambuslang to hear and to join together in prayer, in the fields, as they pretended. But these appearances generally came to nothing, and they brought much reproach on the work, by their neglecting so often their master's work, and strolling about in the fields. Some also came here in 1742 for diversion or to cavil at what they saw and to mock such as were in spiritual distress. Yet some of them were made monuments of victorious grace and sovereign mercy. In a letter which I had from an aged and experienced Christian, worthy of all credit, the following testimony is offered: ' There were, among others, two young men living not far from me, who went over to you in 1742, purposely to mock the work, and as they had been formerly horrid cursers

and swearers, the one swore to the other that he would go to see the 'falling' at Cambuslang, asking his comrade if he would go with him. The other swore that he would and that they should not make him fall, for that he would run for it. But after going they were both caught the same day, and for a quarter of a year after they continued under deep convictions. They have ever since attended fellowship meetings weekly; and I have been sometimes with them, and have heard them both pray and converse on matters of Christian experience to my great satisfaction! These young men instead of being able to run away both fell under awakenings nearly at the same time, as is well known here. They were glad to get into a stable which was at hand, and there, on their knees, among the horses, to betake themselves to prayer.' "

Extract from booklet issued by Westminster Standard Publications, Gisborne, N.Z.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 25)

Ceisd 2. Nach eil bhur 'n aithreachas agus bhur cùram air ath-nuadhachadh cho tric agus a tha bhur cionta air ath-nuadhachadh? Seadh, mar is tric a pheacaicheas sibh, 's ann is motha tha trioblaid agaibh; cha'n eil e mar sin a thaobh a bhi peacachadh gu h-àbhaisteach, nì a tha *Bernard* cho oidheirce a foillseachadh a thoiseach. 1. Tha e'g ràdh, 'N uair a tha duine a tha cleachdadh a bhi deanamh maith, a peacachadh gu an-tromaichte, tha e'n a nì air am bheil coltas nach gabh e giulain, seadh, tha e coltach ri bhi dol beo sìos a dh'ifrinn. 2. Reidh ùine tha e coltach ris nach eil e do-ghiulain, ach tròm: ach cha'n e dol sìos beag a tha eadar a bhi do-ghiulain agus tròm. 3. A ris, tha e fàs eutrom, cha'n eil a choguis a bualadh ach gu fann, agus cha'n fhairich e a builean. 4. An sin, cha'n e mhàin gu'm bheil neo-mhothachadh iomlan ann, ach tha nì sin a bha searbh agus air bheag toileachadh a nis air fàs milis agus tlachdmhor, ann an tomhas àraidh. 5. An sin tha e air a thionndadh gu cleachdadh, agus cha'n e mhàin gu'n toilich e, ach toilichidh e gu làthail. 6. Tha cleachdadh air tionndadh gu nàdur; cha'n urrain e bhi air a tharruig air falbh bh'uaith, ach dìonaidh agus tagraidh e air a shon. 'S e so a bhi peacachadh gu h-àbhaisteach, 's e so slighe an aingidh; ach 's ann calg-dhlreach an aghaidh sin a tha bhur suidheachadh-sa.

Ceisd 3. Am bheil sibh cinnteach, air bonn nan Sgriobturan, nach fhaod daoine math tuiteam air ais a ris agus a ris anns an

dearbh pheacadh? Tha e fìor, cho fad agus a tha peacaidhean an-tromaichte air a ghabhail a stigh, nach eil e àbhaisteach gun tuit iad a ris annta: cha d'rinn Daibhidh adhaltranas tuilleadh: cha do gheur-leanmhuinn Pòl an eaglais tuilleadh; cha d'àicheadh Peadar Crìosd tuilleadh: ach tha mì labhairt mu anamhuinneachdan àbhaisteach. Bu dhaoine math càirdean Iob, gidheadh, deir e, "Na deich uairean so mhasluich sibh mì: cha nàr leibh gu bheil sibh cho còimheadh rium." Iob xix: 3. Mar sin, uine sin, cha'n eil a leithid sin de cho-dhùnaidhean a leantuinn bho'n cheud bhunait teagamh so.

(2) 'S e'n dara bunait dol sìos agus seargadh ar 'n aignuidhean a thaobh nithean spioradail, O, deir an t-anam treibhidhearach, na'n robh mì riamh air mo chur 'n am shìol ceart, bu chòr dhomh a bhì mar chrann oladh uaine ann an tigh mo Dhé; ach tha mo gheugan a seargadh, uime sin tha mo fhreumh olc, Ach stad,

Ceisd 1. Nach fhaod thu bhì air do mhealladh mu thimchioll seargadh gràis, agus dol a mugha t-aignuidhean? Cìod mar eil iad cho beo agus cho easgaidh 's a bha iad an toiseach, nach fhaod so a bhì air a dheanamh suas a nis 'n an spioradalachd agus 'n an tomad? "Agus tha mì a guidhe so, gu'm biodh 'ur gràdh-se air a mheudachadh na's mo agus na's mo ann an eòlas, agus anns an uile thuigse." Phil. i: 9. Faodaidh e bhì nì's tomadaiche, ged nach eil e cho dian; agus nach eil sibh a nis a deanamh iomral le bhì'g anharc air adhart a dh' ionnsuidh a' nì bu mhiann leibh a bhì, nì's motha na air ais a dh'ionnsuidh a' nì a bha sibh roimhe? 'S maith na briathran aig Ames: Tha sinn mothachail air fàs ann an gràs, mar tha fàs nam blàthan, a chì sinn nì's motha gu'n d'fhàs iad, na gu'm bheil iad a fàs.

Ceisd 2. Ach aidicheam gu'm bheil e mar so dà-rìreadh, mar a tha thu 'g aideachadh, am feum e leantuinn, nach eil freumh a ghnothuich annad? Tha slighibh deireannach Dhaibhidh eadar-dhealaichte ri a cheud shlighibh, II. Eachd. xvii: 3, agus gidheadh, an dà chuid air thoiseach agus air dheireadh, bu duine naomh e. Bha e air a chur as leth Eaglais Ephesus le Crìosd gu'd do threig i a ceud ghràdh, agus gidheadh bha i 'n a còinnleir òir. Bha iomadh naomh luachmhor anns an eaglais sin. Tais. ii: 3, 4.

(3) 'S e'n treas bonn air son nan co-dhùnaidhean duilich sin, ro-mheud bhur 'n aignuidhean a dh'ionnsuidh nithean a tha sibh a sealbhachadh anns a chreutair. Tha eagal orm gu'm bheil barrachd gràidh agam do'n a chreutair na th'agam do Dhia; agus ma tha chùis mar sin, cha'n eil mo ghràdh ach cealgach: tha mì aig amaibh a faireachadh gluasadan nì's treise agus nì's mothachail 'n am chridhe a dh'ionnsuidh cuspairean talamhaidh

na tha mi faireachadh a dh' ionnsuidh cuspairean neamhaidh, uime sin cha'n eil mo chridhe treibhidhearach an taobh a stigh dhìom. Ach stad, O anam,

Ceisd 1. Nach fhaod duine Dia a ghràdhachadh ni's dùrachd-aich agus ni's treise, na tha ghràdh do'n chreutair, agus gidheadh aignuidhean a dh'ionnsuidh a chreutair ni's gairbh agus ni's mothachail air an gluasad, na dh'ionnsuidh Dhé? Tha gamhlas aig am bheil freumh a nochdadh a mach fuath ni's treise na briseadh a mach gu h-obann ann an corruich gharbh: mar sin feumaidh sinn ar gràdh a thomhas, cha'n ann le e bhi air a ghluasad gu garbh, an tràth-sa agus a ris, ach le doimhneachd an fhreumh, agus treibhidheireas a ghnìomharan. A chionn gu'n robh Daibhidh air a ghluasad cho mòr air son Absalom, cho-dhùin Ioab, 'n an robh e air a bhi beo agus an sluagh uile a bhàsachadh, gu'n taitneadh e gu maith ris. II. Sam. xix: 6. Ach ann an so, dh'argumaidich e mar shaighdear ni's motha na mar neach aig an robh eolas-reusanachaidh.

Ceisd 2. Ma thà thù dà-rìreadh a' gràdhachadh a chreutair air a shon fein, ma thà thù ga dheanamh mar do chrìoch, agus diadhachd mar a' meadhon, an sin tha'n co-dhùnadh gu ceart air a tharruig ort. Ach ma tha gràdh agad do'n a chreutair ann an co-cheangal ri Dia, agus gun a bhi faicinn ni ann dealaichte Ris-san, ged a dh'fhaodas aig amaibh t-aignuidhean oilbheum a thoirt, a thaobh cho dian 's a thà iad a dol a mach a chùim a chreutair, gidheadh cha'n eil so mi-chùimta ri fìor ghràdh do Dhia. A bhi toirt gràdh do'n a chreutair gu h-anabarrach, 's e sin, a bhi ga chur ann an àite Dhé, agus a bhi ga dheanamh 'n a chrìoch do'n duine, 's e tha'n sin ach gràdh cridhe feolmhor; gràdh a tha air a thoirt dhà gu neo-stuama, 's e sin, a bhi leigeadh a mach dhà ionnsuidh barrachd gràidh na bu chòir dhuinn, 's e sin, aig amaibh, peacadh nan cridheachan is fearr.

Ceisd 3. Nach robh eagal air iomadh anam, mar a tha oirbhse, 'n uair a tha Crìosd agus creutairean 'n an seasamh fodh chonhair a cheile ann an deuchainn mhòr, gu'n treigeadh iad Crìosd air thoiseach air a chreutair; agus gidheadh 'n uair a bha iad air an toirt a dh' ionnsuidh an t-seasamh so, bha iad comasach an saoghal uile a thilgeadh aig an cosaibh air son Chrìosd? Bha aig mòran dheth na martaraich na h-eagalan so, agus bhà iad air an dearbhadh a bhi gun bhunait; tha gràdh a bhi làthair air fhaicinn ni's fearr aig an dealachadh; faodaidh barrachd gràidh do Chrìosd a bhi 'n a t-anam na thà thu mothachail air a nis; agus ma bheir Dia thù gu leithid de theannachadh, faodaidh tu fhaicinn.

(4) Tha'n ceathramh bunait air son nan co-dhùnaidhean duilich so, bh'uaithes so, gu'm bheil sinn a faotainn ar cridheachan aig amaibh ni's motha air an teannachadh ann an dleasdanasan diomhair na ann an dleasdanasan follaiseach. O na'm biodh m'anam treibhidhearach, bhiodh a ghluasadan ann an dleasdanasan cunbhallach. Tha eagal orm, air a bhonn so, nach eil anam ach Phairiseach. Tha e duilich, dà-rìreadh, gu'm biodh-mid aig àm air bith a faotainn ar cridheachan air an teannachadh anns an uaigneas. Ach,

Ceisd 1. Nach eil do shaorsa uile ann an dleasdanas, co dhiubh 's ann follaiseach na uaigneach, an crochadh air an Spiorad, an Ti is E Tighearna nam buadhan uile, agus a reir mar a bheir Esan seachad, na chumas E air ais na buadhan sin, mar sin tha saorsa na daorsa agad-sa? Agus ciod e ma thoilicheas Esan air uairibh an nì sin a thoirt seachad 's an fhollais a tha E cumail air ais ann an dleasdanas uaigneach, cho fad agus nach eil t-anam riarichte ann an aon dhiubh, as eugmhais co-chomunn ri Dia, agus a tha teannachadh do chridhe dà-rìreadh 'n a eallach dhuit, am bheil sin a dearbhadh dhuit gu'r e cealgaire thù?

Ceisd 2. Nach eil thù a deanamh gnothuch coguiseach do dhleasdanasan uaigneach, agus gad a chur fein mar ann an làthair Dhé annta? Dà-rìreadh ma thà thù beo ann a bhi ghnàth dearmadach orra, na ann a bhi ga'n coillionadh gu mì-chùramach; ma tha thu dichhiollach a thaobh dleasdanasan follaiseach, agus mì-chùramach a thaobh dleasdanasan uaigneach, bu chomharradh duilich sin: ach 'n uair a choilìon thù gu coguiseach, agus a choinnich thù gu bitheanta ri Dia annta, cha'n eil e leantuinn gu'm bheil thù neo-threibhidhearach a chionn gu'm bheil co-chomunn aig amaibh air a bhriseadh. A thuilleadh air so,

Ceisd 3. Nach fhaod e bhi, aig cuid de dh'amaibh, ni-eigin a bhi anns an fhollais, a tha dheasbhuidh ann an dleasdanas uaigneach, gu bhi togail agus a deanamh feum dha d'aignuidhean? Faodaidh Dia aig amaibh feum a dheanamh de aignuidhean leaghta na muinntir maille ris am bheil thu'g eisdeachd, na ag ùrnuigh, mar innealan beag gu bhi gluasad d'aignuidhean-sa; thà thù dh'easbhuidh a chothrom so anns an uaigneas; uime sin, bh'uaithes so, air do'n chùis a bhi mar sin, cha'n urrain do d' cho-dhùnadh-sa a bhi air a tharruig.

(R'a leantuinn)

NOTES AND COMMENTS

Church of Scotland Ministers and Priests

On April 20th, Church of Scotland ministers were among 65 guests who heard a talk on ecumenical progress at the Convent of

the Sacred Heart, Edinburgh. Abbot D. C. Mulcahy said: "This year we are more and more at home, and more and more understanding one another." Of course the main objective from the R.C. side is "for the purpose of bringing about one Christian Church." So said Jesuit Bernard Leeming. The one Church being, obviously, the organisation ruled by the Pope. What really is the purpose of those meetings from the point of view of the Church of Scotland?

The European Economic Community

Since the last General Election and recently, there has been quite a spate of propaganda on behalf of Britain seeking once more to join the European Economic Community or Common Market. The present Government is not actively interested in the above Community and professes to have more regard for Commonwealth interests. This is a relief to those of us who fear the day that Britain might enter into the Common Market and thus comply with Vatican policy, albeit De Gaulle as a Roman Catholic is against our entry for his own reasons.

Suggested Faculty of Roman Catholic Divinity

Mr John C. Eaton, lecturer in Mathematics at the Strathclyde University, suggested recently that the new University of Stirling should establish a Faculty of Roman Catholic Divinity. He gratuitously states that this would give the University a unique opportunity to right an injustice done to the Roman Catholics of Scotland. The history of Scotland as a Reformed nation seems to be ignored by Mr Eaton and the fact that the other Universities of Scotland were involved in the Scottish Reformation. Mr Eaton also blandly states that the step he suggests would mark "a renaissance of the Scottish Universities as a whole." We would remind Mr Eaton that education and learning for all was originated in Scotland, not by the Roman Catholic Church, but by the Protestant Reformers, such as John Knox. It was by their efforts that Scotland emerged out of religious darkness and that the people in general had made available to them different branches of education. Spain being a predominantly Roman Catholic country—would the authorities there agree to a Reformed and Protestant Faculty of Divinity in any of their Universities? It appears that in German Universities there are two faculties of Divinity, one Protestant, one Roman Catholic. In that country the religions may be more equally divided than in Scotland. In Scotland, Roman Catholics have schools of their own, provided in part by the money of Protestant ratepayers. We Protestants in Scotland need to watch that the money of Protestants is not further devoted to the support of Roman Catholic Divinity.

Political Speeches on Sabbath

From the religious point of view, we make the following comments. During the months of Spring, Labour Party leaders and Government ministers have time and again made important political speeches throughout the Nation at meetings on Sabbath. The Prime Minister, Mr Brown, and Dr. J. Dickson Mabon, Under-Secretary at the Scottish Office, have been guilty in this respect. The last named spoke on a Sabbath on the subject of housing, to the Scottish Labour Party Conference at Largs, in March. The 350 delegates were satisfied with discussing politics not only on weekdays but during the whole of a Sabbath Day. Truly many are absorbed in the affairs of time without regard to God, His law, and eternity.

The Young and Drink

In an article in *The Press and Journal*, of Aberdeen, dated 2nd March, the writer states: "A social habit becoming more and more common is for young folk to go drinking before going dancing. This has resulted in a noticeable increase in under-age drinking, particularly amongst girls." This is one of many press statements revealing that young boys and even girls are taking to the drink habit and are becoming drunkards. If such young persons have parents, what kind of parents must they be? Parents and children in many homes in Scotland are totally ignorant of the Bible and have not the least interest in any kind of religion whatsoever. God is not in all their thoughts; we may well pray David's petition: "It is time for Thee Lord to work, for men have made void Thy law."

CHURCH NOTES

Communions

January—Fifth 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, Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; third, London and 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 Beauly; 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, Thurso, Vatten; fifth, Stornoway. *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 Opening of the New Church in Auckland

After a series of prolonged delays on the part of the Borough Council of Otahuhu, a building permit for a new church was at last granted in December, 1964. Steps were immediately taken to obtain a firm that would undertake the contract without further delay, as the congregation was anxious to have their new church completed by the time the Rev. D. MacLean, Glasgow, would arrive in New Zealand as the church's deputy. The tender accepted, which amounted to £4,500, was considered by the Gisborne Deacons' Court as very reasonable and unanimously approved. The church, a beautiful building of red brick, and designed to accommodate 150, is 60 feet in length and 24 feet in breadth, has a commodious vestry, ladies' and gent.'s cloakrooms and toilets, and is enhanced by an attractively designed porch.

The opening service conducted by the Rev. D. MacLean was on Saturday, 20th March, at 3 p.m. There was an attendance of 92, including a number who had come up from Gisborne for the occasion. Mr MacLean preached an appropriate and powerful sermon from Psalm 122, verse 9. His main divisions were: 1. The house of the Lord our God. Consideration was given to the church as the dwelling place of God in which He met with sinners in His beloved Son as revealed in the Word of God, and in the ordinances instituted by Himself. 2. Jerusalem as the place where the house of God was. This was considered from the point of view of the visible nature of the church possessing government and practice which secured the safety of the worship of God and the peace of the worshipping people—the tribes who went up to give thanks to God for the testimony. 3. The desire of the Psalmist who joyed when he went up to the house of God. His desire was to seek the good of Jerusalem, because of the house of the Lord our God. The child of God sees the necessity of the good of the government and practice of the church being maintained so that the worship of God may proceed according to His mind and souls benefit for eternity from hearing the Truth.

Sincere thanks are tendered to all who have helped, and are helping so generously the Auckland Church Building Fund. It is indeed a cause for thankfulness that in the city of Auckland there is a congregation where the worship of the Lord is observed unadulterated by hymns and instrumental music, these carnal innovations being pleasing to the flesh, but without divine sanction and warrant. Our prayer and desire is that the Lord would advance and prosper His cause in Auckland, and that throughout New Zealand a seed would be raised to do Him service who would build the old wastes, raise up the former desolations, and repair the waste cities, the desolations of many generations.—W.M.

Bound Volumes of Magazines for Sale

Free Presbyterian Magazines in bound volumes of some of the years between 1921 and 1960 are available at 10/- per copy and 1/- postage.

Young People's Magazines: Two years bound in one volume, 1952 to 1963, at 12/- per copy and 1/- postage.

Single magazines for these years are also available.

Obtainable from the Publications Treasurer, Mr J. Grant, 4 Millburn Road, Inverness.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Psalm 72, £16; Psalm 63, v. 3, £10 13s 7d; Anon, £10; Anon, Brora postmark, 10/-; J. K. Hogg, Berkhamsted, £2; Miss Brown, Hamilton, per Mr J. G., 11/6.

Home Mission Fund.—Psalm 72, £4; Anon, £10.

Foreign Mission Fund.—Psalm 72, £12; R. M., Skye, £5; Psalm 115, v. 12, £5; Jireh Chapel Sabbath School, £2 2/-; Oban Friend of Rev. A. Macdonald, £20; N. Z., per B. H. and J. G., £1 10/-.

Aged and Infirm Ministers', etc., Fund.—Psalm 72, £2; Psalm 63, v. 3, £10 13s 7d; Mrs M., Oban, per Mr J. G., £3.

College and Library Fund.—Psalm 72, £2; Psalm 63, v. 3, £10 13s 7d; Psalm 115, v. 12, £5; Anon, £10; M.S.K.D., £3.

Organisation Fund.—Psalm 72, £2.

General Building Fund.—Psalm 72, £2.

Mission to the Jews Fund.—Psalm 63, v. 3, £10 13s 6d; Mrs M., Oban, per Mr J. G., £3.

Home of Rest Fund.—J. F. M., Lairg, £1; Friend, Lairg, £1, both per Rev. W. Grant; Flora MacKinnon, Flashadder, £2; Psalm 63, v. 3, £10 13s 7d; Psalm 115, v. 12, £10; M.S.K.D., £3; Anon, Darlington postmark, £5 10/-; Mrs M., Oban, £6; Mr J. R. Paterson, Ullapool, £2, both per Mr J. G.; "Resident," Home of Rest, £5; "Resident," Home of Rest, 10/-, and "Resident," Home of Rest, 15/-, both for motor car expenses; A Harris Visitor, £1; O.A.P., Inverness, £5.

The Publications Treasurer, Mr J. Grant, 4 Millburn Road, Inverness, acknowledges with grateful thanks the following donations:—

Publications Fund.—Anon, Ireland, 16/8; Mrs M., Oban, £6; Mrs McG., Tarbert, £1 2s 6d; Anon, Edinburgh, £1 2s 6d; the following for sending our books to libraries, hospitals, etc.: Mr C. W. R., Clifton, U.S.A., 12/10; Mrs M., Oban, £3; Mrs D. M., Marig, £1 8/-.

Free Distribution Magazine Fund.—Mrs I. N., Glendale, £1; Mr J. M., Hamilton, Canada, £2; Mrs A. M., Oban, £6; Mr D. M., Dingwall, 6/6; Mrs A. W., Inchinnan, £1; Mr M. G., Raasay, 5/-; Miss A. M., Ness, 2/6; Mrs A. M., Grimsay, £1 3s 6d; Mr D. M., Croy, 2/6; Mrs J. M., Leckmelm, 2/6; Mrs J. M., Inverness, 10/-; Mr N M., Lochmaddy, 5/-.

The following lists sent in for publication:—

Broadford Manse Building Fund.—Mr John MacLean, Treasurer, acknowledges with sincere thanks: Mr D. MacKinnon, Swordale, £10; Staffin Friend, £5; Mr and Mrs J. MacKinnon, Schoolhouse, Elgol, per Mr L. MacKinnon, £50.

Bracadale Manse Building Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges £2 from Flora MacKinnon, Flashadder, per General Treasurer.

North Tolsta Congregation.—Mr A. Nicolson acknowledges with sincere thanks: £6 from Shona Smith for African Children; £3 from Stornoway Friend; £2 from Two Sisters, Stornoway; £1 from Friend, Perth, all three for Church Repairs.

North Harris Congregation.—Mr J. Ferguson, Treasurer, acknowledges with sincere thanks: £3 for Sustentation, £2 for Home Mission and £5 for Maintenance of Minister's Car, from Friend of the Cause, Harris; £5 for Maintenance of Minister's Car found in Tarbert Collection Box; £3 for Minister's Car and £2 for Congregational Expenses from Friend of the Cause, Leacklee; £2 for Congregational Expenses from Friend, Leacklee; £1 for Congregational Expenses from Mr MacLeod, Scrote, Harris, all per Rev. A. MacKay.

Raasay Congregation.—Mr N. MacLeod, Treasurer, acknowledges with thanks £1 from R. MacLeod, Helensburgh, per Rev. D. J. Macaskill, for Sustentation Fund.

Stratherrick Congregation.—Mr E. Fraser, Treasurer, acknowledges with sincere thanks £2 from Friend, Inverness postmark, for Sustentation Fund.

Applecross Congregation.—Mr C. Gillies, Treasurer, acknowledges with sincere thanks: £5 from Friend, Glasgow, per Rev. A. Murray, and £3 from Friend, Applecross, per C. Gillies, both for Car Park.

Gairloch Congregation.—Mr H. MacLeod, Treasurer, acknowledges with grateful thanks: £5 from "A former resident in Gairloch," per Rev. A. Murray, for Sustentation Fund; £3 for Sustentation Fund, £2 for Home Mission Fund and £1 for Foreign Mission Fund from Miss J. A. MacLean, Lonmore, Gairloch.

Northton Congregation.—Mr S. Morrison, Treasurer, gratefully acknowledges £3 from Miss R. MacL. for Church Funds, and £5 from a Friend, Stornoway, in memory of the late Rev. J. Martin, for Sustentation Fund.

Kinlochbervie and Scourie Manse Building Fund.—Mr D. A. MacLeod, Treasurer, Tighnamara, Tarbert, Foindle, Lairg, acknowledges with sincere thanks, £5 from a Thurso Friend.

Vatten Congregation.—Mr J. MacKay, Treasurer, acknowledges with sincere thanks, £5 from Friend, Argyle, for Church Funds.

Greenock Manse Purchase Fund.—Mr A. Y. Cameron, Treasurer, acknowledges with sincere thanks: Friend, Stornoway, £20; Kames Congregation, per Mr D. MacP., £30; Mr and Mrs Morrison, 9 Lauriston Street, Greenock, £3; Friend, Stornoway postmark, £5; Friend, Inverness postmark, £1; Miss S. MacLeod, Skelmorlie, £1; Anon, per Mr T. MacR., £3; "Millbank," Lochcarron, in memory of Duncan MacRae, per Rev. L. MacL., £5; also Friend, 10/-, for Congregational purposes.

Fort-William Manse Building Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks: £2 from Mr and Mrs MacLeod, Cedar Cottage, Drimnin; K. L. D., £5; Friend, Applecross, £1; Mr D. A. MacDonald, Edinburgh, £5.

Lairg Church Renovation Fund.—Mr Wm. Sim, Treasurer, acknowledges with sincere thanks: Friend, Beaully, £1; Rev. Wm. Grant, £1 10/-.

New Zealand.—Rev. Wm. MacLean acknowledges with sincere thanks a donation of £10 towards the Funds of the Auckland and Gisborne Congregations respectively, from Mrs Macaskill, Garden Road, Stornoway.

Ingwenya Mission.—Mr Jas. Tallach acknowledges the following with sincere thanks: St. Jude's Ladies Org., £89 15s 6d, for Zenka, and Inverness Ladies Org., £40 for Zenka, both per Rev. D. Campbell; Inverness Ladies Org., £40; Inverness Sabbath School, £30 12s 3d; Mrs Reid, Alberta, £16 7/-, all three for Ingwenya, per Miss J. Nicolson; F. MacRea, Vancouver, £6, and Vancouver Congregation, £254, both for Ingwenya, per Rev. A. Macdonald; St. Jude's Ladies Org., £40 for Transport, per J. A. Tallach.