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SYNOD SERMON

Preached by retiring Moderator, Rev. Lachland MacLeod,
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Text: Psalm 37, verse 34—“ *Wait on the Lord, and keep his way,
and he shall exalt thee to inherit the land : when the wicked
are cut off, thou shalt see it.* ”

In most of the psalms of David we have him either praying or praising the Lord—or both. Psalm 37 is somewhat different in that it is a psalm of most profitable instruction. David wrote this psalm in his old age as we can see from the twenty-fifth verse, after having experienced much of the goodness of the Lord from his youth (Psalm 71, v. 17). Here we have then a psalm written by a man of great spiritual experience and under the inspiration of the Holy Ghost—a psalm that is truly well suited to teach and instruct the Church of God in every age and generation.

The psalms are always up-to-date, like the rest of the Word of God, and Psalm 37 is as useful for the Church of God in the twentieth century as it was in David's day. There is little doubt but that the people of God, tried and persecuted down through the centuries, have found great relief and solace in Psalm 37.

The great lesson or doctrine here is to teach the people of God that *their* God is ruling and that He is the God of Providence as well as the God of grace. They are taught here not to be envious of the wicked, when they see them getting on in the world and at the same time living ungodly and sinful lives. God is not in all their thoughts and still they prosper in the world. On the other hand good men very often suffer many afflictions and troubles in the world and are reproached and persecuted for His name's sake.

This has often been a stumbling-block to the people of God and has caused them at times to cry out “ Has God forgotten to be gracious? ” “ How doth God know and is there knowledge in the Most High? ” “ Behold these are the ungodly who prosper

in the world; they increase in riches." (Psalm 73, vv. 11 and 12). Ah! but "shall not the Judge of all the earth do right?" (Gen. 18, v. 25). Yes! for at verse 28 of the psalm we are considering we see that "the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off." Thus we are taught that God does see the wicked and that in His own time and way He will deal with them. As this same psalm says "The Lord shall laugh at him: for He seeth that his day is coming." (verse 13). But notice also that the Lord's eye is on the *righteous* and "He knoweth the days of the upright and their inheritance shall be for ever." (verse 18).

It is not a blind fate that gave you your portion in this day and age. It was foreordained from all eternity, for He hath "determined the times before appointed and the bounds of their habitation." (Acts 17, v. 26). He knows your exact circumstances and difficulties. He knows full well how difficult it is to be a true follower of Christ in this our day, but David here has the right approach to the problem. He advises the Lord's people to commit their way to Him and to believe that He is right in all His ways and holy in His works all.

But let us notice now more particularly the first part of verse 34 "Wait on the Lord, and keep his way, and He shall exalt thee to inherit the land:"

Firstly let us notice the two-fold duty (a) Wait on the Lord, and (b) Keep his way. Secondly let us notice the Promise "and He shall exalt thee to inherit the land."

First of all then let us consider one or two things concerning this "waiting on the Lord."

(i) It must be a waiting in Faith. This is absolutely necessary for "without faith it is impossible to please God" and "whatsoever is not of faith is sin." If we look to the eleventh chapter of Hebrews we see how that "great cloud of witnesses" waited upon God in faith. David in the 27th Psalm said that he would have fainted had he not *believed* to see the Lord's goodness in the land of the living. Then in the next verse he goes on to say "Wait on the Lord, be of good courage and He shall strengthen thine heart: wait, I say on the Lord." This was waiting on God in *faith*. It is by faith that the believer lays hold upon the promises of the Word of God for "faith is the substance of things hoped for, the evidence of things not seen." There can be no waiting upon the Lord apart from faith.

(ii) Then again this waiting must be a *patient* waiting upon the Lord. This is not easy on the flesh and blood especially when

“the wicked watcheth the righteous, and seeketh to slay him.” (verse 32). Yet David says at the 7th verse “Rest in the Lord and wait patiently for him,” but our old nature says “Should I wait for the Lord any longer?” (2 Kings 6, v. 33). This is one of the great temptations of the Lord’s people, not to leave things to the Lord, not to wait patiently for Him. It was Saul’s sin as that is clearly brought before us in I Samuel 13, vv. 8-14. Again in Exodus 32 we see how the children of Israel sinned against the Lord by not waiting patiently on Him until Moses came down from the Mount. They had to act—no matter how ridiculous and God-dishonouring their action was. But how like ourselves these instances are, if we are not kept by the Most High! How often we too do things in our own strength and look to our own wisdom, but the Lord can give us grace to wait on Him. His people know their need of this grace to wait on Him and will be often found on their knees pleading for it. It was not easy to wait patiently in the “fearful pit” and in “the miry clay” and yet we find the man of God saying in Psalm 40 that he did just this.

(iii) This waiting is also a waiting in hope. They may be walking in darkness and have no light, yet He enables them to wait upon Him. We find the righteous saying at one time, “I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for Him.” (Isaiah 8, v. 17). Here indeed is a waiting in hope. “It is good that a man hope and quietly wait for the salvation of the Lord.” (Lamentations 3, v. 26). The enemy will try and discourage the people of God and if possible take their hope from them. He tries to cast doubt in their mind. As he said to Eve in the garden, he still says to the Lord’s people “Yea, hath God said?” He knows perfectly well that they hope in His Word and that if he can destroy their confidence in this Word they will become an easy prey for him. But though the vision tarry the people of God will wait for it. They have all their hope in the unchangeable truth and power of God. They know in Whom they have believed. They know that all their hope and confidence is placed in God alone, and that hope and confidence will never be put to shame.

(iv) Those that wait upon the Lord have great and precious promises. We need mention but two at this time, (a) “They that wait upon the Lord shall renew their strength, they shall mount up on wings like eagles, they shall run and not be weary, and they shall walk and not faint.” (Isaiah 40, v. 31). There can be no doubt but that the righteous are often cast down through manifold temptations. The Lord teaches them their weakness and keeps them very conscious of it. “Without Me ye can do

nothing." (John 15: 5) but they are also enabled to look by grace, through faith, to the Lord Himself, in whom is everlasting strength, and then they know what the Apostle experienced when he said "When I am weak then am I strong." Then they too can say "I can do all things through Christ who strengtheneth me." Abel in his day waited on the Lord and was strengthened to suffer even unto death, and from his day down to our own day many of the dear people of God have out of weakness been made strong to suffer the loss of all things for their Lord and Saviour. This has been true in a very outstanding way concerning our own land. Scotland was highly honoured by the Lord at the time of the Reformation and often since, to suffer persecution for righteousness' sake. How did these noble men and women get strength to suffer and die for what was more precious to them than life itself? Was it not that they waited upon the Lord? They knew the Lord and loved the Lord for, for them to live was Christ and they were persuaded that to die would be gain. And we do not hesitate to say that it was through strength found in this way, that the late Rev. Donald MacFarlane was able to stand alone at the Free Church General Assembly in May, 1893, in defence of the Word of God, and protest and separate from the Declaratory Act Free Church. When others utterly failed, he, out of weakness, was made strong, because he waited on the Lord.

(b) Then there is the promise "For they shall not be ashamed that wait for Me." (Isaiah 49, v. 23). Those who are ignorant of God and of themselves see nothing in such a promise as this. Such are not conscious of the fact that shame and confusion of face belongeth to them; but to those that are taught from on high and who know something of the desperate wickedness and vileness of their own hearts, how absolutely lost they are, how nothing belongs to them but shame and confusion of face, to such this promise is wonderful and precious indeed.

The enemies of the Lord are to rise at the great Day of Judgment "to shame and everlasting contempt." (Daniel 12, v. 2).

You may be very unconscious, here to-night, of any sense of shame, but I tell you, on the authority of the Word of God, if you are not changed by the almighty power of God and made a new creature in Christ and taught to "wait on the Lord," shame and everlasting contempt will be your portion in Hell forever. On the other hand, you who are conscious of shame because of your sins, and who confess this before the Lord, as Daniel did (Daniel 9, v. 7) will never be put to shame.

(v) This waiting on the Lord must be in the means of grace. The Lord has taught us in His Word how we are to do this.

First of all we are to make use of the *public means* of grace. The Lord's Day is the day set apart by God Himself to be kept holy to Him and on this day we are in a special manner to wait on Him in public. It was a joy to David when they said to him "Let us go into the House of the Lord." (Psalm 122, v. 1)) and blessed be the Lord, there are still those left in our midst who experience this joy in their souls when going to the public means to worship the Lord there. The public means, so much despised in our day, have still a drawing power for the people of God. Sad to say, there are multitudes in this once God-fearing nation who are without any church connection whatever. In a desperate effort to attract congregations, church services are cut to the minimum; socials, films and all sorts of worldly entertainments brought in, while the preaching of the pure gospel is practically done away with.

But there is also the waiting on the Lord in *private*. How precious the family worship is to His own people! Here the Lord has often been pleased to meet with them and to open their understandings to understand the Scriptures—very often enlightening their minds on portions they could not understand before. What a loss that this practice of family worship is fast disappearing in our land. The claims of the world and its vanities have edged God out of many family circles altogether. They do not begin the day with God and they do not end the day with God, so that generally speaking we, as a people, are without God and without hope in the world.

Then of course there is the waiting on God in *secret*, where the child of God enters into his closet and shuts the door and prays to his Father in secret, and the Father Who seeth in secret, will in His own time and way reward him openly. Many a time the gracious soul will be found wrestling at the throne of grace in secret. May we be given much of this wrestling spirit! As a nation and a generation how much we stand in need of it! Oh! that the Lord would in His infinite grace and compassion, raise up in our day men and women and boys and girls who would be mighty pleaders at the Throne of Grace; who would say with holy boldness, "I will not let Thee go except Thou bless me." (Genesis ch. 32, verse 26).

How much the Cause of Christ needs such people in our day! It is low but we must not conclude that there is nothing we can do. You consider how very discouraging matters were in Nehemiah's day. What a burden the cause was to that man of God but he did not say "There is nothing I can do." There *was* something he could do, and he did it. He waited on the Lord in

prayer, and how wonderfully the Lord worked for him. Here indeed was secret prayer rewarded openly, the Lord doing exceeding abundantly above his asking or thinking.

In Nehemiah 2, verse 4 we have brought before us another way of waiting on Him, namely, *ejaculatory* prayer. There was no time here to go to his closet, but Nehemiah knew the Lord and knew that he could pray to Him in his heart while going on to address the King. He knew that the God of Israel was the God who could hear the prayer of the destitute, who could understand the sighing of the needy, and who would not hide His ear at his breathings. "The effectual fervent prayer of a righteous man availeth much." (James 5, verse 16).

Now let us consider the second part of this twofold duty which is "And keep His way." What are we to understand by the words "His way"? In giving sinners the true religion God has set before them the way of salvation from sin and everlasting ruin. The way that leadeth unto Life is called the narrow way in the Scriptures, and what is that but God's way of salvation?

When God called Abraham from his idolatry he taught him the true religion (Gen. 12). In connection with this the Lord says in Genesis 18, v. 19, "For I know him, that he will command his children and his household after him, that they shall keep the way of the Lord," that is, that Abraham would teach them the holy and good way which had become so precious to himself. Moses, in giving his last address to the children of Israel, says "See, I have set before thee this day, life and good and death and evil. In that I command thee this day to love the Lord thy God, to walk in his ways and to keep his commandments and His statutes . . ." (Deut. 30, v. 15). Moses, as the servant of God, had set before the people life and death, told them it would be well with the righteous and that it would be ill with the wicked—in other words, he taught them the way of the Lord, the true religion.

In several other places we find the gospel spoken of as *the way*. In Acts, chapt. 19, verse 9, we find the word used in such a manner that it cannot mean anything else but the gospel. In 2 Peter chapt. 2, v. 2, we find the words "By reason of which the way of Truth shall be well spoken of." Here again we see the word "way" used when it is quite evident that the gospel is intended.

All who are ignorant of this way are ignorant of God as the Saviour of sinners. Such may be very satisfied with their own way and their own religion or else satisfied without any religion whatsoever; but all who do not know personally God's way of salvation are on the broad way that leadeth to destruction.

"There is a way that seemeth right unto a man but the end thereof are the ways of death." (Proverbs 14, v. 12).

How thankful we ought to be as a people to have the knowledge of this blessed way still in our midst, that we have the Word of God and that there are yet the ambassadors of Christ left with us, who shun not to declare unto us the whole counsel of God. We are not, however, to take those things for granted. We are to keep His way. We are to walk worthy of the vocation with which we are called. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God." (Colossians 1, verse 10). "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory." (Thessalonians 2, v. 10, 11, 12). This was one way in which the Apostle kept the way of the Lord and would have us keep it also. There is a principle implanted in the regenerated soul which desires to keep the way of the Lord—a principle that says:

"Teach me O Lord the perfect way of Thy precepts divine,
And to observe it to the end, I shall my heart incline."

—Psalm 119, v. 33.

But we are also to keep His way by holding fast the testimony. The Apostle in writing to the Hebrews, says "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Hebrews 2, v. 1) and again, when writing to Timothy, very near the end of his life in this world, he says "Ho'd fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus. That good thing, which was committed unto thee keep by the Holy Ghost which dwelleth in us." (2 Timothy, chapt. 1, v. 13 and 14). "The form of sound words" and "that good thing" which was committed to Timothy, was nothing else but the gospel—God's way of salvation. Paul was anxious that Timothy would "keep" and "hold fast" this glorious doctrine and that he would commit the same to faithful men who would be able to teach others also. "Thou therefore," he says, "endure hardness as a good soldier of Jesus Christ." This holding fast and keeping of the good thing committed to Timothy was to involve him in warring and struggling, but it had to be done at all costs. Paul himself was no stranger to this conflict. He knew what it was to suffer for the gospel of Jesus Christ. For it he had gladly suffered the loss of all things as we see from Philippians 3, v. 8,

In writing to the Church of God in Philippi he says that he was set for the defence of the gospel and he comforts that persecuted church by drawing their attention to the fact that, not only was it given them of God to believe on the Lord Jesus, but that it was also given them, or gifted to them, as a special honour, on the behalf of Christ, to suffer for his sake. The Church of God in her best days considered it an honour to suffer shame and persecution for Christ's sake, while endeavouring to keep His way. We are to "contend earnestly for the faith which was once delivered unto the saints." (Jude, verse 3).

It is because there were men and women in Scotland in other days who did this, that we in our day, have, in the good Providence of the Lord, God's way of salvation still left with us. The Lord raised up faithful witnesses at the time of the 1st and 2nd Reformations, and in the days of the Covenanters, who contended earnestly for the faith, even unto death.

We are here this evening as the true representatives of the Church of the Reformers and the Covenanters. We may be small numerically and to the world insignificant, but it is not to the world we are to look, for the world was never a friend of the true Church of Christ and certainly has never shown itself friendly to the Free Presbyterian Church of Scotland from its beginning. As it was true of the Apostolic Church, that everywhere it was spoken against, so it was and has been to this day true concerning our church. As long as we remain faithful to His word and testimony, and keep His way, we can expect the enmity of the world, but "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." (Matt. 5, v. 11, 12).

Let us now consider very briefly the *Promise* "He shall exalt thee to inherit the land." As you can see this promise is given to those who wait upon Him and keep His way, and we believe that the Lord is speaking to us, as a Church, in these words, setting before us our duty to be faithful and giving us this precious promise that He will exalt us to inherit the land.

Now what are we to understand by the words "He shall exalt thee to inherit the land"? When God will arise to plead the Cause that is His own in our land, men will again turn to the Word of God and its blessed doctrines. The Westminster Confession of Faith will once again be honoured in this land. The Declaratory Act will then be a dead letter. When that day will come, and come it will, there will be a turning to the Church of

the Reformers and of the Covenanters—the Free Presbyterian Church of Scotland. The doctrines which we uphold, as our forefathers did, the doctrines of free and sovereign grace, will again be preached in the pulpits of Scotland. Surely that is the only exaltation we look for, the only inheritance we covet; that the people of our beloved land would once again be turned to the Lord, and the words again be heard in our midst, “Lo, this is our God, we have waited for Him and He will save us, this is the Lord we have waited for Him, we will be glad and rejoice in His salvation.” (Isaiah 25, verse 9).

SIN OF DRUNKENNESS

By John Flavel

Argument 4. Drunkenness wastes and scatters thine estate, poverty attends excess; the drunkard shall be clothed with rags, and brought to a morsel of bread. Solomon hath read thy fortune, Prov. xxi: 17. “He that loveth wine and oil shall not be rich”; luxury and beggary are seldom far asunder. When Diogenes heard a drunkard’s house cried to be sold; “I thought (quoth he) it would not be long e’er he vomited up his house also.” “The drunkard and the glutton shall surely come to poverty,” Prov. xxiii: 21. In the Hebrew it is, he shall be disinherited or dispossessed. It doth not only dispossess a man of his reason, which is a rich and fair inheritance given to him by God, but it also dispossesses him of his estate: It wastes all that either the provident care of thy progenitors, or the blessing of God upon thine own industry, hath obtained for thee. And how will this sting like an adder, when thou shalt consider it? Apicius the Roman, hearing that there were seven hundred crowns only remaining of a fair estate that his father had left him, fell into a deep melancholy, and fearing want, hanged himself, saith Seneca. And not to mention the miseries and sorrows they bring hereby upon their families, drinking the tears, yea, the blood of their wives and children: Oh! what an account will they give to God, when the reckoning day comes! Believe it, sirs, there is not a shilling of your estates, but God will reckon with you for the expence thereof. If you have spent it upon your lusts, whilst the necessity of your families, or the poor, called upon you for it; I should be loth to have your account to make, for a thousand times more than ever you possessed. O woeful expence, that is followed with such dreadful reckonings!

Argument 5. Consider what vile and ignominious characters the Spirit of God hath put upon the subjects of this sin. The

Scripture everywhere notes them for infamous, and most abominable persons. When Eli supposed Hannah to be drunken, "Count not thine handmaid a daughter of Belial," said she, I Sam. i: 16. Now, a son or daughter of Belial is, in scripture-language, the vilest of men or women. So Psalm lxxix: 12. "They that sit in the gate, speak against me, and I am the song of drunkards," i.e. of the basest and vilest of men, as the opposition plainly shews; for they are opposed to them that sit in the gate, that is honourable persons. The Lord would have His people shun the society of such as a pest, not to eat with them, I Cor. v: 11. Yea, the Scripture brands them with atheism; they are such as have lost the sense and expectation of the day of judgment; mind not another world, nor do they look for the coming of the Lord, Matt. xxiv: 27, 28. He saith the Lord delayeth His coming, and then falls a-drinking with the drunkard. The thoughts of that day will make them leave their cups, or their cups will drown the thoughts of such a day. And will not all the contempt, shame and infamy which the Spirit of God hath poured on the head of this sin cause thee to abhor it? Do not all godly, yea, moral persons, abhor the drunkard? Oh! methinks the shame that attends it, should be as a fence to keep thee from it.

Argument 6. Sadly consider, there can be nothing of the sanctifying Spirit in a soul that is under the dominion of this lust; for upon the first discovery of the grace of God, the soul renounces the government of sensuality: "The grace of God that bringeth salvation, teacheth men to live soberly," Tit. ii: 11, 12. That is one of its first effects. Drunkenness indeed may be found among heathens, that are lost in the darkness of ignorance; but it may not be once named among the children of the day. "They that be drunken, are drunken in the night; but let us that are of the day, be sober," I Thess. v: 7, 8. And the apostles often oppose wine and the Spirit as things incompatible, Eph. v: 18. "Be not drunk with wine, wherein is excess; but be filled with the Spirit." So Jude xix. "Sensual, not having the Spirit." Now what a dreadful consideration is this? "If any man have not the Spirit of Christ, he is none of his," Rom. viii: 9. Sensual persons have not the Spirit of Christ, and so can be none of his. It is true, Noah, a godly man, once fell into this sin; but, as Theodoret saith, and that truly, it proceeded from want of experience of the force and power of the grape, not from intemperance; and, besides, we find not that ever he was again overtaken with that sin; but thou knowest it, and yet persistest, O wretched creature! the Spirit of Christ cannot dwell in thee. The Lord help thee to lay it to heart sadly!

Argument 7. It is a sin over which many direful woes and threats hang in the word, like so many low'ring clouds, ready to pour down vengeance upon the heads of such sinners. Look, as the condition of the saints is compassed round with promises, so is yours with threatenings, Isa. v: 11, "Woe to them that rise up early in the morning, that they may follow strong drink, and continue until night, until wine inflame them." So Isa. xxviii: 1, 2, "Woe to the crown of pride, to the drunkards of Ephraim," etc., with many others, too long to be enumerated here. Now, consider what a fearful thing it is to be under these woes of God! Sinner, I beseech thee, do not make light of them, for they will fall heavy; assure thyself not one of them shall fall to the ground; they will all take place upon thee, except thou repent.

There are woes of men, and woes of God: God's woes are true woes, and make their condition woeful, to purpose, on whom they fall. Other woes, as one saith, do but touch the skin, but these strike the soul; other woes are but temporal, these are eternal; others do only part betwixt us and our outward comforts, these betwixt God and us for ever.

Argument 8. Drunkenness is a leading sin, which has a great retinue and attendance of other sins waiting on it; it is like a sudden landflood, which brings a great deal of dirt with it. So that like as faith excels among the graces, because it enlivenes, actuates, and gives strength to them, so is this amongst sins. It is not so much a special sin against a single precept of God, as a general violation of the whole law, saith accurate Amesius. It doth not only call off the guard, but warms and quickens all other lusts, and so exposes the soul to be prostituted by them. (1) It gives occasion, yea, is the real cause of many contentions, and fatal quarrels, Prov. xxiii: 29, "Who hath woe? Who hath sorrow? Who hath *contentions*, babbling, wounds without cause? They that tarry long at the wine," etc. Contentions and wounds are the ordinary effects of drunken meetings: When reason is deposed, and lust heated, what will not men attempt? (2) Scoffs and reproaches of the ways and people of God, Psal. lxxix: 12, "David was the song of the drunkards." (3) It is the great incendiary of lust: You shall find rioting and drunkenness joined with chambering and wantonness, Rom. xiii: 13, "I will never think a drunkard to be chaste," saith Hierom. Solomon plainly tells us what the issue will be, Prov. xxiii: 33, "Thine eyes shall behold a strange woman, and thy heart shall utter perverse things," speaking of the drunkard. It may be called Gad, for a troop followeth it. Hence one aptly calls it, *The devil's bridle*,

by which he turneth the sinner which way he pleases; he that is overcome by it, can overcome no other sin.

Argument 9. But if none of the former considerations can prevail, I hope these two last may, unless all sense and tenderness be lost. Consider, therefore, in the 9th place, that drunkards are in Scripture marked out for hell; the characters of death are upon them. You shall find them pinioned with other sons of death, I Cor. vi: 9, 10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God." Oh dreadful thunderbolt! He is not *asleep* but *dead*, that is not startled at it. Lord, how are guilty sinners able to face such a text as this is! Oh soul! darest thou for a superfluous cup, adventure to drink a cup of pure unmixed wrath? O think when the wine sparkles in the glass, and gives its colour, think, I say, what a cup of trembling is in the hand of the Lord for thee. Thou wilt not now believe this. Oh! but the day is coming, when thou shalt know the price of these brutish pleasures. Oh! it will then sting like an adder. Ah! this short-lived beastly pleasure is the price for which thou sellest heaven, and rivers of pleasure that are at God's right hand.

Objection. But I hope I shall repent, and then this text can be no bar to my salvation.

Answer. True; if God shall give thee repentance, it could not. But, in the last place, to awaken thee thoroughly, and startle thy secure conscience, which sensuality hath brawned and cauterised, let me tell thee,

Argument 10. That it is a sin out of whose power few, or none are ever rescued and reclaimed. On this account it was that Augustine called it the *pit of hell*. He that is addicted to this sin becomes incurable, saith a reverend divine; for seldom or never have I known a drunkard reclaimed. And its power to hold the soul in subjection to it, lies in two things especially: (1) As it becomes habitual; and habits are not easily broken. Be pleased to view an example in the case, Prov. xxiii: 35, "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again." (2) As it "takes away the heart," (Hos. iv: 11, that is, the understanding, reason, and ingenuity of a man, and so makes him incapable of being reclaimed by counsel. Upon this account it was that Abigail would not speak less or more to Nabal, until the wine was gone out of him, I Sam. xxv: 36, 37. Plainly

intimating, that no wholesome counsel can get in until the wine be gone out. When one asked Cleostratus, whether he were not ashamed to be drunken, he tartly replied, "And are you not ashamed to admonish a drunkard?" Intimating that no wise man would cast away an admonition upon such an one. And it not only renders them incapable of counsel for the time, but by degrees it besots and infatuates them; which is a very grievous stroke from God upon them, making way to their eternal ruin. So then you see upon the whole what a dangerous gulf the sin of drunkenness is. I beg you, for the Lord's sake, and by all the regard you have to your souls, bodies, and estates, beware of it. O consider these ten arguments I have here produced against it.

EXTRACTS FROM A DIARY

By Rev. Christopher Munro

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27th April.—Felt more tranquil today than I have done for some time back, and was able to read and to think with some measure of delight in the truth. What would I not have given during the last two or three months to be able to do this! I read a portion of Turretine on the Trinity, but could scarcely follow all his distinctions. I cannot help thinking that some of his statements are rather too unguarded. It is a dreadful, and holy, and unspeakable mystery, which can never be comprehended by a finite creature. The only refuge I find, the only ground to believe, is the declaration of Scripture as to the fact, and every attempt, by reason, to make this mystery more patent to the understanding seems to be absurd. What is acknowledged by all to be completely beyond reason cannot be explained, neither can more light be shed on it than what the Word says regarding it. It is enough that there is but one God, and that the Three Persons, the Father, the Son, and the Spirit, are this one God; that the Father is distinct from the Son, and the Spirit from both, as persons or substances, but that the Father is God, the Son is God, and the Spirit is God, and not three Gods but one; that They are co-equal, co-eternal, and co-essential. Any attempt at explaining how They are Three, and at the same time One, only bewilders the mind, and, instead of giving it anything to grasp, launches it into an unfathomable abyss. Enable me to believe steadfastly the truth of the Word, resting assured, without any doubts regarding it, even though I cannot grasp it; give me to believe the whole truth, and furnish me with grace and gifts for the work in which I am engaged. Thou, who canst work by any means, however weak

and contemptible, canst, if it be Thy will, work by me, weak, dark, and unbelieving as I am. O fill me with Thy Spirit, as Thy servants of old were said to be filled.

28th April.—The calmness of mind felt yesterday continued today throughout. I experienced some freedom and melting of spirit in prayer, and felt some relish for the Word, as well as composure of mind in meditating thereon. Read again in Turretine on the Divinity and Sonship of Christ, and felt satisfied with the clearness of the Scripture evidence adduced for the proof of this. Oh, that I could at all times live under the conviction of the glorious truth, that Christ is the Father's equal, and His Eternal Son! What meaning this single truth imparts to revelation! It is as the sun in the heavens, without it all is darkness and despair. Oh, that the light of the Sun of Righteousness would break in upon my darkness, as the Father's Eternal Son, and as the Saviour of men, and my own Saviour!

Called on some families and spoke to them, in a general way, of the truth. I perceive that many of them are very cold to me; would that they were not cold to the Saviour! Give me the Spirit of Christ, who, though hated and despised, showed compassion and love. Oh, that I were endued with this Spirit! The Lord pity those who are apparently on the very threshold of eternity, and insensible to their danger and to their need of Christ.

Felt a little more liberty in the prayer-meeting. I felt as if I were soothed in spirit, and not so bound up as formerly. But oh! what is feeling? It is a very treacherous matter; let my hope be in the Saviour of sinners; let me make Thee the Foundation of all my hopes, and the Source of all my strength; and let me depend on Thy Word alone for giving efficacy to the Word, and for saving sinners, as well as for healing Thy people; let me not faint and be discouraged because I can do nothing. I need to be kept sensible of this at all times, because, when I have freedom and delight I am apt to be satisfied, though, perhaps, these are the occasions on which the truth has least effect. I feel as if something were calling on me to bless the Lord and to exalt His Holy Name; let my soul praise Thee for the foundation laid in Zion. Oh, when shall I be holy, as Thou art holy, and see Thee with unveiled face?

29th April.—Heard with much concern that one of the congregation is in a very desponding state of mind. From observations formerly made, I fear that the worst may happen. The Lord disappoint my fear, and cast His shield around him and take charge of him, and make this to work for his good. Do Thou, O good Shepherd, protect him, and if I am spared to meet him,

give me wisdom and direction as to what I should say. Let not the enemy obtain his will.

30th April.—This day, which I always set apart for preparation, is now gone, and little progress made. Read in the papers accounts of the Revival in America; and though I felt something like a strong desire and earnest longing for such a manifestation of Divine power, yet what sense of shame have I at feeling so little affected by the accounts of this evident manifestation of Divine power, which has already resulted in the conversion of many souls? What an enigma is the human heart and its feelings! How often have I thought that I could leap for joy to hear of sinners turned to the Lord! But everything proves how desperately wicked the heart is, and how deeply the poison has entered into the moral nature of man. How necessary to be born again, and to be constantly under the power of Divine grace. When shall I hear the voice of the Beloved, come leaping over the mountains, and skipping over the hills? When shall the mountains of my provocation be removed, and the opposition of my heart be overcome?

1st May (Saturday).—Realised some assistance in preparing for the Sabbath. Impressed with the necessity of knowing the mind of the Spirit, and of being guided by Him in my thoughts, words, and actions, and, above all, in my poor attempts to preach His love. Lord, take away my rebellious heart, and give me a new heart and a right spirit! I now feel weak and exhausted: strengthen me and enable me to lie down in Thy fear, and surround me with Thy favour as with a shield. If I awake, grant that I may be still with Thee, and keep me from vain thoughts. This morning I awoke with the words, "Fear not, be not discouraged, He will repent and return." May this promise be fulfilled to me and to His Church, and to this portion of His vineyard. Come and make this place as a well-watered garden, where there shall be a seed to serve Thee.

2nd May (Sabbath).—Prayed alone, as usual, both before and after family worship, but had no liberty, and could not get my mind fixed. Felt unaffected in church, had no lack of expression, but my soul was not in a frame suited to the solemn position. Felt straitened while preaching both in the Gaelic and English languages. The congregation seemed uninterested. Am I the cause of this indifference? Felt depressed after returning home, as if bowed down by an apprehension of God's displeasure with me and the people. Went to the Sabbath-school, and taught a class, and dismissed them with prayer, wherein I felt drawn out for the manifestation of Divine power, which might lead the young

to Christ. May the Lord hear the prayers of His own people for this end! Spent the evening in reading Turretine on the Sonship of the Second Person, and on the Personality and Divinity of the Holy Spirit. I always feel perplexed and overwhelmed when thinking or reading of this sublime mystery. How high above reason it is! It is, however, the doctrine of the Word, and my duty is to believe it on that testimony. Human reasoning on any conception of it, that I can grasp as a matter of intellectual exercise. Give me faith to believe it, O Lord, and to derive from it the instruction and comfort which it is fitted to convey. I commenced Turretine's discussion on the Decrees of God, also, but trembled upon entering it, fearing to fall into the state of mind which I have sometimes felt when thinking of this deep mystery. The Lord enable me to derive benefit and instruction from the subject, and subdue my rebellious and sinful spirit. Give me submission of soul to Thy will in all Thou hast done in eternity and in time, and give me a frame of mind that will submit and lie prostrate before Thine inscrutable sovereignty and goodwill, as manifested in these decrees, and in the Covenant of Redemption.

3rd May.—Visited several families, dropping a few words now and then upon serious matters, but felt little heart. How ignorance and carelessness in the people damp me, when they should only stir me up to greater efforts! Lord, give me wisdom and grace to serve Thee aright! Felt some thirsting after God, and was enabled to pray for it with some earnestness. Shall I ever be satisfied, as He has promised to satisfy the hungry and thirsty soul? Show me Thy way, and make known to me the path of duty, and grant me strength to walk therein.

4th May.—Read some practical works, and was able to do so with some attention and delight. Was prevented from some of my usual reading by a friend coming in, who stayed with me all night. Would that I were enabled to conduct my intercourse with every individual in a way conducive to God's glory and my own good, and the good of my fellow-creatures! Visited some of the people, and dropped a few words on the most important matters. On such occasions, I feel at times as if silenced and was unable to get a word to say. What need of being filled with the Holy Ghost, and of being led and guided by Him in all I do! Lord, deny me not this.

5th May.—Read very little; visited some people and read and prayed with a poor sick woman, on whom I called for the first time. Passed most of the day with the friend who visited me yesterday. I sometimes long for the company of a friend, but I need prudence to guide my intercourse with my fellow-creatures.

Took too little time to prepare for the weekly meeting, and so was not able to express myself with any clearness and precision. Got little to say that would be of any benefit. At family worship felt composed, my soul longing to come near and to take hold of the Lord. On such occasions I feel an indescribable and an unutterable longing, that I cannot express in words. Oh, that I always thirsted, and could not keep silent, and could not rest till a place was found for the God of Jacob! Salvation is from Him, and does not depend on any feelings of the creature. Teach me how to think aright, and let me not think that any frame of mind can be a condition of salvation. I fear the deceitfulness of my heart may lead me in a hidden way to regard my frames, not as the fruit of faith, but as the condition on which I am to look for grace. I would throw away all frames, and run to Christ as an undone sinner. I know this is the way, but how unwilling I am to be led into, and kept in, that state of feeling. Save me from delusions; save me from every error, every by-ends, and make me single-eyed.

A LETTER OF COUNSEL

216 WEST REGENT STREET,
GLASGOW, 26th February, 1920.

MY DEAR MR . . .

I duly received your letter, and am pleased to see that you are conscious of your need of faith in the Lord Jesus.

Your desire to come to Glasgow, so as to be within reach of the means of grace, has my hearty approval. You are certainly at a great disadvantage there, being so far from a place of worship where the Lord promised to meet with such as go there in order to find Him; but, as I said in my last letter, you should make diligent use of the private means, such as searching the Scriptures and secret prayer. The word of God invites sinners as such to seek the Lord while He may be found, and to call on Him while He is near (Is. 55th chap.), and many other parts of Scripture give similar advice.

A beggar must look not to any merit in his asking, but to the mercy of the party implored for relief, so is it with our prayers. Are we to cease asking because our prayers are not of any merit? Surely no. It is our only remedy; a remedy proposed by God Himself. I think often of the prayer of the Publican: "God be merciful to me, the sinner." It was brief, wanting in eloquence or fine words, but it was the honest expression of a sinner made conscious of his need of mercy, and God not only granted the

petition but placed it on record as an example of a prayer to which He bowed His ear.

Do not think that any outward reformation of life will cause that God will become reconciled to you, but look away from yourself and every other object to Christ crucified as the only ground of reconciliation. Keep constantly before your mind that, until you have exercised faith on the Lord Jesus Christ as the Saviour of your soul from the wrath of God due to you for sin, you can not have true peace with God (Rom. 5th chap.). You must come to Him as you are—a lost, ruined, and guilty sinner; for He came to seek and to save that which was lost.

You may rest assured that you, your wife, and your respective families are not forgotten by me; but no weight should be laid by any of you on anything that man can do. I may say that the condition spiritually of those who came at any time under my unworthy ministry, but especially that of the families of St. Jude's, has been always a burden upon me at a throne of grace. It has been good news to me when I heard of any of them showing signs of repentance, and a cause of grief and pain when I heard the contrary of any of them.

With kindest regards to Mrs Kelly and yourself, and a prayer that the Lord would make you, by His Word and Spirit, new creatures in Christ.

Yours very sincerely,

NEIL CAMERON.

A MEDITATION ON NOAH'S ARK

When the ark, which had floated many a day on a fearful flood, rested on the happy Ararat, and Noah, and the numerous creatures which were to replenish the world again, had the pleasant sight of spacious fields, just delivered from a dreadful deluge, how vast must have been their joy! And with what transport must they have gone forth into unbounded liberty, called the earth their own, and appropriated the whole world, without any to dispute the amazing possession! So, when the ark of the covenant of grace, built by a greater than Noah, and wherein is contained the seed of the new creation, shall rest on the heights of glory, how shall all the happy ones go forth with transport into the liberty of the sons of God, to possess a paradise of pleasure, a Heaven of ecstasy, and a world of bliss! And though they shall never go out of the covenant through eternity, yet, so to speak, they shall spread abroad, to people the heavenly Canaan, and possess the many mansions that are in their Father's house.

Here, in the covenant, we are borne above the floods; for the curse, like a deluge, overspreads the whole world, so that all are in a perishing condition, but such as are got within the ark! and in a little, when the great deeps of eternity shall be opened, the floods of vengeance swelling high shall sweep the whole unbelieving world into oceans of eternal wrath. It is true, indeed, our safety is the same, being interested in Him whom the Father has given for a covenant to the people, whether the ark be floating on the waters, or set down on the stable mountain's top; but there is a difference between fluctuating on the waters of adversity, and sitting down on the mountains of bliss, in the presence of Jehovah and the Lamb.

Again, as their safety was secured, and their provision plenteous in the ark of old; so, in the New-Testament Ark, we are secure, being hidden in Him who sits on the floods, and governs in the storms, and who will never let the deluge overthrow His own, but cause them swim safely amongst the rending billows, and walk securely, as Israel of old, amidst devouring deeps. And our provision is not only plenteous and profuse, but spiritual and divine.

Besides, in this Ark, by the eye of faith, even while the deluge is not wholly gone, we get, which Noah could not boast of, reviving views of the tops of the eternal mountains, and gladdening glances of the heights of glory.

Again, when the flood of wrath shall be at the highest with all the wicked world, our Ark shall sit down on the celestial Ararat. Then, as Noah sacrificed to God when he was gone forth of the ark, which he could not do while in it; so, in that triumphant state of glory, we shall worship Him in a manner to which we never could attain in a militant state; and, to our eternal joy, shall look up and see the "rainbow about the throne," in its most beauteous colours, showing, as it shines, that the flood of divine wrath, which once pursued the human race to swallow up all who had not fled to the sacred Ark for safety, shall never return again to swallow up the ransomed nations. Then, dwelling in that land where "there is no more sea," we shall walk at liberty, enjoying beatitudes unlimited as our thought, and extensive as conception itself; and, through the unnumbered years of His right hand, we shall proclaim the compassion, and dwell upon the love of Him, who was Himself our Divine, our glorious Ark, that bare us above the waves of vengeance (though, to perform that kind office, He Himself for a while was carried "into deep waters, where the floods overflowed Him"), and brought us into His presence, where rivers of pleasures flow for evermore.

Solitude Sweetened.

A MEDITATION ON GRACE

Heavenly grace implanted in the soul, is the divine philosopher's stone, that turns everything in our possession into more excellent nature, and greater value. It is storied of the one, that it turns iron into silver, and silver into gold. But it is true of the other, that for "brass it brings gold; and for iron, silver; and for wood, brass; and for stones, iron." Shedding divine contentment through the soul, it turns our water into wine, our pennies into pounds, our poor cottages into splendid palaces, bare supply into abundant plenty, and everything into sufficiency, because our satisfaction is the same in this, as if possessed of that. It diminished distress, magnifies mercies, lessens grief, enlarges love, contemns vanities, breathes after future bliss, rectifies our desires, subdues our corruptions, regulates our inclinations, restrains our ambition, raises and refines our affections, removes the present world, and presents the world to come. By it we are refined in affliction, triumph in our troubles, in all our conflicts we are more than conquerors, and turn the battle to the gate. By it we listen to rebuke, are instructed by the rod, submissive under crosses, silent under losses, patient in tribulation, meek under reproaches, humble, though exalted, forgetful of injuries, mindful of benefits, faithful to our trust, merciful to our enemies, and friends with the whole world.

By it we tremble at judgments, rejoice in mercies, observe providences, wrestle against our unbelief, are grieved at our ingratitude, and struggle against our daily failings.

By it our souls taste divine joys, and loathe the light food of worldly vanities. It sweetens our sorrows, mitigates our misfortunes, pierces the shadows, and seeks after unseen realities. Where it is implanted in the breast, everything turns out to the advantage of the soul. The way of life, to others thorny, is flowery, and our path to our latter end is peace.

What to the carnal world is a curse, is to the possessor of this precious gem a blessing. By it our pains are banished, our pleasures are purified, expectation honied, burdens lightened, weakness strengthened, storms scattered, and harmony diffused within. What a noble thing is grace, or Christ by His Spirit dwelling in the soul! No wonder, then, that such a glorious change is made, and all to the better, so that we can look towards eternity undismayed, expect the awful Judgment with unshaken faith, meet the king of terrors with undaunted courage, and have hope in the expiring pang.

Let gold be a portion to the misers, honour to the ambitious, pleasures to the voluptuous, but let grace be mine; for thus my afflictions are sweeter than the prosperity of the wicked, my

reproaches preferable to the applauses of a giddy world, and my very death more desirable than the life of the most splendid, if impious, monarch.

Solitude Sweetened.

A MEDITATION ON CORRUPTION

Happy they who have put off, not only mortality, but sin, and have put on, not only immortality, but perfection, and, in triumph, trample on the neck of all their enemies, having neither foe without, nor foe within. But my daily complaint may be, "O wretched man that I am! who shall deliver me from the body of this death?" Satan watches and waylays me; temptation attacks without, and corruption rises up within, and, alas! too often I offend Him who is all love, mercy, and goodness. O for the happy day, when I shall cease to sin, and to offend the best of friends, the Saviour of my soul! when my whole soul shall be pure and holy, and not one seed of sin be left within; when Satan shall tempt no more, and I yield no more to the temptation; when my bitter complaint against corruption and sin, shall be converted into sweet encomiums on redeeming grace: "To Him that loved me, and washed me from my sins in His own blood, be glory and honour, might and dominion, for ever and ever."

In view of that blessed day will I rejoice; and, confiding in all-sufficient grace, I will travel to the Mount of God with courage; and, leaning on my Beloved, I will journey up through the wilderness undismayed. For it is when I go in mine own strength, or walk alone, that I stumble into sin, to rectify my mistaken notions, spoil my vain confidence, and make me depend on God alone.

Solitude Sweetened.

LETTER OF THE LATE REV. HUGH MARTIN, D.D.

MONTROSE, 12th February, 1830.

MY DEAR FRIEND.—I wrote you very briefly last time, and have not heard from you since the Dingwall Communion. I therefore do not know how it fared with you in your attempt to join the dear people there in spirit at that time, but I shall tell you how it fared with myself.

You will remember that I told you I had sent a card for the mantel-piece, with the words, "A brother cast down but not destroyed desires an interest in your supplications;" and I believe the card was placed where I directed, and was observed by the assembled friends. Well, on that Sabbath forenoon (the 1st inst.) as I went out at the house door to go to church, I suddenly felt

a strange giddiness come over me, such as I never felt before, and my head reeled and my sight seemed to fail, and I would have fallen with all my weight to the ground had it not mercifully occurred to me to seize hold of an iron chain that was on the gravel walk, and letting myself down gradually I lay for some minutes in a half-conscious state. By-and-bye, feeling a little better, I got up and staggered back into the house, but was sufficiently ill to have to go to bed, where I had to remain for a day or two. The doctor attributed it to something wrong with my stomach, but I myself accounted for it very differently. I considered that it was sent for daring to call myself "A brother cast down but not destroyed," for one who truly is such is one who bears about in his body the dying of the Lord Jesus, and if I took the title presumptuously the Lord was to teach me otherwise. For, my dear friend, it is no light matter to take to oneself any of the characteristics of the humbled, emptied children of God. The Scripture cannot be broken, and he who is "A brother cast down but not destroyed" is one that has been brought low in soul as deserving the wrath of God due to him for sin; he is "cast down" because he sees no hope or help in himself whereby he can be delivered from the just consequences of his apostacy from God, and he feels that if he is not utterly "destroyed" it is because a possibility of deliverance has been opened for such as he is, through the casting down even unto death of God's Eternal Son, who was "sent forth, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons." Therefore, the Lord saw fit that I should be cast down literally that I might learn that there is but a step between me and death, and that I might also examine and see to it, that my life is a living in the fellowship of the humiliation of the Lord Jesus, "bearing about in my body his dying that I may become conformable unto his death," and which means a seeking and cherishing by grace, somewhat of that spirit of lowliness, of meekness, of self denial, of hatred of sin, and of zeal for righteousness and truth, which animated the holy Jesus in all that he did and suffered. Moreover, the Lord by this incident showed me that the prayers of His dear people were not to be offered for me on a misunderstanding, but that I should in spirit, in soul, and in body, be in the very case indicated. "By terrible things in righteousness dost Thou answer us, O God of our salvation." And if God shows me that I am not to take His words and apply them to myself, except in their true connection, for the Scripture cannot be broken, may I not with adoring prostrate reverence say to Him that therefore I expect that He will not either apply

them except in their true connection?—that if He gives me in answer to prayer terrible things in righteousness, I expect He will give them to me in the connection in which He Himself has put them in His own word, when He says of those to whom these “terrible things in righteousness” are given: “Blessed are they whom thou choosest and caused to approach unto thee, they shall be satisfied with the goodness of thy house, even of thy holy temple.”

I heard from Dingwall that Dr. Kennedy's subject on the Sabbath was, “God is love, and he that dwelleth in love dwelleth in God, and God in him.” Would it not have been a feast to have heard him? Dr. Aird's text on Monday was, “As ye have received Christ Jesus the Lord so walk in Him, rooted and built up in Him, etc.” I would like to have heard that too, for that passage of Scripture has long been a favourite one with me, although too good for me ever to have tried to preach upon. How exceedingly rich and gracious, and encouraging, that there should be in Christ for the poor, weak believer the advantages to be derived from both a foundation and a root. “Rooted and built up in him.” Their state and standing is laid or built on Christ as the *foundation*, and He is also the *root* from whence they draw all the life and nourishment needed for their being established in the faith, and enabled to offer that thanksgiving which is the dutiful form in which their adherence to Him ought to be expressed—“abounding therein with thanksgiving.” Still, Dingwall is not heaven, and preaching is not Christ, although, after all, the chief desire of my soul is to be enabled so to preach Christ as that by the power of the Holy Spirit He would be received and welcomed into the hearts of some sinful men and women who should be to me a crown of rejoicing in the day when I shall have to give account of my stewardship. And if this will be the “glory and joy” (as Paul says) of the poor earthen vessels, what will it be, my dear friend, to behold the King Himself in that day, to see Him, ay, and to share in “the joy that was set before him”—the joy of wearing the crown where-with His mother crowned Him in the day of His espousals and in the day of the gladness of His heart!

HUGH MARTIN.

OBITUARY

The late Mrs MacKenzie, Dunballoch, Beauly

It is befitting that notice should be taken of the removal by death of the late Mrs Mackenzie, Dunballoch. She departed this life on the 23rd December, 1964. Her maiden name was Ann

Cameron-Mackintosh. The family of which she was a member was large—the home being at Midmorile, Tomatin. The members of it were greatly privileged in having the example and instruction which they had from their infancy. Family worship was lovingly kept in that home, and the Lord's Day—which has the twofold end of being a memorial of the Sovereignty of God as Creator, and also of the consummation of the work of redemption of the Saviour in His resurrection—was evangelically observed. If this double aspect of the use of the Sabbath-day were cherished, by grace constraining precious souls, then how young and old would dig for treasure which thief cannot steal. There is not much which can be told as to the experiences which the late Mrs Mackenzie underwent in her soul. She made known that in hearing the late Rev. Neil MacIntyre preach on an occasion, she was blessed by the Holy Spirit with the peace of God which passeth all understanding. She became a member in full communion in the year 1915, and was indeed, to the glory of her Lord, a shining example to others in her life and conversation. She married a farmer—the late Donald Mackenzie to name—who died at Dunballoch, in April, 1931. This was a sore bereavement to her, being left with four young children. It happened in the holy providence of the Lord that her brother William, who is still with us in the Beaully portion of the congregation, was able to act as manager for her until the children grew up. During these years until the end, on the 23rd of December, 1964, she was exemplary in her life and attendance on the services of the house of God. Toward the close of 1953, she underwent an operation, and for a time there was little expectation of recovery. She was restored in the kindness of the Lord to a measure of health, but we believe that she was never afterwards in health as she was prior to the serious illness. It was verily a cause of wonder how she latterly attended the church services as she did. She required to be helped in and out of the church. On the last two communion occasions when she was taken to church, she was taken to the Communion Table in a wheeled chair. This was at Beaully Communion last July, and then at Tomatin on the following Sabbath.

When unable to be taken to the services during these closing months, she had sermons of C. H. Spurgeon, and of the late Rev. Neil Cameron, and of others, read to her. We would like to record that the home at Dunballoch was one where friends gathering on Communion occasions were made welcome. One of these—now an aged elder of the Inverness congregation—Mr Robert Watt, was present at her funeral and able to precent at the service conducted at the home. She was near her seventy-sixth year when the Lord called her to her everlasting rest. Her

remains were laid to rest in the Kirkhill Churchyard on the 25th December, 1964. May the Holy Spirit bless the bereaved children and relatives with the boasting in the Lord Jesus which was bestowed on her soul.

D. A. Macfarlane.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 59)

(5) Tha bonn ag eirigh bho'n a gathan uamhasach aig Satan leis am bheil an t-anam gu mòr air a chur fodh bhreislich; leo so faodaidh mi fhaicinn ciod a ghné cridhe th'agam: an urrain gràs a bhi far am bheil iad so? Seadh faodaidh gràs a bhi far am bheil a leithid sin de smuaintean, ged nach urrain e bhi far am bheil iad a faotainn fasgadh, agus far am bheil iad air aontachadh leo. Am bheil thu glaothaich a mach fodh'n eallach? Cuir do neo-aontachadh 'n an aghaidh do neamh, dean strì gu bhi cumail suas smuaintean naomh agus urramach mu Dhia; an sin is e aineart agus cha'n e ùmhlaichd thoileach do'n pheacadh a th'ann.

(6) 'S e'm bonn mu dheireadh do'n a co-dhùnaidhean duilich so, an Tighearns a bhi fada tosdach, agus a reir coltas a diùltadh ar tagraidhean agus ar 'n ùrnuighean a chaidh suas reidh ùine fhada. O, na'n robh suim aig Dia do'm anam, dh'eisdeadh E ri'm ghlaodh roimh so. Ach cha'n eil aon fhreagrachd agam bh'uaith, uime sin cha'n eil còir agam ann. Ach stad anam theagmhaich.

Ceisd 1. Nach do thuislich iomadh naomh air a chloich so romhad-sa? "Thubhairt mise a'm dheifir, Ghearradh as mi o fhianuis do shùl: gidheadh dh'eisd thusa ri guth m'asluchaidh, 'n uair a dh'eigh mi riut" (Salm xxxi: 22). Mar so tha'n eaglais ag ràdh, "Chomhdaich thu thu fein le neul, ionnas nach rachadh ùrnuigh troimhe" Tuir. iii: 44). "An sin thubhairt mi, Tha mi air mo thilgeadh a mach a fradharc do shùl: gidheadh seallaidh mi a ris ri do theampull naomh" (Ionah ii: 4). Agus nach fhaod thusa iomral a dheanamh 's a chùis so cho math riu-san?

Ceisd 2. Ged a tha Dia a bhi gabhail gràin agus a diùltadh ùrnuigh, 'n a dhearbhadh air a bhi gabhail gràin do'n neach a tha'g ùrnuigh; an dàna leinn a cho-dhùnadh a' nì so bho E bhi cur dàil ann a bhi freagrachd? Faodaidh Dia a bhi giùlain gu fada le shluagh taghta a tha glaothaich Ris a latha agus a dh'oidhche. Lucas xviii: 7.

Ceisd 3. An urrain dhuit àicheadh nach eil cuid de chomh-arraidhean ga'n nochdadh fein 'n ar 'n anamaibh, eadhon am

feadh a thà Dia cur dàil 'n a fhreagairt, a tha dearbhadh nach eil bhuir 'n ùrnuighean air an diùltadh Leis? Mar, 1. Ged nach eil freagairt a tighinn, gidheadh thà thù fathasd a cur romhad a bhi feitheamh: cha dàna leibh a ràdh mar an truaghan mì-dhiadhaidh ud, "Thainig an teachdaire a nuas d'a ionnsuidh: agus thubhairt e, Feuch tha an t-olc so o'n Tighearna: c'ar son a dh'fheithinn-sa air an Tighearna na's faide" (II Rìgh vi: 33). Is urrain dhuibh fathasd Dia a shaoradh agus fhìreanachadh, agus aobhar a thosdachd a' leagadh oirbh fein. Mar so rinn Daibhidh, "O mo Dhia, gairmeam anns an la, ach cha fhreagair thù: agus anns an oidhche, ach cha'n eil fois agam. Ach tha thusa naomh, ann ad chomhnuidh far am bheil cliù Israeil" (Salm xxii: 2, 3). 2. Tha dàil ann am freagradh Dhé a toirt oirbh a bhi rannsachadh a stigh do'r cridheachaibh fein ciod iad na h-uile a tha'n sin a thà cur bacadh air bhuir 'n ùrnuighean. Mar so bha'n eaglais, "Mar an ceudna, trà ghlaodhas agus a dh'eigheas mi, tha e druideadh a mach m'ùrnuigh" (Tuir. iii: 8). Agus cia mar a tha so ag oibreachadh? Faodaidh sibh fhaicinn ann an rann 40, "Rannsaicheamaid agus dearbhamaid ar slighean, agus pilleadhmaid a ris a dh'ionnsuidh an Tighearna." Seadh, uime sin, cha'n urrain sibh bh'uaihte sin co-dhùnadh nach eil gràdh air bith aig Dia do'r 'n anamaibh.

Agus mar so nochd mi dhuibh cia mar a chumadh sibh bhuir cridheachan, ann an àm dorch agus teagmhach, bho cho-dhùnaidhean uamhasach sin an eas-creidimh. 'N ar leigeadh Dia gu'n gabhadh cridhe mealta air bith misneachd dha fein bho'n na nithean sin; 's e ar bròn, 'n uair a bheir sinn do naoimh agus do pheacaich an cuibhrionn cheart fein, thà gach aon dhiubh cho buailteach air a bhi gabhail dha'n ionnsuidh fein an nì sin a bhuineas do'n a neach eil.

Am 11. 'S e'n aon àm deug sònraichte a tha gairm gu dìchioll gu bhi gleidheadh bhuir cridheachan, an t-àm, 'n uair a thig fulung air son a chreidimh a dh'ionnsuidh àirde, an sin amhaircibh ri bhuir cridheachan. 'S e so toiseach thruaighean, Mata xxiv: 8-10. 'N uair a dh'fhàsas fulungais air son a chreidimh teth, an sin is beannaichte esan nach faigh oilbheum ann an Crìosd; an sin tha trioblaidean aig an àirde. 1. 'N uair a threigeas agus a dh'fhàgas dlùth chàirdean agus daimhean duine e. Micah vii: 5, 6. II Tim. iv: 16. 'N uair a tha duine an sàs 'n a aonar. 2. 'N uair a thig e gu bhi cathachadh gu fuil. Eabh. xii: 4. 3. 'N uair a tha buairidhean air an cur fodh'r comhair 'n ar fulungaisibh, Eabh. xi: 37. 4. 'N uair a thionndaidheas daoine a leth-taobh a tha iomraideach ann an aideachadh, agus a threigeas iad aobhar Chrìosd, II Tim. ii: 18. 5. 'N uair a dh'fholuicheas Dia aghaidh ann an àm nam fulungais, Ier. xvii: 17. 6. 'N uair a bheir Satan

ionnsuidh oirne le bhuaireidhean làidir, gu bhi cur ann an amharus aobhar ar fulungais, na còir an anama ann an Crìosd: a nis tha e duilich an cridhe a ghleidheadh bho bhi pilltinn air ais, agus na ceumaibh bho chlaonadh bho shligheibh Dhé. 'S e'n aon cùis deug, uime sin, so:

Cuis 11. Cia mar a dh'fhaodas an cridhe bhi air a ghleidheadh bho philltinn air ais fodh na fulungais is motha air son a chreidimh? Ma bheir searbhadas nam fulungais, aig àm air bith, air t-anam mì-thlachd a ghabhail do shlighe Dhé, agus smuaintean altrum a bhi ga treigsinn, socraich da chridhe fodh'n a bhuaireadh sin le bhi cur na h-ochd ceisdean a leanas ris.

Ceisd 1. Ciod e a' maslachd agus an t-eas-urram a dhòirteas mi air Crìosd agus air a chreidimh, le bhi ga threigsinn aig a leithid so de dh'àm? Cuiridh so an ceill do'n t-saoghal uile, a dh' aindeoin cho mòr 's a rinn mì de dh'uaill anns na geallaidhean, gidheadh, 'n uair a thig e dh'ionnsuidh na deuchainn, nach dàna leam nì chur an cunnart air firinn nan geallaidhean sin: agus cia mar a dh'fhosglaas so beoil naimhdean gu toibheum a labhairt? O, b'fhearr dhomh nach d'rugadh riamh mì, na gu'm biodh an t-ainm urramach sin air a thoibheumachadh tromham-sa. An tòir mì buaidh do'n a mhuinntir neo-thimchioll-ghearta? An aobhraich mì subhachas an ifrinn? O, na'm biodh uibhir de luach agam air ainm Chrìosd, agus a th'aig iomadh duine aingidh air ainm fein, cha'n fhuilinginn gu bràth fhaicinn air a rùsgadh do uibhir de thàmailt. An rachadh duslach agus luaithre uaibhreach an cunnart bàis, seadh, ifrinn fein, a roghainn gu'm biodh smal air an ainmibh? Agus nach rachainn-sa an cunnart nì air bith gu bhi gleidheadh urram agus cliù Chrìosd?

Ceisd 2. An dàna leam mo choguis a thruailleadh a chùm m'fheoil a chaomhnadh? Co bheir comhfhurtachd dhomh 'n uair a loiteas mo choguis mì? Ciod e chomhfhurtachd a th'ann am beatha, saorsa, na càirdean, 'n uair a tha sìth air a toirt bho'n duine an leth a stigh? 'N uair a bhagair *Constantius* làmh dheas *Samosatenus* a ghearradh dheth mar a cuireadh e ainm rì nì-eigin a bha'n aghaidh a choguis, thog e suas a dhà làimh ris an teachdaire a bha air a chur, ag ràdh, "Faodaidh e na dhà a ghearradh dhìom a roghainn air gu'n deanain e: slàn le sìth, aoibhneas, comhfhurtachd, bho'n an latha sin a mach." "An robh sìth aig Simri, a mharbh a mhaighsteir?" thubhairt Isebel. Mar sin thà mì'g ràdh an so, an d'thuair Iudas sìth? An robh sìth aig Spira? Agus am bl sìth agaibh-se ma ghluaiseas sibh 'n an ceumaibh? O, thugaibh an aire ciod a thà sibh a deanamh.

Ceisd 3. Nach eil aobhar follaiseach Chrìosd agus a chreidimh gu neo-chrìochnach nì's motha na aobhar dìomhair air bith a bhuinneas dhomh fein? 'S e nì iomraideach a tha air aithris mu

Terentius, ceannard a bh'aig *Adrian* an t-iompaire; chuir e athchuinge an lathair *Adrian* gu'm biodh aig na Crìosduidhean teampull dhoibh fein, dealaichte ris na *h-Arians*: shrachd an t-iompaire an athchuinge, agus thilg e air falbh i, ag àithne dhà nì iarruidh air a shon fein, agus gu'm biodh e air a thoirt dhà. Gu h-iorasal chruinnich e na mìrean suas a ris, ag ràdh ris, mar a biodh eisdeachd air a thoirt dhà ann an aobhar Dhé, nach iarradh e gu bràth nì air a shon fein. Seadh, eadhon *Tully* ged a b'aon dhe'n a fineachan e, b'urrain e ràdh, nach gabhadh e eadhon neo-bhàsmhorachd fein, an aghaidh a cho-làitheachd. O, na'm biodh barrachd de spiorad follaiseach againn, cha bhiodh a leithid de spioradan gealtach againn.

(R'a leantuinn)

NOTES AND COMMENTS

Sabbath as Ordinary Working Day Opposed

The congress of the National Union of General and Municipal Workers met in Aberdeen at the end of May. One important question raised was the opposition of electricity workers to the Sabbath being regarded as an ordinary working day. Mr Alf. Needham, a delegate from Yorkshire and North Derbyshire, commenting on staggered day working provisions, said: "We are not so much opposed to staggered hours, but we are opposed to making the Sabbath an ordinary working day." Mr Needham used the word "Sabbath" as quoted above; and he seems to see the serious danger to-day of making the Sabbath like an ordinary weekday, and that men may get time off on some other day to keep their working hours down to the agreed number. This is happening all over the country, men working on the Sabbath and having leisure on other days of the week. It is indeed obvious that such arrangements are a subtle influence toward the elimination of God's Day in the week of the working man. What a loss to the working man!

The Skye Ferry on Sabbath

Most of our readers are familiar with the facts and the news leading up to the running of the ferry from Kyle to Kyleakin, Skye, for the first time on a Sabbath, on the first Sabbath of June. The Caledonian Steam Packet Company carried out their ill-conceived decision to run this ferry on Sabbath as well as weekdays, for the transport of tourists wishing to visit the Isle of Skye. They have now begun to cater for Sabbath-breakers against the clear wishes and protests of a considerable and influential section of the people of Skye. After all that had been

done by way of protest against this worldly and money seeking project which defies God's law, we are of the opinion that the demonstrations on the Sabbath against the running of the ferry were uncalled for and unwise. No doubt those who took part thought it their duty to do so, but the weapons of our spiritual warfare are not carnal. By all the publicity given in this case to the Sabbath, Satan may be outwitting himself, many being forced to think of the significance of God's Day, who never gave it a thought before. The men involved in carrying out this new venture, which will encourage much Sabbath desecration in the West of Scotland, will have to answer to God for their conduct.

The Minister of Labour and Moral Standards

Mr Ray Gunter, Minister of Labour, speaking recently in Edinburgh, said that the Labour Party, trade unions and the Co-operative movement had somehow receded from the moral standards upon which they came into being. If Mr Gunter had before his mind moral standards based upon and derived from the moral law of God, then we may appreciate his expression of opinion. He also declared: "I don't believe there is any purpose in the Labour movement unless it has a moral background." We agree; and this applies to any Government and body of men in places of authority in our nation. All sections of the nation need to be brought back to the standards of the Word of God and the Ten Commandments in a day of divine power. Many problems which baffle men to-day would then be solved. The law is not only holy and just; but good.

Annual Meeting of Trinitarian Bible Society

The 134th Annual Meeting of the Trinitarian Bible Society was held at Caxton Hall, Westminster, on Tuesday, May 25th. The Rev. T. Shaw, M.A., a Vice-President of the Society, opened the meeting with prayer and the Chairman of the Committee, Mr H. T. Haynes, read a part of the 6th chapter of the Gospel according to St. John. In his opening remarks from the Chair, Alderman G. A. Warburton, J.P., President of the Society, spoke of the Society's constant need of the presence and guidance of God in all its endeavours and especially with regard to its future premises. The Secretary presented a summary of the accounts and a report of the year's work and a resolution was passed approving the accounts and electing the Committee for the year.

After proposing the resolution the Rev. D. C. Downham gave an address based on 2 Kings 6, 1-7, emphasising the Christian's need of the guidance of God and communion with God in planning

and service. He acknowledged the help given by the Society in providing copies of the Holy Scriptures in many languages for distribution in what has been described as the most cosmopolitan parish in the country. In demonstration of the power and fruitfulness of God's Holy Word Mr Downham outlined the experience of a violent criminal whose heart the Lord opened while he was reading through one of the Gospels in the lectern copy of the Bible in the empty church.

The Rev. H. N. J. Waite seconded the resolution and delivered an exposition of Titus 1 : 9, declaring the supreme place of the Word of God in the calling and sanctification of the redeemed and their preparation for the Lord's service, and the use of the same Word in the refutation of error.

Politicians Condemn TV Immorality

As we glean our Comments from all quarters, we were gratified to read that a resolution by Mr G. F. Cullie, Aberdeen, at the Scottish Unionist Association Conference, condemning certain undesirable programmes on B.B.C. Television, was accepted by the Conference in April. Mr Cullie said there had been a rather frightening development of mass demoralisation by the repeated viewing on television of scenes which 30 years ago would have shocked us. He also said: "The obsession with sex and the glorification of crime were a serious threat to the moral welfare of our own and future generations." Mr Cullie is to be respected for his true and outspoken witness against this great and evil menace of to-day.

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, Breaclete, 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 Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Thurso, Vatten; fifth, Stornoway. *September*—First Sabbath, Ullapool, Breaclete; 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.

Jewish and Foreign Mission Fund

The Synod appointed this collection to be taken up in *August*, and we, once more, approach our loyal people, soliciting their help for this most deserving cause. From a very small beginning the Mission has grown so much that there are now three main centres, Ingwenya, Zenka and Mbuma, each with an ordained minister. There is also a native student of Divinity who (D.V.) will be ready for license next year. We consider education as a handmaid to religion and there are about 5,000 children who are being taught to read the Word of God, and provision is made for training some of these as teachers. There is also a well-equipped hospital, and the many patients who visit it are brought in touch with the Gospel. All this involves expense and, though our friends in Holland help nobly, yet the Mission Funds, as a whole, show a deficit for the year of over £500. We feel it right to bring this item and the other needs of the Mission before our people, confident that it will not fall on deaf ears. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians iii: 23).

John Colquhoun, *Convener*.

July, 1965.

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

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