

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXX

February, 1966

No. 10

SATAN DEVICES TODAY

Undoubtedly man as a fallen and corrupt creature has by his sin ruined himself morally and spiritually for time and in prospect of Eternity. His only hope of deliverance is by the application of the law of God and the blessed Gospel of Christ to his soul by the effectual power of the Holy Spirit. But Satan's activities and designs are concentrated on seeing that this does not take place, if possible at all, to this arch enemy of God and man. He is out to kill and destroy for Eternity poor, miserable sinners. That is, to make sure and certain of their everlasting ruin.

In the past he employed methods suited to the day and age to attain his diabolical ends. Today, Satan has many devices whereby to secure the eternal ruin of young and old. Some of these may be briefly and simply stated.

We have recorded in our Notes and Comments in this issue the cases of two University lecturers going out of their way to come between the rising generation and the Bible as the Word of God throughout and the means of conveying even to the children the will of God for their salvation. Then it is known that a constant flood of obscene literature is being brought into this country, although the Customs and Police have sought to deal with this menace to the morals of many. Again, even members of the House of Lords at Westminster have revealed themselves as favourable to deleting the sin which brought fire from the Lord out of heaven upon the men of Sodom, from the list of criminal acts to be punished by the law of Britain. Then the "New Morality" dealt with in an article in this Magazine in the January issue exposes the terrible effects, upon even the young as to mind and body, of the godless and liberal teaching on morality from varied quarters. And now we have the insidious and devilish danger of drug-pedlars coming as far north as the Capital of the Highlands from the great cities of the south. In America, the school children and those in their 'teens are being entangled in the fangs of this deadly enemy of soul and body. And by press and police reports this illegal sale and use of drugs

has come to the young in Inverness. In Edinburgh, chemists and police are concerned about this menace. Satan is finding willing hands to do his dastardly work also in this sphere to the moral and physical ruin of the young and those not so young. Then, as has been indicated in our pages, alcoholism is on the increase in Scotland and elsewhere. No wonder! Strong drink is "big business" today and a realm where the Government reaps millions of money in taxes. It is fully and "attractively" advertised in and by every medium considered capable of influencing all classes. Satan is destroying an increasing number of our poor fellow-beings by this device. And there are many other devices which are not so apparent to people in general such as the increased practice in some parts of Britain of Black Magic, Spiritism and such like evils.

When one surveys these and other evil influences which are being brought to bear upon the souls and bodies of multitudes in this once Christian nation—still with a goodly remnant of those who fear the Lord—it appears that Satan, working upon sinful man, is today engaged in a concerted plan of campaign to destroy all interest in the Gospel and Kingdom of Christ in this realm, as elsewhere in the world.

How reprehensible is the lack of faithful witness for truth and righteousness on the part of many sections of the professing Christian Church. It is an evident sign, in the face of all the evils of this day, that the Christian Church is not only in a backsliding state, but very far gone in backsliding from God, His Word and adherence thereto.

No wonder the Humanists and Agnostics are increasing in number and boldness, propagating their dark and hopeless philosophy in the press and otherwise. No wonder the Sabbath is nearly gone and the Sanctuary of God generally forsaken, with some exceptions throughout the land. No wonder the disciples of the Lord Jesus have little to encourage them, that is, when they look out upon the broad picture of the religious and moral condition of the generation. Man's own sin is what it is in all its corrupting power; but when added to that, Satan works upon a people with all his modern, and diverse devices, the spectacle is doubly dark and menacing for the souls of men and the true and faithful Church of Christ.

But when the enemy comes in like a flood, as today, God is the refuge, strength and very present help of His believing people. The prophet asked: "Why doth the wicked prosper?" Asaph had questions in the 73 psalm relevant to a similar trial to his faith. The Most High resolves these questions in His own way

and time. What His people understand not now, they will know hereafter.

Paul was not ignorant of Satan's devices. He enjoined upon believers to resist the devil and to be strong in the grace that is in Christ Jesus and to stand fast in the liberty wherewith Christ had made them free.

Albeit that Satan is active and the day dark, yet the Church of Christ is to persevere in all her duties to the divine Master. And a pre-eminent duty devolving upon her is to proclaim the whole counsel of God and the Gospel of salvation in the Lord Jesus Himself to a sinful, lost and Satan-oppressed people, who in the divine providence come within its range. And there must of necessity be a dependence upon the power and grace of the Holy Spirit to make that same gospel effectual to the delivering of wretched and miserable sinners from the guilt and power of sin and the snares of the devil, to the praise of the glory of God's grace. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1st Epistle of John, chapter iii: verse 8).

A SERMON

By Rev. J. Colquhoun

(continued from page 263)

"He has made with me an everlasting covenant." It is a covenant which has sprung out of eternal love. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. xxxi. 3. It is the love of a Triune Jehovah, exercised in the electing love of the Father, the redeeming love of the Son, and the sanctifying love of the Holy Spirit. Without God ceasing to be, this love could not come to an end, therefore the Covenant continues forever, without an abatement, even for one moment, of its benefits. It comprehends in it the state of grace in time and the state of glory in eternity. "The Lord will give grace and glory: and no good thing will he withhold from them that walk uprightly." Ps. lxxxiv. 11.

Being an everlasting covenant, it is an unchangeable covenant. In the chapter which we have read in your hearing, the fifty-fourth chapter of Isaiah, the unchangeableness of this covenant is clearly brought before us. "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee,

neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isaiah liv. 9, 10. As no cloud can change the sun in the heavens, neither can the believer's frames and feelings, nor yet his shortcomings, change the unchangeable God who has made this unchangeable covenant, for as the Psalmist states in another place, "Thou art the same, and thy years shall have no end." Ps. cii. 27.

This covenant is "ordered in all things and sure." Those who are in it are a definite number to which none can be added, and none can be taken out of it, for once in Christ always in Christ. They were in Christ from all eternity, elected in Him by the immutable decree of God. This being the fruit of the unchangeable love of God the Father, "the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and the seed of God within them; and the nature of the covenant of grace." Thus it is impossible that any change could be made in the number who are comprehended in the covenant of grace. It is ordered in all things and sure in that means are appointed by which those in the covenant are made partakers of the benefits of the covenant, and the application of these means to the elect, and to them alone, in the effectual work of the Holy Spirit shows that the covenant is ordered in all things and sure. Further, the covenant is ordered in all things and sure in the sense that time and privileges meet. By way of illustrating this point, let us think for a few moments of matters connected with our Mission in Southern Rhodesia. From all eternity God elected a people in that far-distant land to be a peculiar people unto Himself, but one generation after another of the inhabitants of that land went to eternity without giving evidence that any among them were of the election of grace, but in process of time matters began to take a turn. Mr John B. Radasi, a man of whom we, as a Church, knew nothing, appeared in this country, and in the mysterious working of God's Providence came into contact with our Church, and offered himself as a student in order to go through the necessary training with a view to carrying the Gospel to his native land. When one considers that he offered himself to a Church, which, as far as its separate existence was concerned, was in its infancy, numerically small, and lacking in funds, yet dependent wholly upon the Lord, one can see the wonderful unfolding of the gracious purpose of God, in that the end in view was accomplished. What was this purpose? A generation appeared in Africa, in which some of God's elect were, and the gospel with its privileges were sent to them, which they were enabled, through the work of the Holy Spirit, to receive as the Gospel of their salvation. The result in that generation, and in subsequent generations, shows how well-ordered the covenant is

in that time and privileges coincided. It is so in the case of all the unfoldings of the purposes of God. What one might be ready to judge as insignificant matters do lead to very important results, and if we would take a review of what is past of our lives each of us could see much of this in connection with ourselves as to how the covenant is "well ordered."

As the covenant is "well ordered" it is "sure." This is true of it, as has already been hinted, from the point of view of its unchangeableness. The Apostle James lays emphasis on this when he says that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James i. 17. The God of the covenant is unchangeable in all His attributes and in all that He has purposed. It is sure because God wills it to be so and none can resist His will, for He has infinite power to accomplish that which He has purposed. Satan may, and will try to rob God's children of what they may get from His bountiful hand by way of an assurance that they have Christ as their portion, and in this he may be joined by the world and by unbelief in themselves, but, though a child of God may be brought very low through these attacks, yet, the infinite power which is exercised on their behalf in virtue of this sure covenant will keep them from being overcome, and thus they are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." They are not only "kept" by that power but they are delivered by the same power, and the God of the covenant fulfils in their experience the truth of what is written; "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people." Ps. cxiii. 7, 8.

III. The Confidence Expressed.

I come now to notice something of the confidence expressed; "this is all my salvation, and all my desire." The God who has made the covenant is the God of salvation. "He that is our God is the God of salvation: and unto God the Lord belong the issues from death." Psalm lxviii. 20. As the God of salvation He is the portion of His people, and thus they have an infinite portion, whatever their circumstances in the world may be. Jeremiah was a man who had seen affliction by the rod of His wrath, yet he could say, "The Lord is my portion, saith my soul; therefore will I hope in him." Lam. iii. 24. The Psalmist could say, "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot: the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Ps. xvi. 5, 6. The infinite value of this portion is referred to elsewhere by the Psalmist when he says,

"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." Ps. iv. 7.

As He who is the portion of the Lord's people is their salvation, so it is also the case that He is their choice. While the words spoken by the Lord Jesus must remain eternally true, "Ye have not chosen me, but I have chosen you," nevertheless it is equally true that He is their Choice. This brings in the work of the Holy Spirit in effectual calling, so that however unwilling they were to make choice of Him, as they were by nature, yet they were brought to experience the truth of what is written, "Thy people shall be willing in the day of thy power." Ps. cx. 3. They are made willing, not only to be saved by Him, but to follow Him through good report and through evil report, esteeming with Moses that it was better to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, for, like him, they have "respect unto the recompense of the reward." Through the work of the Holy Spirit they are brought to see in Christ what they cannot see in another. He is fairer than the sons of men, the chiefest among ten thousand, the altogether lovely One. To Him alone they can trust their poor lost souls, assured that in His keeping all is well.

He is their refuge. The Psalmist could say, "God is our refuge and strength, a very present help in trouble." Ps. xlv. 1. Whatever convulsions may take place in nature, in the Church, or in the State, all is well for those who have God as their refuge. Governments may be overthrown, churches may be cast into the vortex of the whirlpool of affliction or persecution, yet those who have God as their salvation can look upon these matters with the greatest composure for their God "sitteth upon the flood: yea, the Lord sitting king forever." Ps. xxix. 10. He who thus controls everything has His eye upon His people for their good, and requires that they, in all circumstances, betake themselves to Him, as He has made Himself over to them as their refuge. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isaiah xxvi. 20.

The Lord is their glory. All who have an interest in this everlasting covenant have none but the Lord in whom to glory. They cannot glory in themselves or in anything that they have, for part of the design of salvation is "that no flesh should glory in his presence." I. Cor. i. 29. It is only in the Lord that they can glory. They are forbidden to glory in the creature. "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercises loving kindness, judgment, and righteousness in the earth: for in these things I delight, saith

the Lord." Jer. ix. 24. They have no ground for glorying but in the death of Christ; that which was calculated to be an emblem of shame, and which was to Jews and Greeks respectively a stumbling-block and folly, has become to the Lord's people "the power of God, and the wisdom of God." I. Cor. i. 24. The Apostle Paul could say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14.

This is "all my desire." The child of grace desires no other salvation but what is in the everlasting covenant. He is perfectly satisfied with it and with the Saviour of the Covenant. There is nothing in that Saviour which he would want out of him, and nothing out of Him which he would want in Him. He desires fellowship with this Saviour, and seeks after what another could say, "Truly our fellowship is with the Father, and with his Son Jesus Christ." I. John i. 3. Perfect, unbroken fellowship, cannot be obtained in this world, for that is reserved for Heaven, but they will be desiring that fellowship in this world, and when it is interrupted, as it often is in the world, they will be ill at ease, and especially, when they consider that they themselves were the cause of that withdrawal. Where grace is in living exercise it will reveal that desire in the cry, "Saw ye him whom my soul loveth."

They desire to be conformed to His image, and thus to be like Him. In this they find themselves so unlike what they would wish to be, that, often, they begin to write hard things against themselves. It is only when faith is in the ascendancy that they are enabled to believe that they shall yet be like Him, and to draw comfort from what is revealed of Christ, that He "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. iii. 21. It is then that the desire of the renewed soul shall be satisfied, for "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I. John iii. 2.

"Although he make it not to grow." This would appear to be a complaint against the Lord, but in reality it is a complaint against the believer himself. The Psalmist does not find things as he would like them to be with himself but his hope is in the everlasting covenant, yet he does not see the amount of fruit he would wish. The believer compares his own attainments with the attainments of the righteous in the Bible; "They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. xcii. 14. He finds himself coming short of those in his own generation who fear the Lord, and thus he takes up the attitude of the great

Apostle of the Gentiles who classed himself as "less than the least of all saints." Those who are truly putting themselves in that category are on the straight road to the "house of many mansions." "With gladness and rejoicing shall they be brought; they shall enter into the King's palace." Ps. xlv. May the Lord add His blessing.

THE SABBATH DAY

By Rev. D. A. MacLean, M.A., Halkirk

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honourable, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Is. 58 vv. 13 and 14.

The word "Remember" stands as a sentinel at the beginning of the Fourth Commandment. In fact the only Commandment in the Decalogue which begins with the word "Remember" is the Fourth. The Divine Lawgiver saw that fallen and sin ruined men would be in danger of forgetting this Commandment. He was right. In the camp of Israel in the wilderness one was stoned for gathering sticks on the Lord's holy day. Since then we have a sad record of Sabbath breaking. The god-fearing Nehemiah made a noble stand on the side of the Sabbath. In the days of Amos, they would say, When will the Sabbath be past? Their only reason for this question was—"that we may set forth wheat." A worldly minded generation taking no delight in the Sabbath and longing to bring forth their wares to make gain and having no regard to honesty. Sad to say Sabbath breaking did not end with the ancient Jews.

Under a more enlightened dispensation the Saviour declared the Sabbath was made for man. However much man laughs at the Sabbath and turns it to be a day of pleasure and recreation; in actual fact man cannot live without the Sabbath and prosper. The hotel and saloon in modern times, with their "seven day licences" have no regard for the Lord's day. Their only concern is to make material gain through commercializing their fellow-men's weakness. Let us be assured of this in our minds, where there is Sabbath breaking there will be no spiritual prosperity. We cannot warn our people too often about the evil of Sabbath desecration.

The Law of the Sabbath is wise and merciful. It is all-embracing in its designs and meets the needs of all men whatever their station in life. To our rulers who are constantly engaged in political work

on God's holy day we hesitate not to say that they can never expect the blessing of God upon their work. In their sinful activities they are determined to remove "the ancient landmarks" which were treasured by our fathers. Will the Sabbath breaker prosper? Let us take warning. In Scripture we read, "He that sitteth in the Heavens shall laugh: the Lord shall have them in derision," and "Be wise now therefore, O ye kings, be instructed, ye judges of the earth." Ps. 2 vv. 4 and 10. It is written of Gladstone that he rigidly observed the Sabbath day. On Saturday evening he removed all newspapers from his Library and Politics were banished for one day in the week. Our Royal household are as guilty as our politicians in trampling under their feet God's holy day. The godly are grieved and they see that the Lord is a stranger among us because of our manifold transgressions. What is more harmful to the spiritual and moral welfare of any nation than Sabbath breaking. Sabbath desecration is detrimental to the temporal interests of men, it lowers down the moral tone of the community, lays waste true religion and brings down the judgments of God upon us. In our nation there is a sad deterioration and we are already reaping what we have sowed.

We remember our humble homes prepared for the Sabbath. Even the boots and shoes that were to be used on the Lord's day were in a row polished on Saturday evening, the Sabbath dinner was also prepared on Saturday and all newspapers put out of sight. Saturday was really a day of preparation in the real sense. When will there be wisdom exercised on our part? When will we turn to the good old ways? We have much need of the prayer of the Psalmist: "Turn us again O God of hosts, and cause Thy face to shine, and we shall be saved." This prayer is needed in our day; the home needs it, the church needs it and the nation needs it. If we will exercise true wisdom ("If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him." James I. 5) we will preserve our Sabbaths as a day of rest and worship. The two things are united together and let us safeguard against having them only in our memory when we ought to practice both in our lives. The practice of worship in the family and the church regularly promotes even temporal prosperity. The reward will be sure for those thus exercised — it will be the blessing of God that maketh rich. "Verily there is a reward for the righteous." Ps. 58 v. II. Not only that, but it will propagate true religion from one generation to another. "For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children: that the generation to come might know them even the children which

should be born, who should arise and declare them to their children." Ps. 78 vv. 5 and 6. The end in view being: "That they might set their hope in God, and not forget the works of God, but keep His Commandments." Ps. 78 v. 7. The neglect of duty will certainly bring the curse of a just God upon us. "Pour out Thy fury upon the heathen that know Thee not and upon the families that call not upon Thy name." Jer. 10 v. 25.

Man may scoff at Sabbath observance but man, every man, needs a day of rest for mind and body. Above all he needs a day of worship for the benefit of his soul.

Experience has proved that our bodily energy cannot be maintained in a healthy way without a day of rest. We cannot live for a week without sleep at night. You will agree with me when I say that to-day there is excitement and a mad rush in every walk of life. Men work for their daily bread from Monday to Friday or it may be Saturday. Do they give their bodies a chance to rest on Sabbath? Do they say on that Holy day, "It is good for me that I draw near to God." Ps. 73 v. 28. The answer in most cases is a definite "No." On Sabbath there is a "Sunday excursion." Man in his blind folly forgets that he is a "frail man"; not an iron made machine but a human organism "fearfully and wonderfully made" of nerves and tender tissues. Why are the doctors compelled to treat nervous disorders and prescribe periods of complete rest and seclusion? The answer is found in this—the majority of men in the world to-day live without God and they hold the view that they have outgrown the Sabbath and that there is no further need for it in a modern age. Whatever their view, our viewpoint is founded upon God's Word. We, therefore, hesitate not to say that there was never an age when humanity needed this day of rest more than now.

The mind needs it. By working and grinding seven days a week the intellectual faculties will soon lose their keen edge. The obvious conclusion is that the mind needs a day of rest — a day to take us away from all mental toil. Science supports the Divine Law by showing that the Lord's Day is a physiological necessity for the restoration of the energy we lose bodily and mentally. The recreation we need is not to become amateur gardeners, as so many do in this God dishonouring age, and wear themselves out every Lord's Day. We need God and His worship.

The soul has its rights as well as body and mind. Of the Saviour we read, "He went as His custom was into the Synagogue on the Sabbath Day." The Fourth Commandment positively says, "Remember the Sabbath Day to keep it holy." Ex. 20 v. 8. How can we keep it holy if we neglect, without any legitimate excuse,

God's sanctuary and worship. The Sabbath is to be employed in the private and public exercises of God's worship. "From one Sabbath to another shall all flesh come to worship before Me saith the Lord." Is. 66 v. 23. Works of necessity and mercy are allowed on the Lord's Day but work that could be done before the Sabbath or left over till after the Sabbath ought not be done on that day. It is so easy for fallen man to make excuses in order to cover his evil doings. Adam in a state of innocency needed the Sabbath for rest and communion with God. How much more do we who are fallen ruined and depraved. The shell-fish on the sea-shore live while the tide is out but they always depend upon the tides return. If the tide on its return does not reach them the obvious conclusion is that they will die. This is only a simple illustration but it shows us our need of keeping our Sabbaths holy to God. Our souls are refreshed through the means of grace provided for us on God's holy day. If we neglect worship and throw away our Sabbaths we bring spiritual death upon ourselves. Those guilty and who refuse to turn to God, their eternal portion will be sorrow world without end. "Let us search and try our ways, and turn again to the Lord." Lam. 3 v. 40.

Let not then our pew be empty in the house of God on His day. Let us bear in mind that it is very wrong to appropriate a few hours of the Sabbath to religious exercises and then to spend the rest of the day in a careless worldly manner — speaking our own words and discussing our worldly employment and world-wide affairs.

Parents have a great responsibility. The only place where a family can be brought up properly is in a church where the whole Truth is declared. We may add, that parents have a lot to answer for — they promise at baptism to bring up their children in the fear and admonition of the Lord. Alas! how soon this is forgotten. But we read, "and God requireth that which is past." Eccles. 3 v. 15. And we will need yet to render our account to God the Judge of all men.

One cannot but be alarmed at what we read in the daily papers about the ways of the world. One great remedy is to return to the Sabbath and the sanctuary. Stand ye in the ways and see and ask for the old paths, where is the good way and walk therein and ye shall find rest for your souls." Jer. 6 v. 16. The manner in which a man keeps the Sabbath Day will make its impress on the man's life in the world and on his soul by the blessing of God. As that is the case, "Remember the Sabbath Day to keep it holy." "Keep the Sabbath Day to sanctify it." Ex. 20 v. 8 and Deut. 5 v. 12.

AN EXTRAORDINARY DIVINE INTERPOSITION

The following remarkable narrative was inserted in Dr. Rippon's "Baptist Register" for 1802. Dr. Samuel Stennett, on whose authority it was related, had it from his father, Dr. Joseph Stennett:—

Dr. Joseph Stennett married a lady in Wales, in consequence of which he resided there several years, and preached with great acceptance to the Baptist congregation in Abergavenny. There was a poor man in that congregation generally known by the name of Caleb. He was a collier, and lived among the hills between Abergavenny and Hereford. He had a wife and several little children, and walked seven or eight miles every Lord's day to hear the doctor, the weather seldom preventing him. He was a very godly man, and his knowledge and understanding were remarkable, considering the disadvantages of his situation and circumstances. The doctor was very partial to him, and pleased with his conversation. One winter there was a severe frost, which lasted many weeks, and not only blocked up Caleb's way to meeting, so that he could not possibly pass without danger, but prevented him from working for the support of himself and family. The doctor and many others were much concerned lest they should perish from want. However, as soon as the frost had broken up, Caleb appeared again. The doctor saw him from the pulpit, and, as soon as the service was ended, went to him and said: "Oh Caleb, how glad I am to see you! How have you done during the severity of the weather?" He cheerfully answered, "Never better in my life, I not only had necessaries, but lived upon dainties during the whole time, and have some still remaining, which will serve us for some time to come." The doctor expressed his surprise, and wished to be informed of the particulars.

Caleb told him that one night, soon after the commencement of the frost, they had eaten up all their stock, and had not one morsel left for the morning, nor had any human probability of getting a new supply; but he found his mind quite calm and composed, relying on a gracious God, who neither wanted power nor means to supply his wants. He went to prayer with his family, and then to rest, and slept soundly till morning. Before he was up, he heard a knock at his door, and on going to see who was there, saw a man standing with a horse, loaded, who asked if his name was Caleb. He answered in the affirmative, and the man immediately desired him to help to take down the load. Caleb asked what it was. He said, "Provision." On his inquiring who sent it, the man said he believed God had sent it; and no other

answer could he obtain. When he came to examine the contents, he was struck with amazement at the quantity and variety of the articles. There were bread, flour, oatmeal, butter, cheese, salt meat and fresh, neat's tongue, etc., which served them throughout the frost, and some remained to that present time. The doctor was much affected with the account, and mentioned it in all companies where he went, in hope of finding out the benevolent donor. His attempts, however, were all in vain, till he went, about two years afterwards, to visit Dr. Talbot, a noted physician in the city of Hereford. Dr. Talbot was a man of good moral character, and of a very generous disposition, but an infidel in principle. His wife was a godly woman, and a member of the Baptist Church at Abergavenny, but could not attend very often on account of the distance. Dr. Stennett used to go and visit her now and then, and Dr. Talbot, though a man of no religion himself, always received Dr. Stennett with great politeness. While they were conversing one evening, Dr. Stennett, with the view of introducing something entertaining and profitable, spoke of the great efficacy of prayer, and instanced the case of poor Caleb. As he was relating the affair, Dr. Talbot smiled, and said, "Caleb! I shall never forget him as long as I live." "What! did you know him?" said Dr. Stennett. "I have but very little knowledge of him," said Dr. Talbot, "but, by your description, I know he must be the same man you mean." Dr. Stennett was now very anxious to know what account Dr. Talbot had to give of him, upon which Dr. Talbot freely related the following circumstances:—

During the summer previous to the hard winter above-mentioned, he was riding on horseback for the benefit of the air, as was his usual custom when he had a leisure hour, and he generally chose to ride among the hills, it being more pleasant, rural, and romantic. A few farmhouses were dispersed here and there, and a few little cots. As he was riding along he observed a number of people assembled in a barn, and his curiosity led him to ride up to the barn door, to learn the cause of their assembling. He found, to his great surprise that there was a man preaching to a vast number of people, and he stopped till the service was ended. He observed that the people were very attentive to what the preacher said, and one poor man in particular attracted his notice. He had a little Bible in his hand, and turned to every passage of Scripture the minister quoted. Dr. Talbot wondered to see how ready he was, for a man of his appearance, in turning to the places, and likewise noticed that his Bible was full of dog's-ears—that is, the corners of the leaves were turned down very thick. When the service was over, he walked

his horse gently along, in order to observe the people, and the poor man whom he so particularly noticed happened to walk by his side. The doctor entered into conversation with him, asked him many questions, and found the poor man to be more intelligent than he could have expected. He inquired also about himself, his employment, his family, and his name, which he said was Caleb. After the doctor had satisfied his curiosity he rode off, and thought no more about Caleb till the great frost came on the following winter. He was one night in bed, but could not tell for certain whether he was asleep or awake, when he thought he heard a voice say, "Send provision to Caleb." He was a little startled at first, but, concluding it to be a dream, endeavoured to compose himself to sleep. It was not long before he imagined he heard the same words repeated, but louder and stronger. He then awoke his wife, who was in a sound sleep, and told her what he had heard; but she persuaded him that it could be no other than a dream, and she soon fell asleep again. The doctor's mind, however, was so much impressed that he could not sleep. He turned and tossed about for some time, till at last he heard the voice so powerful, saying, "Get up, and send provision to Caleb!" that he could resist no longer. He got up, called his man, and bade him bring the horse. He then went to the larder, and stuffed a pair of panniers as full as he possibly could with whatever he could find, and, having assisted the man to load the horse, bade him take that provision to Caleb. "Caleb!" said the man; "what Caleb, sir?" "I know very little of him," said the doctor, "but his name is Caleb. He is a collier, and lives among the hills. Let the horse go, and you will be sure to find him." The man seemed to be under the same influence as his master, which accounts for his telling Caleb, "God sent it, I believe."

Thus faithfully does the blessed Redeemer keep His Word, that those who make His glory their chief aim shall not lack earthly things. "Seek ye first," He has said, "the kingdom of God and His righteousness, and all these things"—food, drink, and clothing—"shall be added unto you." The neglect, therefore, of His service, instead of being necessary, at any time, to the supply of our need, is the very thing which renders it uncertain. The most godly may be reduced sometimes to straits. The Apostle Paul says he was "instructed both to abound and to suffer need;" but in the very chapter in which he records this he states also that his need had been supplied, and assures those who had ministered to his necessities, "My God shall supply all your need, according to His riches in glory by Christ Jesus." "Trust in the Lord, and do good: and verily thou shalt be fed."

OBITUARY

The late Mrs Alexander Maclean, Gairloch

Catherine Jane Macrae was born at South Erradale, Gairloch, on the 20th July, 1900, and she departed this life at the comparatively early age of 63 years in Raigmore Hospital on the 10th September, 1963. Her connection with the Free Presbyterian Church dated from the time of her marriage in November, 1926, to Alexander Maclean, Elder in the Gairloch congregation and now for many years Missionary at Laide.

Although always circumspect in her walk it was not until middle life that Mrs Maclean, as she now was, came to an experimental knowledge of her need as a lost sinner of Adam's race. Long before this, however, the claims of spiritual things had made a deep impression upon her mind in connection with the ordinance of Baptism which was administered in her case in early adolescence, and it appears that this left an indelible stamp upon her spirit. But it was at the time afore-mentioned that it pleased the Spirit of God to effectually convince of sin, and there followed in Mrs Maclean's experience a time of much soul distress. In the Lord's own wonderful way and time deliverance was to come and the subject of this brief sketch may be properly looked upon as a seal to the ministry in Gairloch of the late Rev. Archibald Beaton. Also, it was in the more private work of pastoral visitation that this favour was bestowed by the all-wise and sovereign King of Sion. Mrs Maclean accompanied the minister to visit an old lady in her neighbourhood when the second chapter of Hebrews was read and verse 18 was the appointed balm for the wounded spirit of our friend—"For in that he himself hath suffered being tempted, he is able to succour them that are tempted." In these words it appears that she found Christ as a suitable Saviour and her own Redeemer and she returned home rejoicing.

Another former minister of our Church, the late Rev. James Macleod of Greenock was to be the instrument in the Lord's hand by which Mrs Maclean was encouraged to make a public profession of God, her Saviour. This she did in June, 1943, and all who knew her must acknowledge that she adorned that profession with a humble, consistent walk of godliness all her days. Although an incomer to the Free Presbyterian Church it is plain that she fully embraced its communion and heartily rejoiced in its forthright witness on the side of Christ and His righteousness.

Peter commends to "wives" the enduring ornament of a meek and quiet spirit which is in the sight of God of great price, and this godly apparel seems still to shine upon her as, in retrospect,

we think of the subject of this sketch. It was in her own home that the sterling qualities of this Christian lady were especially evident where, unobtrusively and yet with firmness, she exercised continual concern for the good of her household and especially with an eye to its highest advantage in relation to the things of God—"Her children arise up, and call her blessed: her husband also, and he praiseth her" (Prov. xxxi: 28). Mrs Maclean will also be remembered by many of the ministers who received from her unfailing hospitality during the period of Communion seasons while the Gairloch charge remained vacant. To the interim-Moderator her dwelling was a veritable home from home.

The end, although not wholly unexpected nor without warning, was to come suddenly. On Monday evening Mrs Maclean occupied her usual place at the prayer meeting in the Meeting House at Strath and before the following evening had come her soul had taken flight to the regions of the heavenly Canaan where a goodly company from her native parish had already entered and where together they rejoice in the presence of their Lord who washed them from their sins in His own blood and to whom they desire to ascribe all the praise.

The loss is ours in the Church below and it is not soon forgotten and may each member of the family obtain grace to hearken to God's voice as He speaks in His word and ordinances and also by the words and example of a beloved mother.—A. M.

GEMS FROM GURNALL (1680)

Hath not thy heart said, "I will go and hear such a man, and get comfort?" And dost thou wonder thou art weak and barren? Are ordinances God, that they should make you comfortable? They are but Christ's servants; therefore, press through all the crowd of ordinances, and ask to speak with Jesus, and virtue will come forth.

O Christians! give not place to Satan; no, not an inch, in his first motions. He that is a beggar, and a modest one without doors, will command the house if he be let in.

If ever the Spirit of God hath begun a sanctifying work in thee, He will never be the messenger to bring contrary news to thy soul; His language is not yea and nay, but yea and Amen forever. Christ and Satan divide the world. Christ will bear no equal, and Satan no superior, and therefore thou canst not hold in with both.

Thy birthday was when thou wert born again; thou didst exist before, but only beganst to live when Christ began to live in thee.

As when the Spirit teacheth, He comes not with any new or strange truth, but takes of Christ's own, His Word; so when He *comforts*, He takes of Christ's own, His righteousness — not ours. All cordials are but Christ distilled. The Spirit does not say, "Soul, rejoice! for thou art holy"; but, "Soul, triumph! Christ is righteous."

The water of the saint's failings cast on the fire of God's love cannot quench it. "Whom He loves, He loves unto the end."

Truth is not always to be had at the same price; buy it we must at any, but sell it upon no terms.

Many are now in heaven, and are safely landed there, who were sadly tossed with fears all along their voyage; for, though true faith puts a soul into the Ark of Christ, yet it does not hinder but such an one may be sea-sick in the ship.

Hast thou heaven *in hope*? It is more than if thou hadst the whole world *in hand*. The greatest monarch on earth would be glad, at a dying hour, to change his crown for thy helmet, which is, "the hope of salvation." His crown will not procure him thy helmet, but, thy helmet will procure thee "A crown of glory, that fadeth not away."

Cannot God deny health and give patience? and patience with sickness is better than health without patience. Cannot He take away thy estate and give thee contentment? and "Godliness with contentment is great gain."

It was a sweet speech of a dying saint that, "he was going to change his place but not his company"; for he had always been living in communion with God.

When God afflicts His saints, it is to try their "precious faith." Afflictions are His spade and mattock, by which He digs into His people's hearts to find out the gold of faith.

Christian minister, let thy reproof be as sharp as thou wilt, thy spirit must be meek; thou must not denounce wrath in wrath, lest sinners think thou wishest their misery; but rather with tenderness, that they may see it is no pleasing work.

SELECTED EXTRACTS

Do thy wounds smart? Do thy sins put thee to pain? His rich blood, like wine, will He pour in, and lay thy pained heart to His pierced heart, and revive thee. His own right hand shall hold thee up, and His left hand shall embrace thee. Sinner, poor, helpless sinner, be not afraid, for, though thou canst not pray for thyself, nor rise from thy low estate to seek help, yet thou

shalt not perish. Only open thine eyes and see the Good Samaritan reaching out salvation to thee. His grace shall be like sweet healing oil, wherewith He shall anoint and bathe all thy bruised places, and recover thee.—C.

* * * *

A consciousness of inbred sin will cause us to distrust ourselves, to look continually to Jesus, and have no confidence in the flesh. This salutary fear, implanted in the heart through the covenant love of God, alone can keep us from falling. We shall walk over the slippery paths of this world with safety, when we tread with cautious step, leaning on our Beloved.—*Serle*.

* * * *

Lose not sight of Christ in this cloudy and dark day. Learn not from the world to serve Christ, but ask Himself the way. The world is a false copy, and a deceitful guide to follow.—*Rutherford*.

* * * *

As we get on in our lesson, we learn self-loathing, self-distrust, self-despair. Nothing appears solid but God and His Word, heaven and its joys; nothing saving but Christ and His work; nothing sweet but the Spirit's revelation of Him in the heart and conscience; nothing satisfactory about our state but God's testimony; nothing well done but what is the fruit of the Spirit. A grace-taught soul can never please himself; never keep, never direct himself. He rather would love Christ and the saints, than does love them. His best services make him ashamed; he ever does what he hates, and omits what he would do. The world is a wilderness to him; men are strangers and enemies, yet he often fears to leave them; and he never can long for it till Christ says "Come!" His worst plague is, he is altogether made over to and possessed by Another, even Him who is all the salvation of God to him, and has pledged all His glory to make him know it.—T. H.

RULES FOR DAILY LIFE

Begin the day with God;
Kneel down to Him in prayer;
Lift up thy head to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be,
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God,
Thy spirit heavenward raise:
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy sins to Him confess;
Trust in the Lord's atoning blood
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep,
And when thou tread'st the vale of death,
He will thee guard and keep.

—ANON.

LITERARY NOTICES

Evangelised Press Publications : The following booklets are obtainable at 1/-: "Alive or Dead" by J. C. Ryle, in which he deals with conversion; "Effective Prayer" by C. H. Spurgeon is a study upon Job xxiii: v.4; "The Almost a Christian" by George Whitefield; "True Revivals" by Horatius Bonar. The address is The Evangelical Press, Providence House, 3 Speke Road, London, S.W.11.

In All Their Affliction : by Rev. Murdo Campbell, M.A.—7/6d per copy. This is a book distinct in content from former books from the able pen of the author which are known to our readers. Mr Campbell deals in this volume exclusively with Christian affliction, and observes in his preface: "It may seem, however, that opposite every source of sorrow on which I have touched I have, at the same time, tried to show that God's grace and healing balm are ever available and sufficient, and that in every trial His own presence and promise sweeten 'The waters of Marah'." We are sure that afflicted children of God will obtain crumbs from the Master's table in this book, obtainable from: The author, Free Church Manse, Resolis, Black Isle, Ross-shire; Free Church Book Room, 15 North Bank Street, Edinburgh 1; The Religious Book Shop, Stornoway.

Memorial to John H. Gosden : by S. F. Paul; obtainable from Mr S. F. Paul, 11 Reigate Road, Brighton 5, Sussex: 350 pages,

5 illustrations, cloth bound: price 17/6d (plus postage 1/2d). The author, who is now the editor of *The Gospel Standard* since Pastor J. H. Gosden's death, was a lifelong friend of the subject of this Memorial. The late Mr Gosden was personally known to quite a number of our church people. We also heard him on one occasion, with acceptance, preaching from "But where sin abounded, grace did much more abound" (Romans v: 20). This book contains about 70 pages regarding his life from his youth to the end of his days. He was born in 1882, and was brought up under the ministry of the late Mr J. K. Popham in Brighton. It is apparent that he had a deep and continual experience of the divine and gracious work of the Holy Spirit in his soul. His last sermon was preached at his own chapel in Maidston from the text: "I will go in the strength of the Lord God . . ." (Ps. lxxi: v.16). The author states regarding this sermon, "But in the course of the sermon there are evidences that he had his latter end before him, not knowing how the present affliction might issue." Thereafter there is reference in this sermon to a promise Mr Gosden received in his early days, viz., "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." There are about 80 pages of Mr Gosden's correspondence, the reading of which will be found instructive and edifying by exercised believers. There are, finally, 15 full-length sermons in the book running to about 200 pages. Mr Paul has completed quite a heavy task in publishing this Memorial, and we would recommend our readers who can, to purchase this book which will provide them with true spiritual food.

Sermons by J. C. Philpot, M.A. : Published by Mr A. J. Watts, 67 Blenheim Crescent, Luton, Beds.: price 10/- (post free). Mr Philpot laboured among the Strict Baptists. For over twenty years he was editor of "The Gospel Standard." He died in 1869. Our older readers, in many cases, are familiar with Mr Philpot's writings. In a short biographical note, Mr S. F. Paul says of Mr Philpot, "He ably contended for truth and refuted error." We know that he took a leading part in contending for the Christ-honouring truth of the eternal Sonship of the Lord Jesus, against heresy in this regard, in his day.

THE EXCELLENCY OF PRAYER

By William Huntingdon, S.S.

(This is part of a pamphlet issued by Sovereign Grace Union, 6 Linkfield Corner, Redhill, Surrey: 1/6d per dozen.—Editor)

PRAYER is the blessed means which God has appointed to bring every grace from Christ to the believer. The believer is to

let his requests be made known unto God, and for his encouragement God says that the prayer of the upright is His delight, yea, He says that He loves to hear it. "Let Me hear thy voice, for sweet is thy voice, and thy countenance is comely" (Song of Solomon ii: 14).

PRAYER is the casting of our cares and burdens on the Lord. It is the pouring out of the soul before Him, the showing forth of our trouble to Him. Prayer is communing and correspondence with Christ and receiving grace from His fulness to help in every time of need. It is keeping open the intercourse between the Lord and His people. It is their way of paying morning and evening visits to the King of kings and Lord of lords. It is their going to Court and showing their respect and loyalty there. It is their means of keeping their debt book clear; of cultivating and keeping up perfect friendship with a Friend Who loves at all times, and therefore it should never be neglected.

PRAYER is pouring out the soul unto God and showing before Him our troubles (Psalm cxlii: 2). It is "casting our cares upon Him who careth for us" (1 Pet. v: 7); and our burdens upon Him in whom we are to say "we have righteousness and strength." It is opening the heart, the mind, and the mouth to Him who hath said, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Psalm 1: 15). It is opening to Him who is the well-beloved of His people, and who said, "Let Me hear thy voice, let Me see thy face; for sweet is thy voice, and thy countenance is comely." It is besieging the everlasting kingdom, moving the throne of grace and knocking importunately at the door of mercy—encouraged by the promise, "Knock, and it shall be opened unto you" (Matt. vii: 7).

In prayer we must take no denial. If we have but a feeling sense of our wants, a Scripture warrant to go upon, or *one* promise to plead, we must sue, argue, reason, plead, supplicate, intercede, confess, acknowledge, thank, bless, praise, adore, repeat, importune, observe, take hold of, and turn to advantage whatsoever may be of use to the soul. Sinners, sensible of their lost estate by nature, who feel their need and poverty, have many invitations, encouragements, precedents and promises. They have, under the teachings of the Holy Spirit, to plead and rely upon the Covenant of Jehovah, the oath of God, the merits of Christ—and all His covenant engagements, undertakings and performances—the covenant characters He sustains, His incarnation and near relationship to them—together with all the glorious train of Divine perfections found in the proclamation of the Name of God to Moses (Ex. xxxiv: 6-7)—for these all sweetly harmonise and

brightly shine in Christ crucified, who has never once yet disappointed the hope of a penitent sinner, but has graciously said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi: 28). His promises, like Himself, are unchangeable, and this is one of them, "All that the Father giveth Me shall come to Me, and him that cometh unto Me, I will in no wise cast out" (John vi: 37).

PRIVATE PRAYER is the Christian's court-visit to his God, the life and breath of his soul; it is the *ascent* of the heart to the Almighty, and its returns are the *descent* of Christ to the soul's help.

PRAYER is the assuasion of grief, the easement of a burdened heart, and the vent of a joyful one. It is the rich savour of mystical incense—the overflowing of a living fountain—an all-prevailing sacrifice, and the delight of the Almighty. Moreover it is the greatest, best, most blessed and most glorious privilege, with which perishing sinners ever were favoured.

PRAYER is a defence against the spirit of this world—a bar to the inroads of vanity—a maul upon the head of the old man; and a lash of scorpions for the devil. It is a bridle in the jaws of a persecutor—a spell to a voracious enemy—a dagger at the heart of a heretic—a key to a parable and dark sayings—and a battering-ram on the walls of salvation—for "the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. xi: 12).

PRAYER from the lips of a blind beggar compelled the Sun of Righteousness to stand still, and gave light to one who till then had been in darkness (Luke xviii: 35-43). It brought the Ancient of Days to dwell in a bush (Exod. iii: 4); yea, Omnipotence itself, held by its fervent power, has been constrained to say "Let me go, for the day breaketh," but dust and ashes replied, "I will not let thee go except Thou bless me"; and God blessed him there, and allowed that Himself had been conquered, and honoured His antagonist by styling him "A prevailer with God" (Gen. xxxii: 24-29). Thus was Juda's Lion overcome and the lame man gained the victory.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t-d. 281)

7. Le dìchioll ann a bhi gleidheadh bhur cridheachan bhuineadh dhuibh a bhi bacadh, agus ag atharrachadh air falbh na sgannalan marbhtach agus na cip-thuislidh a mach bho rathad an t-saoghail. "Is an-aoibhinn do'n t-saoghal," a deir Crìosd, "air son

oilbheuman: oir is eiginn do oilbheuman teachd: ach is an-aoibhinn do'n duine sin troimh an tig an oilbheum." Mata xviii: 7. Nach eil nàire a còmhach bhur 'n aghaidhean? Nach eil bhur cridheachan a sìleadh fola, a bhi cluinntinn mu ghluasadan neo-mheasara luchd-aideachaidh fuasgailte? Nach rachadh sibh, coltach ri Shem agus Iaphet, an còir 'ur cùil le faluinn gu bhi còmhach nàire mòran luchd-aideachaidh? Cia mar a tha'n t-Ainm luachmhor sin a faigheal toibheum, Seumas ii: 7. II. Sam. xii: 13, 14. Cridheachan nam firean air an deanamh duilich. Salm xxv: 3. Esec. xxxvi: 20. Le so tha'n saoghal gu h-eagalach air a chur an aghaidh Chrìosd agus diadhachd, ceanglaichean a bhàis air an deanamh daingean air an anamaibh; tha iadsan aig am bheil gràdh coitcheann agus toil do shlighean Dhé, air an clisgeadh agus air am pilleadh air ais, agus mar sin fuil anamaibh air a dòrtadh: is an-aoibhinn do'n t-saoghal.

Seadh, cia mar a tha coguisibh luchd-aideachaidh a tha air tuiteam air an cur fodha, agus eadhon air an slugadh sìos ann an doimhneachdan trioblaid. Tha Dia anns an taobh a stigh a sgaradh an anamaibh bho gach uile cho-chomunn comhfhurtail ris Fein, agus bho ghàirdeachas a shlàinte: neo-chrìochnach tha na truaighean a tha tighinn le caithe-beatha neo-mheasara luchd-aideachaidh.

Agus ciod e fìor cheann-fàth agus aobhar so uile, ach a bhi dearmad an cridheachan? Na'm biodh 'ur cridheachan n'a b'fhearr air an gleidheadh, bhiodh so uile air a bhacadh. Na'n robh Daibhidh air a chridhe a ghleidheadh, cha robh e air a chnàmhaibh a bhriseadh: feumaidh cridhe air a dhearmad agus mì-chùramach gu do-sheachainte treorachadh a chum beatha mì-òrdail agus sgannalach. Tha mi toirt buidheachas do Dhia air son saorsa agus dìlseachd bràthair diadhaidh (Sgàthan an t-soisgeil) ann a bhi nochdadh do luchd-aideachaidh an iomadh gluasad neo-mheasara; agus bho mo chridhe bu mhath leam, 'n uair a bhiodh an lotan air an rannsachadh gu an cùl leis a bhior sin, gu'n toilleheadh Dia an leigheas leis a' phlàsda so. O luchd-aideachaidh ma chumadh sibh gu bràth diadhachd milis; ma tha dòchas agaibh gu bràth creideas diadhachd a thoirt air ais do'n t-saoghal, gleidhibh bhur cridheachan; aon chuid gleidhibh bhur cridheachan ar neo caillibh bhur creideas; gleidhibh bhur cridheachan ar neo caillibh bhur comhfhurtachdan; gleidhibh bhur cridheachan air eagal 's gu'n dòirt sibh fuil anamaibh. Ciod na briathran is urrain a chur an ceill na nithean domhain agus na toraidhean iongantach a th'air a ghabhail a stigh anns an obair so. Tha h-uile nì a cur riatanas, sòlaimainteachd, agus maise air an obair so.

8. Ni cridhe air a dheadh chumail freagarach sibh air son suidheachadh air bith anns an cuir Dia sibh, na seirbhis air bith anns an dean E feum dhibh.

Esan a dh'fhoghlum a chridhe a chumail iorasal, tha e freagarach air son soirbheachadh: agus esan dha'n aithne cia mar a ni e feum dheth, gu bhi ga cho-chur ri geallaidhean agus cùl-taic nan sgriobturan, tha e air a dheanamh freagarach gu bhi dol tre dheuchain air bith. Esan is urrain uamhar agus feinealachd a chridhe àicheadh, tha e freagarach gu bhi air a ghabhail ann an seirbhis air bith air son Dhé. Bu leithid so do neach Pòl, cha'n e mhàin gu'n do chuir e seachad ùine ann a bhi searmonachadh do mhuinntir eile, ann a bhi coimhead fion-liosan feadhan eile, ach dh'amhairc e ris fein, choimhid e fhion-lios fein; "Air eagal air chor sam bith an deigh dhomh searmonachadh do dhream eile, gu'n cuirear mi fein air cùl" I. Cor. ix: 27. Agus ciod an t-inneal sònraichte a bh'ann air son Dhé. Thionndadh e a làmh gu obair air bith; dheanadh e a chùis air suidheachadh a bhiodh 'n a aghaidh agus suidheachadh soirbheachail. "Is aithne dhomh bhi iosal, agus is aithne dhomh mar an ceudna pailteas a mhealtuinn: anns gath àite, agus anns na h-uile nithean theagaisgeadh mi, araon a bhi sàthach agus acrach, araon pailteas a shealbhachadh agus uireasbhuidh fhulang." Phil. iv: 12. Deanadh an sluagh Dia dheth, cha ghluais sin e, mar a th'ann gu feirg; clachadh iad e, is urrain e ghiùlain. "Uime sin ma ghlanas neach e fein uatha so, bithidh e'n a shoitheach chum urrain, air a naomhachadh, agus iomhuidh chum feum a mhaighstir, deas a chum gach uile dheagh oibre." II. Tim. ii: 21.

An toiseach feumaidh an cridhe bhi air a ghlanadh, agus an sin tha e air ullachadh air son seirbhis air bith do Dhia. 'N uair a bha cridhe Isaiah air a ghlanadh, mar a tha air a chiallachadh le bhi beantuinn r'a bhilean le eibhleag bhar na h-altrach, Is. vi: 7, an sin bha e freagarach air son seirbhis Dhé: "Feuch, tha mise an so: cuir fios leamsa." rann 8. Duine nach do dh'fhoghlum a bhi gleidheadh a chridhe, cuir e gu seirbhis air bith air son Dhé, agus ma bhios i air a coimhlionadh gu h-urramach, ataidh sin suas e agus togaidh sin a spiorad; Ma's ann le fulungais mì-mhisnichidh agus cuiridh e fodha e.

Bha aig Criosd freagarachd air son obair Athar os ceann a h-uile seirbhiseach a dh'fhasdaidh Dia: bha E eudmhor ann an obair fhollaiseach air son Dhé; cho eudmhor agus aig uairibh gu'n do dhearmaid E aran itheadh, seadh, agus gu'n do shaoil a chàirdean gu'n robh E air mhl-cheill: ach gidheadh, ghiulain E air adhart obair fhollaiseach air a leithid de dhòigh agus nach do dhearmaid E a cho-chomunn diomhair ri Dia: agus uime sin tha

sibh a leughadh, Mata xiv: 23, an deigh Dhà bhi saothrachadh fada an latha gu h-iomlan, gidheadh, an deigh sin gu'n deachaidh E suas air beinn a dh'ùrnuigh, agus gu'n robh E an sin 'n a aonar. O coimhheadh luchd coimhead nam fion-liosan am fion-lios fein; cha bhi sinn gu bràth cho maith 'n ar 'n innealan a chùm maith muinntir eile 's a bhitheas sinn 'n uair is dìchiollaich bhitheas sinn timchioll ar 'n anamaibh fein.

9. Na'm biodh sluagh Dhé na bu dìchiollaich ann a bhi gleidheadh an cridheachan, cia cho anabarrach 's a bhiodh co-chomunn nan naomh le sin air a dheanamh milis.

Cia cho maiseach an sin 's a bhiodh do bhùthan, O Iacob! agus do phàilleanan, O Israel! Ann an sin thà fàistneachd air a deanamh mu'n a h-Iudhaich, "Anns na laithibh sin tàrlaidh gu'n dean deichnear greim, as uile chànainibh nan cinneach, eadhon gu'n dean iad greim air sgioball an tì a bhios 'n a Iudhach, ag ràdh, Theid sinn leat, oir chuala sinn gu bheil Dia leibh." Sech. viii: 23. 'S e'n co-chomunn a th'aig bhur'n anamaibh ris an Athair, agus ris a Mhac, a tha tarruig a mach miann dhaoineibh eile an deigh co-chomunn ribh. I. Eoin i: 3. Tha mi'g ràdh ribh, nan gabhadh na naoimh a bhi air an gluasad gu bhi gabhail barrachd saothair, agus a caitheamh barrachd ùine mu'n cridheachan, bhiodh gu luath a leithid de dhealradh na Diadhachd air aghaidh an còmhraidhean, agus gu'm measadh daoine na shochair nach bu bheag a bhi maille riutha na dlùth dhoibh.

Is e uamhar, àrdan, agus talamhaidheachd ar cridheachan a tha milleadh co-chomunn Criosdail. Co bh'uithe thà e, 'n uair a ohruinnicheas Criosduidhean, gu'm bheil iad cho tric a beumadh agus a comh-stri, ach bho'n anamianaibh nach eil air an claidh? Co bh'uithe a tha'm breith neo-sheirceil air am bràithrean, ach bho'n fhein-aincolas? C'ar son a thà iad cho fuar agus neo-thrócaireach dha'n taobh-san a tha air tuiteam ach a chionn nach eil iad ga'n toirt fein fa'n ear, mar a tha'n t-Abstol a labhairt, Gal. vi: 6. Ca'r son a tha'n còmhradh cho copach agus cho neo-tharbhach 'n uair a choinnicheas iad? Nach ann a thà so bho thalamhaidheachd agus diomhanas an cridheachan?

Mo bhràithrean, is e so na nithean a mhill co-chomunn Criosdail, agus a rinn e na nì oho tioram agus gun sùgh; air a leithid de dhòigh agus gu'm bheil mòran Chriosduidhean sglth dheth, agus ullamh air a radh maille ris an fhàidh, "Ooh nach robh agam anns an fhàsach pàilliun fir-thurais, a chùm gu fàguinn mo shluagh, agus gu'n imichinn uatha." Ier. ix: 2. Agus maille ri Daidhbhidh, "Is fada ghabh m'anam còmhnuidh leo-san a thug fuath do shith." Salm cxx: 6. Thug so iad gu bhi gabhail fadachd air son na h-uaigh a chùm gu'm fàgadh iad a mhuinntir

nach iad an sluagh, agus gu'n rachadh iad dha'n ionnsuidh-san is iad an sluagh fein, mar a tha'n carrann sin anns a cheud chànan a ciallachadh, II. Cor. v: 8.

(R'a leantuinn)

NOTES AND COMMENTS

Alcoholism in Scotland

For nearly three years a special committee have been examining the services available for the treatment and rehabilitation of alcoholics in Scotland. The Committee included eminent medical men and others. This Committee have presented their report to the Secretary of State for Scotland. The report states that in Scotland, between 1959-1962, there was a 75 per cent. increase in alcoholic admissions to mental hospitals. It also states that people were drinking more; more people were behaving in an anti-social manner because of their drinking; more were dying of cirrhosis of the liver and more were suffering from alcoholism. The aforesaid list of terrible effects of drink and drinking today in Scotland is not surprising when we consider the greatly increased facilities for drinking everywhere. Applications for the opening of clubs under different names are readily granted and these clubs are just drinking premises in addition to the ordinary public-houses. And the daily and local papers are carrying more and more "attractive" advertisements to encourage young men and women to "indulge" as a desirable and social practice. Lives, homes and businesses are being ruined; and yet when new distilleries are built here and there, this is hailed as news worthy of headlines by the press. But the increasing burden upon the medical profession and hospital facilities for treating victims of alcoholism is another question. This aspect of our national conduct is a dark one, where the drinking-house is becoming more desirable even to young married couples and many others of course, than their own homes when their day's work is done. Christian morality may be sneered at today; but this is what can preserve individuals and families from much misery here and now.

Vandalism

Vandalism is common throughout the country and takes different forms. At the end of last year, in the centre of Glasgow during one weekend, 21 shop windows and glass door-panels were smashed. And about the same period, in Motherwell, 20 shop windows were smashed. This not only indicates an utter disregard for other people's property but also a wicked delight in destruction for its own sake. This indeed is conduct emanating

from the unrestrained wickedness of man's heart. The vandal is a coward in the ordinary sense, and perpetrates his evil conduct while he thinks there are no witnesses, like the thief in the night. Although the vandal seeks no material gain like the thief, yet he finds a satanic satisfaction in destroying what belongs to others. The vandals, if and when caught, should certainly be subjected to the birch. The Bible asserts: "A rod for the fool's back." But a return to the law and gospel of God under the power of the Holy Spirit is what is needed nationally.

The National Secular Society and Criminals

The Secular Society, we understand, are Humanists or Agnostics in their views and outlook. This Society have sent in a Memorandum to the Royal Commission on the Penal System, set up in 1964, by the then Government. The Secular Society, among other views, states: "The Society believes that the penal system in this country has worked too long on the assumption that crime results from the breakdown of religious belief." We do wish that this view, that crime results from the breakdown of religious belief, was as strongly and generally held as in past times. The Secularists have no God, divine law or spiritual principles to regulate their thinking and acting. Although some of them may be law-abiding citizens as to civil law, yet as Secularists they live in complete disregard to the religion derived from God and his divine revelation by His Word. This Society by the terms of its memorandum would in the future, not at present, advocate the disappearance of ordinary prisons. The Society also suggests "That employment in prisons at trade union rates to help a man maintain his family, would enable him to retain his self-respect." The Society, in other words, would eliminate much of the actual punishment attached to crime. What a prospect for any nation! Surely men should seek to *retain* their self-respect by living according to the principles of Christian morality and thus avoid prison altogether. Truly men have rejected the Word of the Lord. And what wisdom is in them?

Christian Conference Given Dangerous Guidance

A Conference organised by the Student Christian Movement in Schools was held in Aberdeen last December. Pupils from Aberdeen city and county and Kincardine schools were present. The subject of the Conference was "The Anxiety of Man." This declared anxiety was not alleviated by the address given by Mr Fred Holliday, of the Zoology Department of Aberdeen University. Among other things he said to the young people present: "Young people of intelligence must use their intelligence to decide what

parts of Christian teaching in the Bible they would accept. Some of this was only myth and could be discarded." Mr Holliday elevated the young people before him to the position of being themselves judges of God's Word, insinuating into their young minds that they were to abandon acceptance of the whole of Christian teaching in the Bible and to make a selection. They were to separate myth from truth, Mr Holliday himself having already condemned much of the Word of God to the realm of myth. What a terrible task he set the pupils of Aberdeen schools! What poisonous seed he sowed in their young minds! What dishonour he did to God and His precious word of salvation. Mr Holliday may have read from the Bible: "He that soweth to the flesh, shall of the flesh reap corruption." These words do not belong to the category of myth. They enunciate a principle which he may find distressing to himself one day. This professed Christian Conference were verily asked to compose their own Bible from God's inspired Word. We wonder where they would begin and end. One thing we do know, that the suggested task would be un-Christian at its beginning and un-Christian at its end.

The Bible Not For Children

The heading to this Note is, of course, completely contrary to the teaching of the Bible. The worldly-wise men of this world consider they are wiser than the Word of God. A Dr. Ronald Goldman, lecturer in Education at Reading University addressed an Education Conference at Harrogate recently. He said that the Bible was never intended as a children's text-book. Its widespread use, particularly in primary schools, impeded sound religious and moral development, Dr. Goldman said. So here we have another University man seeking to come between the very children and the Bible. One of two things is true, Dr. Goldman has little knowledge of the teaching of the Bible in relation to children and their need of the Word of God, or he just doesn't believe the Bible and its directives to parents and others to teach it to their children. We live in a day when the children and the young need nothing short of divine protection from such men.

CHURCH NOTES

Communion

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; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Stoer and Fort-William; second, Fearn, Gisborne, N.Z., and London; third,

Greenock; fourth, Glasgow, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and 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, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Dumbarton, Gairloch and Ness; fourth, Gisborne, N.Z., Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

The Article on Fast Days

We regret that the article on "Fast Days," which appeared in the December issue, did not bear the name of the writer. The name did not appear on the manuscript. Rev. Alex. MacPherson, Dornoch, was the writer.

Induction at Uig, Lewis

On Wednesday, the 15th of December, 1965, at 12 noon, a large and representative audience gathered at the Miavaig Free Presbyterian Church, Lewis, to witness the Induction service of Rev. D. J. MacAskill, M.A. In the good providence of the Lord, most favourable weather conditions made it easy and pleasant for the friends to travel to Uig.

After the usual preliminaries, Rev. D. M. MacLeod, Moderator, went to the pulpit, and preached appropriately from Acts 10: 33. He then gave a brief narrative of the steps taken to fill the vacancy, occasioned by the departure of Rev. L. MacLeod to Greenock, in February of this year.

Thereafter Rev. D. M. MacLeod read out the Questions usually put to ministers on such an occasion, and, Rev. D. J. MacAskill having returned satisfactory answers to each Question, the Moderator then read the Formula, which was signed by Rev. D. J. MacAskill in the presence of the congregation. The Moderator did then, after solemn prayer, suitably Induct and Admit Mr MacAskill to the pastoral charge of the Uig Congregation, giving him the right hand of fellowship, in which he was followed by other members of the Court.

The newly inducted minister was then addressed by Rev. A. Mackay, Tarbert, and the Congregation by Rev. A. Morrison, North Uist.

On Mr MacAskill's return to the Presbytery by which he was ordained and inducted to the pastoral charge of Finsbay Congregation in December, 1934, the Moderator in the name of the

Outer Isles Presbytery extended a very warm welcome to the new minister of Uig. We hope and pray that Mr MacAskill's labours in Uig will be owned of God to the ingathering of the lost sheep of the house of Israel, and to the building up of the body of Christ.—Fraser Macdonald, *Clerk of Presbytery*.

Fearn Church

The Fearn Church building is now clear of debt, and thanks are due to everyone "whose heart stirred him up, and every one whom his spirit made willing" to assist in the provision of this place of worship. May the Lord use his own Word as declared there to save and sanctify souls! A Communion will be held at Fearn on the second Sabbath of April, and annually thereafter (D.V.). On this occasion the Rev. D. M. Macleod, Stornoway, and the Rev. J. Nicholson, Ness, are expected to assist.—A. McPherson, *Int. Moderator*.

Foreign Mission News

Since the Declaration of Unilateral Independence, Rhodesia has been very much the outstanding topic in world affairs. It has been of more than ordinary interest to us as a Church because of the presence of our Missions there and the inevitable difficulties which have arisen and will continue to arise from the political and economic situation.

There has been a number of incidents in Shangani in which members of the Church have been intimidated by the African Nationalists, and Rev. P. Mzamo has been asked to stop having services. The Communion at Mbumba, however, passed over without any untoward happenings for which we desire to be thankful to the Lord. Two classrooms at Zenka were burned down by Africans, but this looks to be the work of a hooligan element and it is obvious that the offenders, who have now been arrested by the police, did not have the good of their fellow-Africans at heart. Everything at Ingwenya has been quiet. The whole of Matebeleland has been affected by the severe famine, and reports would indicate that the Africans around Ingwenya are suffering badly.

The members of the staff are well. Two of them, Misses Macaulay and Macinnes, have returned home. They have been replaced by Miss Graham and Miss Rhoda MacKay, the former returning to Rhodesia after a year at home and the latter going out for the first time. These two young ladies have arrived safely and the Committee are indeed indebted to them for going out at this time. Their courageous action in the present circumstances is an example to all. May the Lord bless them and the other members of the staff, and may the Word of God be fulfilled in

connection with the Mission, "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes that I may not destroy them all" (Is. lxxv: 8).

The banning of all Mission payments from this country to Rhodesia caused us some concern as no salaries or donations could be sent out. A letter was sent to the Chancellor of the Exchequer and, in his reply, he has agreed to up to 75% of last year's remittances being sent out. This answer to prayer should be an encouragement to continue to remember Christ's Cause in Rhodesia in our prayers.

DONALD MACLEAN, *Clerk*,
Jewish and Foreign Missions Committee.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—A. Campbell, Broallen, Beaully, £1; MacCaskills, Carbost More, £18; Mrs MacLennan, Hillsdale, 30 dollars; K. MacLean, Peterhead, £6; Miss J. Munro, Farr, Bettyhill, £3; Friend, North Harris Congregation, in memory of late Rev. D. R. MacDonald, per Mr Angus McCuish, £5; G. Ross, Lochcarron, £5; Friend, 10/-; K. Lamont, Lesmahagow, £5; Mrs P. MacKay, Swordly, £2; Mr D. MacKenzie, Glenelg, £4; Mrs Smith, Golspie, £9, last five per Mr J. G.

Home Mission Fund.—Mrs G. Grant, Broallen, Beaully, 10/-; Anon, F.P., £2; MacCaskills, Carbost More, £6; K. MacLean, Peterhead, £2; Anon, £40; Mrs Smith, Golspie, £3, per Mr J. G.

Foreign Mission Fund.—J. K. Hogg, Benkamsted, £2; MacCaskills, Carbost More, £6; Mrs MacLennan, Hillsdale, 30 dollars; K. MacLean, Peterhead, £2; Waternish Adherent, £10; Mrs A. Taylor, £2; Mrs Colton, £2 3s 10d; Mrs Lawson, £4; Anon, £1 7/- for Hospital; Friend, Fearn, £1 for Hospital; Mrs Munro, £2 for Rev. Mzamo; Mr MacKenzie, Glenelg, £2; Mr and Mrs MacLennan, Cedar Rapids, £6, last nine per Mr J. G.

Aged and Infirm Ministers', etc., Fund.—Mrs MacLennan, Hillsdale, 30 dollars; Mr and Mrs MacLennan, Cedar Rapids, £6, per Mr J. G.

College Library Fund.—F.P., Harris, 10/-.

Dominions and Colonial Mission Fund.—Mr and Mrs MacLennan, Cedar Rapids, £6, per Mr J. G.; Mrs MacLennan, Hillsdale, 30 dollars.

Mission to the Jews Fund.—Mr and Mrs MacLennan, Cedar Rapids, £6; Thankoffering, £1, both per Mr J. G.

Home of Rest Fund.—Mrs MacLennan, Hillsdale, 30 dollars; Mr D. MacPherson, Portree, £5; Anon, London, £2; Mr H. Balfour, Bradford-on-Avon, 14/3, last two per Mr J. G.

The Publications Treasurer, Mr J. Grant, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Publications Fund.—Mr R. G., Applecross, 10/-; Mr A. C., Hallin, 14/-; Mrs J. McL., Leacklee, 10/-; Mr and Mrs B. F., Hitchin, £1 9/-; Mrs J. McK., Balnacra, 6/-; Miss C. McD., Ardheslaig, £1; Mr H. McC., Husabost, 18/-; Mrs C. McL., Hillsdale, Michigan, U.S.A., £5; Mr and Mrs D. McL., Cedar Rapids, Iowa, U.S.A., £7; the following for books to

hostels, etc. : Mr W. L., Dornoch, 8/11 ; A Friend, £4 9s 11d ; Mrs C. McL., Hillsdale, £6 ; Mr and Mrs D. McL., Cedar Rapids, £7.

On behalf of the Trinitarian Bible Society.—Anon, Argyll, £5 ; Anon, Broadford, £5 ; Miss M. S., Edinbane, £1 ; Mrs M., Edinburgh, £1 for Bibles for Jewish children ; Friend, Fearn, for Building Fund, £1 ; the following congregations : Laide £15, Daviot £17 10/-. Strond £5, Waternish £5, Scourie £4, Shildaig £7, Tain £13, Stratherrick £15 13/-. Kinlochbervie £10, Vatten £12, Dornoch £5.

Welfare of Youth Fund.—Lover of Children, Raasay, £5 ; Mrs J. McL., Lochinver, £1 ; Mr R. G., Applecross, 10/- ; Miss A. M., Tarbert, 18/- ; Mrs C. McL., Hillsdale, £6 ; Mr and Mrs D. McL., Cedar Rapids, £6 ; Mrs N. M., Forsinard, 10/- ; the following congregations : Lochbroom £5, London £5, North Tolsta £10, Stornoway Sabbath School £17, Staffin £5, Oban £7, Ness £5.

Free Distribution Magazine Fund.—Friend, Thurso, 8/- ; F.P., Ness, 10/- ; Mis H. A. M., Kilwinning, 8/- ; Mr D. McL., Dechmont, 8/- ; Mr N. McC., Arrochar, 18/- ; Miss J. G., Lochinver, 8/- ; Mrs H. McL., Drumbeg, 2/- ; Mr M. L., Lochcarron, £1 ; Mr and Mrs D. McL., Cedar Rapids, £6 1s 7d ; Mr T. Y. C., Cannich, 10/3 ; Mr R. G., Toscaig, 18/- ; Mr D. McL., Loggie, 8/- ; Friend, Tomatin, £1 ; Mr D. McK., Glenelg, 8/- ; Mrs J. McL., Lochinver, £1 ; Mr J. McL., Muir of Ord, 10/- ; Miss J. A. McL., Kiltarlity, 8/- ; Mr A. M., Drumbeg, 8/- ; Mr J. McK., Scaniport, £1 18s 3d ; Mrs J. B., Armadale, 7/- ; Mr D. J. McK., Bonar Bridge, 18/- ; Mrs W., Bonar Bridge, 8/- ; Mr F. B., Dunvegan, 3/- ; Mrs A. McG., Ullapool, 3/- ; Miss C. B., Dunoon, 8/- ; Miss L., Tain, 3/- ; Mr J. W. McK., Laide, £1 12/- ; Mrs A. S., Wick, 8/- ; Miss M. M. L., Glasgow, 3/- ; Mr M. McC., Arrochar, £1 2/- ; Mrs M. M., Tarbert, 18/- ; Mrs A. L., Dunoon, £3 18/- ; Mrs C. McL., Hillsdale, £5 13s 9d ; Mr J. N., Ardour, 7/- ; Mr A. McL., Sleat, 13/-.

The following lists sent in for publication :—

Scourie Congregation.—Mr C. Munro acknowledges with sincere thanks, £1 10/- for Church Funds from Lairg postmark.

Dingwall Congregation.—The Treasurer gratefully acknowledges, "Passer-by," £5 for Funds.

Lochcarron Congregation.—Mr R. Macrae sincerely acknowledges : £3 for Sustentation, £1 for Home Mission and £1 for Foreign Mission, from Mrs MacKenzie, Balnacra ; £4 for Sustentation from Miss MacKenzie, Balnacra, now in Glasgow.

Lairg Church Renovation Fund.—Mr Wm. Sim acknowledges with sincere thanks : £2 from A Friend, £1 from Friend, Inchnadamph, £2 from Lairg Friend.

Greenock Manse Purchase Fund.—Mr A. Y. Cameron acknowledges with sincere thanks, £5 from A Friend, Lochcarron, per Rev. L. MacLeod.

Kinlochbervie and Scourie Manse Fund.—Mr D. A. MacLeod, Treasurer, Tarbert, Lairg, acknowledges with sincere thanks : £60 from the Executors of the late Miss Barbara Ross, Scourie, formerly given as a loan, free of interest ; £100 from Mr Murdo Ross, Scourie, formerly given as a loan, free of interest.

Mbumba Mission Hospital.—Mr J. D. Van Woerden acknowledges with sincere thanks, £1,500 on 20/11/65 from Mission Friends in Holland.

London Church Building and Manse Purchase Fund.—Mr J. Campbell, Treasurer, acknowledges with sincere thanks, £1 from Friend, North Coast, Applecross, and £5 from Friend, Edinburgh, per Mr P. Anderson.

Shildaig Congregation.—Mr N. MacPherson acknowledges with sincere thanks, £6 for Sustentation Fund from Two Inverness Friends.

Staffin Congregation.—Mr D. Gordon acknowledges with sincere thanks : Skye Friend, £10 for College Fund and £5 for Jewish and Foreign Mission Fund ; Raasay Friend, £2 for Sustentation Fund.