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JESUS IN THE MIDST OF AN EVIL WORLD

Jesus said on one occasion: "I came forth from the Father and am come into the World"; the great purpose of this coming being the glory of the Father and the saving of lost men. But during His public ministry He went about everywhere, among all classes of men, including the religious sects of the day such as the Pharisees, Sadducees and Herodians, men who had no fear of God before their eyes. Then there were the publicans and sinners, as they were called, who were manifestly leading sinful and unholy lives. Jesus said of the men of the day: "This is an evil generation"; yet He did not seek to avoid contact, conversation or even controversy with all the different characters who met Him, although some of them hated Him without a cause and endeavoured to dishonour Him in one way or another. He maintained once and again that He came to bear witness unto the truth and thus He was engaged continually among all classes of sinners until the time of His betrayal and trial. In all His activities in the midst of an evil generation Jesus was "Holy, harmless, undefiled and separate from sinners, and guile was not found in His mouth."

"The Temple at Jerusalem was visited several times by Jesus and on one occasion He spoke to and rebuked the buyers and sellers and money-changers who had entered the precincts of the House of God. He drove them out and overturned the tables of the money-changers and charged them with making His Father's house a den of thieves. Herein was revealed His holy displeasure against the encroachments of the World upon the Sanctuary of God, the house of prayer.

Many homes, besides the one at Bethany, were visited by the Lord. For instance, He entered into the house of a Pharisee, who was not a converted man. Into this house there followed Him the woman who was a sinner in the city and washed His feet with her tears. The Pharisee, in his mind, was critical of Jesus

permitting this woman even to touch Him, but the Pharisee was thereafter reproved and the penitent sinner commended. Zacchaeus, the publican, was honoured by a visit when Jesus dealt with him in grace. Yet when others saw it, "They all murmured saying, That he was gone to be guest with a man that is a sinner." This the Lord ignored as far as being a criticism of His conduct was concerned.

The marriage at Cana of Galilee was attended by Jesus, who was called to it and His disciples. The mother of Jesus was there also. It seems to have been a large gathering with a ruler of the feast supervising and servants in attendance. And Jesus by His first miracle provides wine for the company; and principally manifested forth His glory thus. It is worthy of particular note that the Lord Jesus did personally attend a marriage in response to an invitation, and that there was no question of Him refraining from such a function as such.

In the case of the woman taken in adultery, Jesus did not ignore the sad matter involving immoral conduct of this nature, but intervened; and first of all dealt with her accusers to their exposure and shame and then in His divine wisdom dealt with the poor woman herself. He was indeed in the midst of an evil world from which He did not stand aloof.

When such as the Herodians, the Sadducees, and the Pharisees put questions to the Lord Jesus time and again with no other design than to entangle Him in His talk, Jesus listened to their questions and answered them in such a manner as to amaze, instruct and reprove them. And as on one occasion, He turned questioner and asked them "What think ye of Christ?" and put an end to their questioning at that time.

We read in the Gospels of the Jews "going about to kill" Jesus and when He stated this to them as in John, Chapter 7: "Why go ye about to kill me?" "The people answered and said, Thou hast a devil: who goeth about to kill thee?" What a terrible charge this was to be levelled against the Lord, albeit they were blind to his divine glory! Yet the Lord Jesus ignores this wicked statement and continues to speak of Himself thus "... I have done one work, and ye all marvel ... are ye angry at me, because I have made a man every whit whole on the Sabbath day?" Although Jesus ignored their wicked speech in a manner, yet He in His holy heart and mind repudiated and abhorred what proceeded from corrupt and evil minds and which was so derogatory of His Name and Person.

When Jesus sent His disciples into a village of the Samaritans to make ready for Him, the Samaritans did not receive Him. This deeply affected the disciples, James and John, who were 'grieved to the heart' at this treatment meted out to their divine Master. And they asked the Lord Jesus: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" This is how James and John were prepared to deal with the indifference and opposition of the world toward Jesus. But the Lord did not agree with their spirit or proposal in relation to evil men. We are told: "But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." And so it is seen here how far out of harmony with the mind of Christ these eminent disciples were, in the midst of an evil world.

Then it was considered a scandal by the Pharisees that Jesus when He entered Levi's house, should eat and drink there with publicans and sinners. They asked His disciples for an explanation in a fault-finding spirit. They received the well-known reply: "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous but sinners to repentance." Because of how compassionate Jesus was in His attitude to miserable and despised sinners and because He mingled with them, He was called "A gluttonous man and a winebibber; a friend of publicans and sinners," by His enemies.

Of course later on, the Lord Jesus in the midst of an evil world, was betrayed, tried, mocked, spitted on, thought less of than Barabbas a murderer, and finally the men of the world crucified Him as a malefactor at Golgotha. He prayed for those who crucified Him: "Father forgive them: for they know not what they do."

From these glimpses of the Lord Jesus in the midst of an evil world, true believers have profound lessons from the divine example, to meditate upon and 'apply' to their own spirits and conduct as they also dwell in the midst of an evil world. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." (1st Peter 2: v. 21). They are to seek power and wisdom to *endeavour* to follow the Master's steps, not only as to suffering as above; but as to all aspects of His example as He went out and in among men in an evil generation. Our wisdom as exercised without the light and guidance of the Holy Scripture, is foolishness with God.

THE DRAWING POWER OF THE CROSS

By the late Rev. John Duncan, L.L.D.

"And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die."—John xii: 31-33.

"Draw all men to myself." The prince of this world held men in his thrall, but by His death Jesus judged the prince of this world. "Lifted up," He says, "I will draw all men to another prince. I will draw all men unto Me." The crucified Saviour draws men from the prince of this world. Oh, Satan is sadly foiled! One crucified in weakness, hanging on a tree, the buffeted, derided, spit upon, despised of men, a Man of sorrows and acquainted with grief, despised and not esteemed; but He endured the cross, despising the shame, and draws all men to Him.

Draws all men—away from the judged prince of this world. The proud run to the Meek and Lowly in His humility crucified. Those who sought honour one of another, and seek not the honour that cometh from God only, run to the Taunted, the Condemned, Vilified, dying the malefactor's death on the accursed tree, and glory in the cross of the Lord Jesus. He draws. The worldling looks from all this world in which his heart was bound up, he looks to the One not of this world, lifted up above the world on a piece of wood, a poor despised dying man, and he leaves all, and runs to Him. He draws him. The votary of pleasure, sinful pleasure, looks on this aspect of deepest pain, of holiest pain, and he quits his lusts, and runs to the holy Sufferer. He draws. He draws the miser from his hoards, draws the sensualist from his pleasures, draws the self-righteous from his efforts, draws the abandoned from his vices, draws the proud from his arrogance, draws the stupid from his insensibility.

The dying One hath a drawing power. What kind of men will you find such that the Saviour draws none such? "I will draw all men unto me. This He spake, signifying what death He should die." Christ is all attraction. The world does not know that. The world thinks Him and feels Him all repulsion, but He is all attraction. He repelleth not, He draws. "Him that cometh unto Me I will in no wise cast out." He is all attraction; but lifted up on the cross He is most of all attractive. All His drawing power is concentrated there. We might think there was more attractive power when He was lifted up on the Mount of Transfiguration—when He was lifted up and set on the right hand of the Majesty on high, far above all principalities and powers, and every name that is named; and there is attractive power, and

these do draw when the cross has drawn; but till the cross draw these draw not. The heart may go out indeed selfishly after these things, but it goes out after Him. But in the Crucified, if you see not Himself, you see nothing to attract. It's not a crown of glory that, it's a crown of thorns. These are not robes of heavenly splendour: it is but a mock robe. These are not all the angels of God worshipping Him: they are knees bent in derision. That is not a mighty hand which is nailed to the cross: He is crucified in weakness. There's no honour there, no splendour there. Nothing that all the world likes—everything that all the world hates in the circumstantial of it; and now, unless there be attraction in Himself, in His heart, and in His dealing as showing in His heart, there can be none extrinsic, there is none. If there be, and there is, it must be all intrinsic. And what say the drawn about it? What account do they give? Some of them possibly can give very little account of it at all, for the man may feel his heart affected when he can but ill tell what it is; a man may feel rightly and deeply, and not be very good at explaining, and those who can give some account may give an inadequate account. Woe is me for the man who can tell us all he sees in Christ to draw him! Woe is me for the man who has not experience of more drawing than he is able to give account of in words; he sees but a measured degree of excellence in Christ. But surely the drawn can give some account. Grace, grace; and now, in connection with grace, holiness. Till drawn, He was despised and we esteemed Him not. When drawn, "surely He hath borne our griefs and carried our sorrows." What said one drawn man about it? "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." "The Son of God loved me, and gave Himself for me." "He is derided, to save me, who deserved it, from eternal ignominy and confusion of face. He endures the malice of devils and men, that I might be free from torment. He bares His breast to receive the sword of God, which was about to pierce into my heart. He is taking and drinking that cup of sorrow, of the red wine of the wrath and indignation of Almighty God, which was my portion, and which, but for Him, to eternal ages I should have been drinking, ever unexhausted—He hath emptied it. He hath put it empty of curse, full of blessing, into my hands. What have I to do any more with idols! God forbid that I should glory, save in the cross of our Lord Jesus Christ." "Ah! now," saith a voluptuary, "there is a bitter cup for Christ: a sweet cup for me of holy joy." "There," saith the ambitious man, "there is an awful degrada-

tion for that glorious One. It humbles me in the dust to think of it. Oh, there His crowned head is encircled with the mock crown of thorns, that, I may wear the crown of life that fadeth not away." "And there, then," saith the covetous man, "is He who was rich emptied. Though He was rich, yet for my sake He became poor—and what's the vile trash to me?—that I through His poverty might be rich with a treasure which fadeth not away, eternal in the heavens." He draws: "I will draw all men unto Me." And "Who are these that fly as a cloud, and as the doves to their windows?" He has drawn Jews, Romans, Greeks; and distant lands and isles have heard, and hearing have submitted themselves unto Him, and the strange gods have faded out of the strong places. He hath drawn men in Britain's isle; He hath drawn men in Glasgow city; and He is the same yesterday, to-day, and for ever. He hath drawn power. Lifted up once on the cross, His crucifixion in one sense is perpetual; in the proclamation of it, and in the power of it, and in the remembrance of it, He draws still.

Hath He drawn me? Hath He drawn thee? From what, to what? From what has He drawn? Has He drawn from this world and from its prince? All that He draws, He draws from that quarter—all fuel for the eternal burnings, and He draws to make pillars in the temple of His God. He draws, turning men "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified." Has He drawn you? drawn you out of darkness into light, out of Satan's kingdom into His own kingdom—drawn you from the present evil world—drawn you from all its sentiments, likings and dislikings, wishes, efforts—drawn you, not grudgingly, out of its society? A man may be drawn away out of the world into a convent, and carry the world with him in the shape of the love of it—his body drawn, his carcase drawn, his unwilling soul held back by the beloved world, to which he is not crucified, not crucified to all its godless sentiments, to all its selfish ways, to all its vain honours, by being drawn to the Crucified. Has He drawn you from yourself? That requires the most drawing force of any, to draw man from himself. Has He drawn you from all your own sentiments, from all your own willings, from all your virtues and from all your sins, from your religions and irreligions, from your fancied good and real evil—drawn you away from all? Have you nothing now but Him? "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The apostle did not say, "God forbid that I should glory"—but "God forbid that I should glory, *save* in the

cross of our Lord Jesus Christ." Mistake not that you say, We put it in among the causes of our glorying. God forbid that I should glory if it has not a place. That's not it. "God forbid that I should glory, *save* in the cross of our Lord Jesus Christ." So it is. "By whom the world is crucified unto me, and I unto the world." I was not crucified. Christ, Christ crucified, that's the Object drawing—drawn to *it*—drawn away from all that is not Christ, drawn to Christ—drawn to Him in His Person, covenant-engagements, work, gospel, law, grace, authority—drawn to Him as your Prophet, and Priest, and King—as all your salvation and all your desire. Are you being drawn? drawn more and more? If Christ has been drawing you, sure I am He has not finished drawing you. We are not so near Jesus as we should be, as we must be, as, if we are under His drawing, we shall be. All who have been drawn are being drawn still; and all who have been drawn and are being drawn are approximating, are coming to Christ. They have heard Him who says "Come!" and they have set out to go to Him, and they're going, going; and He is always saying "Come, come!" and they're coming and getting nearer.

What steps of progress are we making as the results of this drawing? Surely, surely if we are not coming, He is not drawing. He is drawing in one sense, in His sweet and powerful invitations, but so drawing that we feel able to resist them all still. Surely there is another drawing than that, a drawing not to be resisted. Are we drawn by that drawing? There is a drawing with the cords of love and the bands of a man. Sweet affections, different from all constraints and contraries, but stronger than all constraints—more powerful than all necessity—the constraint of love. What stumbling-blocks in the way are you getting over? What other attractions are being loosed and letting you on? What bonds untied? What swiftness given to the feet, making them like hinds' feet? What kindling up of love strong as death, and jealousy cruel as the grave? What sacrifices, what accounting of all things but loss for the excellency of Jesus Christ? What suffering for His sake of the loss of all things, and counting them but dung if so be we may win Christ and be found in Him? Feel you ever His attractive power coming and drawing hard away from detentions? When you are slow, and He goes away, putting in His hand at the hole of the door, and leaving the smell of the sweet myrrh, what meltings of heart—what openings even for the gone Beloved—and, when He is not found, what rising and going about the city? What drawing to a crucified Saviour? Oh, the world likes a crowned Saviour tolerably well, if it were a crown

without a cross, but a crucified Saviour—to draw men to be crucified! A crown without a cross for me, saith the natural heart. Jesus is drawing you to the cross. Do you love His cross, the cross He bore, the cross on which He was crucified, the cross He gives you, that you may have some conformity in this, too, to the image of God's Son, being crucified with Him? Has the cross grown sweet yet? Have any of the aloes, myrrh, and cassia dropped from His cross upon yours and perfumed it? Can you rejoice to be counted worthy to suffer shame and reproach for the name of Jesus—to do good and to suffer for it, like Him who, when He was reviled, reviled not again, when He suffered, threatened not, but committed Himself to Him that judgeth righteously? Is death becoming more pleasant? Are you getting any nearer the mind of being willing to depart and to be with Christ? I give not this as a mark essential to the being of grace, but as a mark of its progress, of God's drawing—a point to which even the beginner is to be looking forward. Although the beginner may be more pleased that Christ come and be with him here, and think that better than to depart and to be with Christ, yet let him be drawn a little closer and he will alter his mind, and think that, though good—O how unspeakably good it is to have Christ here—it is better far to depart and be with Christ. What zeal, what revenge do you feel and exercise toward counter-drawing? What revenge? O take a good vengeance on the flesh, on the world, on the lust of the flesh, the lust of the eye, and the pride of life. Take a good vengeance! What revenge do they stir up in the man who is drawn and counter-drawn? If he is led by the Spirit, if the drawing to Christ is the stronger and prevailing, oh, then, what a real distaste of the hindrances, and what showing of that, not by bare complaining of them, but by setting-to in good earnest, in the strength of Divine grace, to have all these bonds cut through, that the soul may escape as a bird out of the snare of the fowler, and rise singing, singing, "Our help is in the name of the Lord, who made the heavens and the earth." . . .

Undrawn sinners, you know nothing of this; you have not experienced this, and so the words remain to be fulfilled about you. He hath not ceased drawing. But oh, how can we persuade you! We know we cannot, because we cannot do God's work, cannot open your eyes, cannot shine in your hearts, to give you the light of the knowledge of the glory of God in the face of Jesus Christ. But oh, if but one ray would shine in there, you could not stay away, the devil could not keep you! If but one ray would shine, it would draw. Truly light is sweet to the eyes. O that ye but knew how sweet light is? O that ye knew what

sweet blessings Jesus bestows! If ye but knew the treasures of loveliness and of love that are in Him, if ye but knew the riches of that poor One, who, though rich, yet for your sakes became poor, that ye through His poverty might be rich, ye couldn't, couldn't hate Him. Not but that you're bad enough to do it, but the attraction that is in Him wouldn't let you. O be persuaded, if we cannot give you sight. O that the Lord would enable us His ministers to persuade you that you are blind, that the darkness is passed away and the true light now shineth, and that it is only that the darkness hath blinded your eyes. O that we could persuade you of that! Then would be heard the cry to Jesus, "Lord, that I might receive my sight!" O that we could persuade you that there is an unknown attractiveness in Jesus Christ! Then you might come and say, "Lord, thou hast told me about it, and that is all. Thou hast told me the doctrine, that is all man can do. Lord, draw me. I shall never know what drawing is till Thou draw, till Thou put it forth."

REDEMPTION

By Christmas Evans (the Welsh preacher)

When our world fell from its first estate, it became one vast prison; its walls were adamant, and unscaleable; its gates were brass, and impregnable; within, the people sat in darkness and in the shadow of death; without, inflexible justice guarded the brazen gate, brandishing the flaming sword of the eternal law. Mercy, as she winged her flight of love through the worlds of the universe, paused to mark the prison aspect of our once paradisaic world. Her eye affected her heart. Her heart melted and bled as the shriek of misery and yell of despair rose upon the four winds of heaven. She could not pass by nor pass on; she descended before the gate, and requested admittance. Justice, raising the flaming sword in awful majesty, exclaimed, "No one can enter here and live!" and the thunder of his voice outspoke the wailings within. Mercy expanded her wings, to renew her flight amongst the unfallen worlds. She reascended into the mid air, but could not proceed, because she could not forget the piercing cries from the prison. She therefore returned to her native throne in the heaven of heavens. It was a glorious high throne from everlasting, but unshaken and untarnished by the fallen fate of man and angels. But even there she could not forget the scene which she had witnessed and wept over. She sat and weighed the claims of all the judicial perfections of Jehovah. All the principles of the eternal law. But, although they rose upon her view in all their

vastness, she could not forget the prison. She redescended with a more rapid and radiant flight and approached the gate with an aspect of equal solicitude and determination, but again she was denied admittance. She stood still; her emotions were visible. Justice ceased to brandish his sword; there was silence in heaven. Is there admittance on no terms whatever? She asked: yes, said Justice: but only on terms which no finite being can fulfil. I demand an atoning death for their eternal life, blood divine for their ransom: and I, said Mercy, at once accept the terms. It was asked on what security, and when they would be fulfilled? there, said Mercy, is the bond, my word, my oath; and four thousand years from this time, demand its payment on Calvary; for I will appear in the incarnate form of the Son of God, and be the Lamb slain for the sin of this world. The bond was accepted without hesitation, and the gate opened at once. Mercy entered leaning on the arm of Justice. She spoke kindly to the prisoners, and gave them some hints of her high undertaking in their behalf. All were amazed, and many melted into tears by this timely and tender interference; and to confirm their hopes, Mercy from time to time led the captivity of some captive, and their salvation might be the pledge and prelude of eventual triumphs. Thus the gathering in of the first fruits in the field of redemption went on for ages; and at last the clock of Prophecy struck the fullness of time. Then Mercy became incarnate in the person of the Son of God, and appeared in the form of a servant publishing his intention and determination to pay the mighty bond, and soon the awful day of payment arrived, then the whole army of the judicial attributes of Jehovah took their stand on Calvary,—with Justice at their head, bearing the bond of redemption, Angels, and archangels, cherubim, and seraphim, and principalities, and powers, left their thrones and mansions of glory, and bent over the battlements of heaven, gazing in mute arrangement and breathless suspension upon the solemn scene; for now the Mediator appeared without the gates of Jerusalem, crowned with thorns, and followed by the weeping Church. As he passed along the awful army of the Judicial perfections of the divine character, none of them uttered a word of encouragement, none of them glanced a look of sympathy to him. It was the hour and power of darkness. Above him were all the vials of the divine wrath, and thunders of the eternal law ready to burst on his devoted head. And around him were all the powers of darkness on the tiptoe of infernal expectation, waiting for the failure. But none of these things moved him from the purpose or spirit of redemption. He took the bond from the hand of Justice, and moved on to the cross as a lamb to

the slaughter; he resigned himself to the attack of ignominy. Then Justice unsheathed the flaming sword, and marshalling all his terrors went up to the altar to enforce his claims; the rocks rent under his tread, the sun shrunk from the glance of his eye. He lifted his right hand to the eternal throne, and exclaimed in thunder, Fires of heaven descend and consume this sacrifice; the fires of heaven animated by the call, with living spirit answered,—We come, we come; and when we have consumed that victim we will burn the universe. They burst, blazed, devoured, until the humanity of Immanuel gave up the ghost, but the moment they touched his divinity they expired. That moment Justice dropped the flaming sword at the foot of the Cross, and joined the prophets in witnessing the righteousness which is by faith: for all had heard the dying Redeemer exclaim in triumph, “It is finished.” The attending angels caught the shout of victory, and winged their flight to the eternal throne singing, “It is finished.” The powers of darkness heard the acclamations of the universe, and hurried away from the scene in all the agony of disappointment and despair; for the bond was paid, and eternal redemption obtained.—Extract from *Christian Treasury*.

REV. WILLIAM C. BURNS

Evangelist and Missionary (1815-1868)

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

“*He is a chosen vessel unto me*” (Acts ix: v. 15)

The Reverend William Chalmers Burns, dedicated evangelist and missionary, was born at Dun in Scotland on April 1st, 1815, and died at Port of Nieu-chwang, China, on April 4th, 1868. He was the third son of Rev. William Hamilton Burns, D.D., a man of marked piety and character. He was the very model of a Christian pastor; a man of principle and conviction and he possessed the courage to follow both. At the same time he was gentle and affectionate. His mother was of a bright and happy disposition. She had the management of all home affairs in her able hands and at her knee the family learned the first lessons of Gospel Truth. Both parents being profoundly God-fearing, it could be said of them that they were “heirs together of the Grace of life.” Thus, William C. Burns was favoured with a singularly happy home—a home where the family reins of government were in the hands of those who themselves were ruled in heart and life by the love of Christ. Like Hannah, how willingly would they give their boy to the Lord and His service!

Although he began his education in such advantageous

surroundings, the young lad had no serious thoughts; indeed, his early resolve was to be a farmer. Physically, he was strong and could be described as a robust, open-air-loving lad who delighted in outdoor activities. Fishing was his favourite pastime.

When thirteen years of age William Burns went to Aberdeen to live with an uncle, to take advantage of grammar school education. Prior to this he attended the parish school at home. In Aberdeen the school was in the able hands of Rev. Dr. James Melvin, a thorough scholar, and under him the young student benefited greatly. The idea of being a country farmer disappeared. The fruit of his secular education together with the discipline it entailed proved to be lasting. In his character were found those sterling qualities which he retained throughout his life. He became a most conscientious student who applied himself with great success to his work but in a most marked way to the study of languages. This was a gift which proved invaluable to him in his missionary life and achievements. From school he went to the University where he remained for two sessions. In 1831 he returned home determined to be a lawyer. With this in mind he took up residence in Edinburgh, there to be bound as an apprentice. Before the necessary certificates from his College professors arrived he had a change of heart which brought him into a new world and gave him a fresh purpose in life.

His conversion was a radical one. It was a saving change—the heart was soon melted by the powerful influence of the Holy Spirit. The Lord was working not only in Grace but also in providence and in His all-wise ruling every obstacle was removed and the way opened for another servant to enter the Christian ministry. We have in this young man another messenger saved by Grace and called to this noble work. Like the Prophet, he said “Here am I, send me.” To His disciples Christ said, “Ye have not chosen Me, but I have chosen you.” The same words apply to His called in every age. He followed the example of the fishermen on the sea-coast of Galilee who heard the words, “Follow Me and I will make you fishers of men,” and who “straightway left their nets and followed Him.” “William,” writes his brother, “was the least likely subject of Grace in the family.” While still unregenerate, he used to slip out of the parlour at the Manse of Kilsyth whenever his pious sisters began to read a religious book aloud. When converted he would walk from Edinburgh to Kilsyth—a distance of 36 miles—for the sake of that Christian fellowship that he before disliked so much. God works in a wonderful way. We are left to repeat silently and with reverence the words “O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are

His judgments and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? ”

In this way William C. Burns became a fearless soldier of the Cross. In his incessant labours throughout his whole life he proved it. The spiritual change was a marked one and from this time he threw himself heart and soul into his work which was to win souls for Christ. He believed that the world was ruined and undone through sin and that the only remedy was the preaching of the Cross. In his own soul he was taught of God; along with this was the guidance, discipline and example of his home; so he appears, immediately after conversion, to have the spiritual growth and fruit which only years of experience could give to others. The Gospel he had to preach was given to him by the revelation of Jesus Christ. Without doubt he counted the cost and learned his first lesson at the feet of Him who said, “ If any man come after Me, let him deny himself and take up his Cross and follow Me.” The whole course of his life from that day was one of self-denial. What a contrast to what he desired for himself! It is only zeal for the Master’s glory that will enable the servant to say, “ For me to live is Christ.”

William C. Burns described the great change in his life as follows: “ I walked over scenes which were indeed fitted to speak aloud of mercy to my favoured soul. I walked along York Place, and looked up to the windows of the room where, when reading Pike’s *Early Piety* on a Sabbath afternoon, I think about the middle of December, 1831, an arrow from the quiver of the King of Zion was shot by His Almighty sovereign hand through my heart, though it was hard enough to resist all inferior means of salvation. Who can understand the feelings with which I again revisited the spot! . . . ” “ I walked down and revisited my old lodgings, No. 69 Broughton Place, where my earliest days as a child of Grace were spent, and where first the Spirit of God shone with full light upon the glory of Jesus as a Saviour for such as I was. This was, I think, about the 7th of January, 1832. . . ”

The natural characteristics of William C. Burns were thus hallowed through the Grace of God to the service of Christ. His new Master and His service became everything to him. With this fixed principle in his heart, he re-entered Aberdeen University to prepare for the Gospel ministry. On returning to Kilsyth from Edinburgh he addressed his mother gravely with the words, “ What would you think, mamma, if I should be a minister after all? ” The great question, “ Lord what wilt Thou have me to do? ” had seemingly been decided. He was a faithful and diligent student, and in 1834 he took his degree. Then he proceeded to Glasgow to take his theological course at the University

there. In Glasgow he met students who were like-minded and he benefited greatly in their fellowship. Many precious hours were spent in communion and prayer. The ministry of Rev. John Duncan—Rabbi Duncan as he came to be affectionately called—was greatly appreciated. Burns took an active interest in the Students' Missionary Society. It was at a meeting of this Society while listening to Dr. James Kelley, a medical missionary who was about to leave for China, that he felt it his duty to devote his whole life to that cause. On the 27th day of March, 1839, he was licensed to preach the Gospel by the Presbytery of Glasgow.

During these years of study, William Burns had spiritual conflicts. Trials, we can say, which meet the whole household of faith in their experience. Such trials are mentioned by the prophet in Isaiah chapter 1: v. 10, when he wrote, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God." He bitterly complained of the low spiritual state of his soul. He revealed this to his sister. Fresh manna and fresh oil were daily required and this he earnestly sought. Through heartfelt experience he learned that the beaten oil was for the lamps of the sanctuary and without it the lamps give no light. Throughout his spiritual warfare he kept his face in the same direction. He trusted in the name of the Lord and stayed upon his God. The utterly depraved heart, the blind understanding, were most painful to him and the heart-atheism he found to be so dishonouring to the Saviour who came down so low and who did so much for vile sinners. He had to go through the "Slough" in order to be enabled to take others out of it. This is God's sovereign ruling concerning all His sent servants. William Burns learned that it was necessary to discover and advance in the knowledge of his own vileness and misery in order to appreciate the glorious righteousness and atonement of the Lord and Saviour Jesus Christ. His eye was fixed on Jesus the Mediator of the New Covenant. His religion was not superficial. He knew the deeps and darksome caves and out of these depths he knew what it was to cry unto the Lord. He knew the law and its condemnation — he knew the Gospel and the glorious deliverance it gives—he knew the very depths of Christian experience and he knew the only remedy for himself and others. Eternal realities weighed heavily upon his spirit. The value of souls moved him. He had the spirit and mind of Him who had compassion upon the multitudes.

On one occasion his mother went to Glasgow on some message unknown to him. She met him unexpectedly in a busy street where there was a great number of people. He was in deep

meditation. When his mother walked up to him and spoke, he jumped as from sleep with the words, "O mother, I did not see you." The immortal souls who flocked round him and the thought of their eternal well-being weighed upon him and, like Habakkuk, it was his burden. In the path of duty he never wavered. He was humble and always dependent upon the Lord. He said, "Oh! it is indeed an arduous thing to preach from supernatural views of divine, supernatural truths. The Lord must give these or they cannot be attained. Yet notwithstanding, arduous preparation, in dependence on His power in the closet and study, is, I am more fully than ever convinced from today's experience, absolutely indispensable, at least for me, to prevent contempt being thrown upon glorious truths from circumstantialities of looseness and superficiality which are easily avoided by accurate composition." In his Diary he referred to an occasion when he had to conclude the service. "I was left devoid of conscious love to Christ and compassion to perishing souls" and "my faith almost failed." He learned from experience what is written in God's Word, "Not that we are sufficient of ourselves to think anything as of ourselves but our sufficiency is of God." His progress in the divine life was rapid but this was known to others not to himself. He loathed himself because of the plague of sin. He wrote, "I speak of knowing something of the love of Christ; where is that knowledge now? Now, my soul seems to sink back into unbelief and carnal ease. Oh! Holy Spirit, who dwellest in me, if indeed I am a child of God, awaken my soul, and keep Thou it awake! Manifest the Lord Jesus within me, and grant that His love may continually constrain me to live henceforth no more to myself but to Him who died for me and rose again." It was with him as it was with John the Baptist, "He must increase, but I must decrease." What William Burns desired for his own soul he desired also for the Lord's vineyard. Formality in the service of Christ would not satisfy him. In a letter to his sister he spoke of "our Christian sacraments." He added, "Would that the Lord would pour out on us the Spirit as in former days, and bring His saints into close and ravishing fellowship with Himself! 'Whither is our Beloved gone?' 'Why tarry the wheels of His chariot?' 'Wilt Thou not revive us again, that Thy people may rejoice in Thee.'" Such expressions prove beyond doubt that William Burns was not an ordinary man—he was a devoted and consecrated servant—a man who knew the art of wrestling in prayer for the prosperity and furtherance of Christ's kingdom on earth.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

From the very outset William Burns looked upon himself as publicly devoted to the Missionary field. He felt his responsibility in regard to the spreading of the Gospel among the heathens so much that after prayer and careful consideration he offered himself to labour in the East in 1839. At the time there happened to be no opening for him. Yet, in the words of his biographer, "he felt the vows of the great Master upon him for ever after, and he never drew back or dreamed of drawing back." The Master's call to go to the 'regions beyond' came after nine years' waiting and "as a good soldier of Jesus Christ" he was ready to go. How instructive and edifying to the church of God are the experiences of such noble men! He was like the Apostles of the Lord who went forth as they were led, did what was given to them to do so, suffered much in their labours and depended on Him who sent them for strength and guidance. We find the same spirit in William Burns. He desired to please Him who had chosen him to be a soldier, so he would not entangle himself with the affairs of this life. He left himself entirely in the hands of his Master and at His disposal. He ceased from doing his own will in order to do the will of Christ. Closely he followed the directions of the Word which is "a lamp to the feet and a light to the path" and he never ignored the directions the Lord gives in His ruling in providence. "In all thy ways acknowledge Him and He shall direct thy paths."

While thus waiting, Burns was doing the work of an evangelist. "It is good for a man to bear the yoke in his youth," and so it was with this young minister. He was chosen to occupy the pulpit of the saintly Rev. Robert Murray McCheyne in Dundee while the latter was visiting the Jews abroad. While Mr McCheyne was willing to go with the Mission to the Jews yet he thought of his beloved flock and he earnestly prayed for someone who would be faithful in St. Peter's. In answer to his continued supplications William C. Burns cheerfully undertook to supply his congregation. It is interesting to notice what Robert M. McCheyne wrote to William Burns. "You are given in answer to prayer," then he added, "Perhaps there are many souls that would never have been saved under my ministry, who may be touched under yours; and God has given this method of bringing you into my place. His name is Wonderful." It was an arduous task to be a substitute for the heavenly-minded minister of St. Peter's. It was not a light matter nor an easy place to fill. But we admire the stripling as he took the field. The weapons of his warfare were not carnal. He was young in years but not immature in Christian knowledge and experience. His whole heart and soul were in the work. He showed his mind and desires at the

very outset of his labours in Dundee when he first preached from Romans chapter xii: v. 1. His whole life was characteristic of his first discourse in St. Peter's. His solid knowledge and understanding of all the doctrines of the Scriptures could not pass unnoticed. He was not out to please men but to declare the whole Truth of God without fear or favour. In this way the trumpet did not give an uncertain sound. It was the voice of one who spoke from the heart to the heart with solemnity and earnestness. It was the voice of one who felt the power of the Word he declared in his own soul. Eternity was made a reality—the need for preparation in view of Eternity was emphasised and the only preparation for one and all was “to put on the Lord Jesus Christ.” Himself constrained by the love of Christ, he constrained others to be reconciled to God through the Great Mediator. His arrows were many and he aimed at the heart and the conscience. On his lips the word was “quick and powerful, sharper than a two edged sword.” McCheyne said of him, “His manner is so impressive that he often makes me tremble.” The secret of his success was in his secret prayer. He had a key to the church and in this way he could enter and be alone with his God for prayer and meditation. On one occasion at least he spent a whole night there wrestling in prayer. Jacob-like he became a prince and thus he was ‘watered himself.’ He said to his sister “I am not left without many circumstances to encourage me in my arduous labours.” The very nature of the work calls for faithfulness and steadfastness, and such qualities were found in him. In his own words we see the keen eye of the under-shepherd watching prayerfully over the affairs of the flock. At the same time his words illustrate the inner workings of his soul. He laboured as one who must give account and, in season and out of season, he preached the Word that is not bound. In his Diary we meet with expressions such as these: “Awake, awake, O arm of the Lord! awake as in the ancient days, in the generations of old,” and “Come from the four winds, O breath and breathe on these slain that they may live,” and “O that the Lord would give me the skill of a Brainerd or a Dickson for my present difficult and most precious duties!” “Establish the work of our hands, do Thou establish it.” He found “some favourable symptoms of the presence of God among the flock,” but he longed to see the windows of Heaven opened and God's rich blessing poured forth. In the words of Rev. J. A. James, “There is a wish for a revival of religion, and such a wish is a revival begun”—“And this wish, to begin with, may be but a spark, but it soon spreads and it becomes a flame.” Mr Burns wrote, “Two prayer meetings have begun among the young

women, those among the older people are becoming larger and more lively." "That I Thy power may behold . . ." What the Psalmist longed for was exactly what the godly in Scotland longed for at this time. Certain parishes had been greatly favoured in the past. The true Church longed for the Holy spirit to breathe. This was true of the Parish of Kilsyth where William Burns's father laboured in word and doctrine. The Lord was preparing the way. Again we quote from Rev. J. A. James, "Revivals are not usually the work of mere sovereign grace, unaccompanied or unsought by human instrumentality. We are not to sit down, and wait for the blessed visitation, without doing anything to obtain it." When William Burns came to Kilsyth to assist at his father's Communion there, it was to a field prepared he came. "The wind bloweth where it listeth" says the Truth. The longed for day arrived. It reminds us of the words, ". . . as soon as Zion travailed, she brought forth her children." It was a remarkable day. Multitudes filled the church and many of them in their working clothes. The service began by singing part of Psalm cii:—

"Thou shalt arise, and mercy have
upon Thy Sion yet;
The time to favour her is come,
the time that Thou hast set."

Then Chapter ii in Acts was read and when the preacher prayed a second time he preached from the words of Psalm cx: v. 3: "Thy people shall be willing in the day of Thy power." We have the account in William Burns's own words: "The people listened with the most riveted and solemn attention." Many silent tears were shed but "at last their feelings became too strong for all ordinary restraints, and broke forth simultaneously in weeping and wailing, tears and groans, intermingled with shouts of joy and praise from some of the people of God." The preacher's prayers and the prayers of those like-minded were answered. Could we not say, "The Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in." The Lord was present and the work continued. "The Lord working with them and confirming the Word with signs following." "Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary." William Burns, though so wonderfully used, took a low place. He wrote, "The work at Kilsyth was almost entirely dependent for its origin on the prayers of God's people there which had for some time been incessant and most fervent; . . . it was in a very inferior degree indeed connected with any particular instrument employed in preaching the Gospel." As

Moses lifted up the serpent in the wilderness so he lifted up Christ before the eyes of the people and urged them to look to Him. William Burns was courageous; like the Baptist, he thundered; he had a tremendous hold on the Truth he delivered and on the people to whom he declared it. He spoke with masculine force but there was present with him a supernatural power which compelled the sinner to surrender to Christ.

(To be continued)

TRUST IN GOD EXEMPLIFIED

(An anecdote by Oliver Heywood, a Minister of the Gospel)

In 1664, came out a writ for apprehending him as an excommunicated person, but he was not taken. He acted with prudence and caution, in order to avoid a long imprisonment, keeping himself private; and it pleased God to protect him from the search of his pursuers. He had probably now several children, and being deprived of his income, must have been in great straits.

It is said that his little stock of money was quite exhausted, the family provisions were entirely consumed, and Martha Bairstow, a maid servant, who had lived in his family several years, who often assisted them, and would not desert her master and mistress in their distress, could now lend no assistance from the little savings of former days. Mr Heywood still trusted that God would provide, when he had nothing but the Divine promise to live upon, he said,

“ When cruse and barrel both are dry,
We still will trust in God Most High.”

When the children began to be impatient for want of food, Mr Heywood called his servant and said to her, “ Martha, take a basket and go to Halifax; call upon Mr N——, the shopkeeper, in Northgate, and tell him, I desire him to lend me five shillings, if he will be kind enough to do it, buy us some cheese, some bread, and such other little things as you know we most want; be as expeditious as you can in returning, for the poor children begin to be fretful for want of something to eat, put on your hat and cloak, and the Lord give you good speed; in the mean time we will offer up our requests to Him who feedeth the young ravens when they cry, and who knows what we stand in need of before we ask Him.”

Martha observed her master's directions; but when she came near the house, where she was ordered to beg for the loan of five shillings, through timidity and bashfulness, her heart failed her, she passed by the door again and again, without having courage

to go in and tell her errand. At length Mr N——— standing at his shop door, and seeing Martha in the street, called her to him, and said, "Are you not Mr Heywood's servant?" When she had with an anxious heart answered in the affirmative, he added, "I am glad to have this opportunity of seeing you: some friends at M——— have remitted to me five guineas for your master, and I was just thinking how I could contrive to send it." Martha burst into tears, and for some time could not utter a syllable. The necessities of the family, their trust in Providence, the seasonableness of the supply, and a variety of other ideas breaking in upon her mind at once, quite overpowered her.

At length she told Mr N——— upon what errand she came, but that she had not courage to ask him to lend her poor master money. The tradesman could not but be affected with the story, and told Martha to come to him when like necessity should press upon them at any future time. She made haste, procured the necessary provisions, and with a heart lightened of its burden, ran home to tell the success of her journey.

Though she had not long been absent, the hungry family had often looked wishfully out of the window for her arrival. When she knocked at her master's door, which now must be kept locked and barred, for fear of constables and bailiffs, it was presently opened, and the joy to see her was as great as when a fleet of ships arrive, laden with provisions, for the relief of a starving town, closely besieged by an enemy. The children danced round the maid, eager to look into the basket of eatables; the patient mother wiped her eyes; the father smiled, and said, "The Lord hath not forgotten to be gracious; His Word is true from the beginning; the young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing."

Martha related every circumstance of her little expedition, as soon as tears of joy would permit her; and all partook of the homely fare, with a sweeter relish than the fastidious Roman nobles ever knew, when thousands of pounds were expected to furnish one repast.

Had you been present while this pious family were eating their bread and cheese, and drinking pure water from the spring, you might perhaps have heard the good man thus addressing the wife of his bosom: "Did I not tell you, my dear, that God would surely provide for us? Why were you so fearful, O you of little faith? Our Heavenly Father knoweth that we have need of these things. Jesus said to His disciples, 'When I sent you without purse or scrip, lacked ye any thing?' And they said, 'Nothing, Lord.'"—From an old book.

**A CONSOLATORY LETTER TO AN AFFLICTED
CONSCIENCE**

By Richard Sibbes, D.D.

Dear Sir,—Yet I must tell you that there is another grand enormity in the pot (though you perceive it not) and that is your separation from God's saints and servants in the acts of public service and worship. This you may clearly discern by the affliction itself for God is methodical in His corrections, and doth many times so suit the cross to the sin that you may read the sin in the cross. You confess that your main affliction, and that which made the other more bitter, is, that God took away those to whom you might make your complaint; and from whom you might receive comfort in your distress. And is not this just with God, that when you wilfully separate yourself from others, He should separate others from you? Certainly, when we undervalue mercy, especially to great a one as the communion of Saints is, commonly the Lord takes it away from us, till we learn to prize it to the full value. Consider well, therefore, the heinousness of this sin, which that you may the better conceive, *first*, consider it against God's express precept, charging us not to forsake the assemblies of the saints, Heb. x: 20, 25. Again, it is against our own greatest good and spiritual solace, for by discommunicating and excommunicating ourselves from the blessed society, we deprive ourselves of the benefit of their holy conference, their godly instructions, their divine consolations, brotherly admonitions and charitable reprehensions; and what an inestimable loss is this? Neither can we partake such profit by their prayers as otherwise we might: for as the soul in the natural body conveys life and strength to every member, as they are compacted and joined together, and not as dissevered; so Christ conveys spiritual life and vigour to Christians not as they are disjoined from, but as they are united to the mystical body, the Church.

As for wicked and profane persons amongst us, though we are to labour by all good means to purge them out, yet are we not to separate because of this residence with us: for, there will be a miscellany and mixture in the visible church, as long as the world endures, as our Saviour shews by many parables (Matt. xiii). If, therefore, we should be so overjust as to abandon all churches for the intermixture of wicked persons, we must sail to the Antipodes or rather go out of the world, as the Apostle speaks. It is agreed by all that Noah's Ark was a type and emblem of the Church. Now, as it had been no less than self-murder for Noah, Shem, or Japheth to have leapt out of the Ark because of the ungracious Ham's company, so it is no better than self-murder for a man to

cast himself out of the church. To conclude, as the Angel enjoined Hagar to return and submit to her mistress Sarah, so let me admonish you to return yourself from these extravagant courses. "Be not righteous over-much: neither make thyself over-wise: why shouldst thou destroy thyself?" (Eccles. vii: 16). I beseech you, therefore, as you respect God's glory and your own eternal salvation, as "There is but one body and one Spirit, and one Lord and one Baptism, one God and Father of all, who is above all, and through all, and in us all, so endeavour to keep the unity of the Spirit in the bond of peace" (Eph. iv), as the Apostles sweetly invites you. So shall the peace of God ever establish you, and the God of peace ever preserve you, which is the prayer of your remembrancer of the Throne of Grace.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 314)

Ach, a nis, na'n gabhadh luchd-aideachaidh barrachd beachd air an cridheachan fein, na'n deanadh iad faire, agus an gleidheadh siad iad fein ni b'fhearr, bhiodh so uile air a bhacadh; agus bhiodh maise agus glòir co-chomunn air aiseag air ais: cha bhiodh iad air an roinn ni b'fhaide, cha deanadh iad strìth ni b'fhaide, cha d'thugadh iad breith obann ni b'fhaide; 'n uair a tha'n oridheachan ann am fonn, cha tòir an teangaidhean beum: cia cho seirceil, truasach, agus tais a bhiodh iad do aon a cheile, 'n uair a bhiodh gach aon air ioraslachadh gach latha fodh uile a chridhe fein. Thighearna, luathaich na làithean sin a thà cho mòr air a' miannachadh, agus beannaich na h-earailean so a chum na criche sin.

10. 'S an àite mu dheireadh. Le so bhiodh comhfhurtachdan an Spioraid, agus buaidhean luachmhor uile òrduighean Dhé air an suidheachadh, agus air an gleidheadh ni b'fhaide 'n a bhur 'n anamaibh na thà iad a nis.

Ah! ciod a bheirinn na'm biodh m'anam air a ghleidheadh anns an fhonn sin anns am faigh mi aig amaibh an deigh òrduigh. "Aig amaibh, O Thighearna," a deir aon dhe'n a h-athraichean gu milis, "tha Thù ga'm leigeadh a stigh a dh'ionnsuidh an taobh a stigh, cho neo-abhaisteach, cho milis, 's nach eil fhios agam cia cho milis, na'm biodh e air a thoirt gu iomlanachd annam, nach eil fhios agam ciod a bhiodh e, na theagamh, ciod nach biodh e." Ach, mo thruaigh. tha'n cridhe a fàs neo-chùramach a ris, agus pillidh e gu h-ealamh air ais, mar uisge air a thoirt air falbh bho'n teine, a dh'ionnsuidh an fhuachd a

tha nàdurra dhà. Na'm b'urrain sibh na nithean sin a chumail a ghnàth 'n a b'hur cridheachan, ciod na Criosduidhean a bhiodh annaibh. ciod i bheatha bhiodh sibh beo. agus cia mar nach eil na nithean sin a fantuinn ni's fhaide maille ruinn? Gu'n teagamh is ann do-bhrigh gu'm bheil sinn a fulung do ar cridheachan fuachd a ghabhail a ris. Bhuinneadh dhuinn a bhi cho cùramach an deigh òrduigh, na dleasdanas, air son so a sheachnadh 's a bhiodh neach an deigh dha tighinn a mach a amar-failcidh teth, bho bhi dol a mach do'n fhuachd. Tha ar 'n amaibh teas agus fuachd againn ma seach: agus ciod e'n t-aobhar ach ar neo-theumachd agus ar mì-chùram ann a bhi gleidheadh a chridhe.

Is duilich e mìle uair, gu'm biodh òrduighean Dhé, a thaobh am buaidhean beothachaidh agus comhfhurtachaidh, mar na h-òrduighean dhaoine sin air am bheil an t-Abstol a labhairt, a theid a mugha maille ri'n laimhseachadh. O uime sin, abram ribh mar a deir Iob xv: 11, " Am beag leat sòlasan Dhé? agus am bheil nì diomhair agad? " Amhaircibh thairis air na deich beannachdan sònraichte sin; cothromaichibh iad ann a' meighe-chothrom cheart: am bheil iad nan nithean beag? an e nì beag a th'ann do thuigse anmhuinn a bhi air a cuideachadh? t-anam a tha ann an cunnart a bhi air a thearnadh, do threibhidheireas a bhi air a dheanamh soilleir, do cho-chomunn ri Dia a bhi air a dheanamh mìlis, do shiuil a bhi air an lionadh le ùrnuigh? An e nì beag a th'ann cumhachd na diadhachd a tha seargadh a bhi ris air a h-aiseag air ais, gach sgannal marbhtach a bhi air a thoirt air falbh, freagarachd, mar inneal gu bhi deanamh seirbhis do Chrìosd air fhaotainn, agus co-chomunn nan naomh air aiseag air ais a dh'ionnsuidh a cheud ghlòir, agus buaidhean òrduighean a fantuinn ann an anamaibh nan naomh? Mar a h-e beannachdan cumanta a th'annta sin, agus beannachdan beaga, an sin, is cinnteach, gu'r e dleasdanas mòr a th'ann an cridhe a ghleidheadh leis an uile dhìolail.

III. *Feum air son Seoladh.*—Bidh an ath fheum a chùm seolaidh gu meadhonan sònraichte air son gleidheadh a chridhe. Agus ann an so, a thuilleadh air na bhà air a ràdh cheana ann a' mineachadh an dleasdanas aig toiseach an iomraidh so, a dh'ionnsuidh am bheil mi teorachadh aire an leughadair, agus a dh'ionnsuidh tre'n iomlan, air an ceangal ri cùisean agus amaibh; cuiridh mi ris a sin aireamh eile de mheadhonan coitchionn a tha gu feum oirdheirc a chùm na crìche so. Agus 's e so a cheud aon:

I. An cumadh sibh mar so b'hur cridheachan mar a chaidh àithne, an sin uidheamaichibh b'hur cridheachan gu saobhir le focal Dhé, an nì is e'n dìon is fearr an aghaidh peacaidh.

Gleidhibh am focal agus gleidhidh am focal sibh: mar a dh'ath-ghin ceud ghabhail an fhocail bhur cridheachan, mar sin ni gleidheadh an fhocail an taobh a stigh dhibh bhur cridheachan a ghleidheadh: " Gabhadh focal Chrìosd còmhnuidh annaibh gu saoribhir anns an uile ghliocas, a' teagasg agus a' comhairleachadh a cheile le sailm, agus laoidhean, agus dàin spioradail, a' deanamh ciùil do an Tighearna le gràs ann 'ur cridhe." Col. iii: 16. Gabhadh e còmhnuidh, cha'n e fuireach maille ribh car oidhche; agus gabhadh e còmhnuidh gu saoribhir, na gu pailte; anns a h-uile ni anns am bheil e co-sheasamh, 'n a àitheantaibh, 'n a gheallaidhean, 'n a bhagraidhean; anns na h-uile ni a tha annaibh, 'n a bhur tuigse, bhur cuimhne, bhur coguis, bhur 'n aignuidhean, agus an sin gleidhidh e bhur cridheachan; "A 'm chridhe dh'fholaich mi t-fhocal, chum nach peacaichean a' t' aghaidh." Salm cxix: 11. 'S e sleamhnad ar cridheachan a thaobh an fhocail, a tha 'g aobhrachadh cho liutha sleamhnuachadh 'n ar beatha. Cha'n urrain a choguis a bhi air a griosad, na fiamh a bhi air a chuir oirre le flinnean a tha air an dì-chuimhneachadh; ach cum am focal anns a chridhe, agus cumaidh sin an cridhe agus a bheatha dìreach; "Tha lagh a Dhé 'n a chridhe: cha sleamhuich a cheuman." Salm xxxvii: 31, oir ma shleamhnaicheas e, aiseigidh am focal air ais an cridhe seacharanach a ris; "Agus chuimhnich Peadar briathran Iosa, a thuirt ris, Mu'n goir an coilcach, àicheadhaidh tù mi trì uairean." Mata xxvi: 75. Cha chaill sinn gu bràth ar cridheachan gus an caill iadsan an toiseach buaidh eufachdach agus chumhachdach an fhocail.

2. Gairmibh 'ur cridheachan gu tric gu cùntas, ma tha sibh idir a ciallachadh an cumail dlùth ri Dia.

A mhuinntir a chuireas marsantachd an làmhan seirbhiseach neo-dhìleas na a thà fodh amharus, bithidh iad cinnteach cùntas bitheanta a dheanamh riutha; "Tha'n cridhe cealgach thar na h-uile nithean, agus tha e do-leigheas; co is urrain a thuigsinn." Ier. xvii: 9. O thà e feumail agus milis gu'n deanadhmaid agus ar n'àirnean, 's e sin, sinn fein agus ar smuaintean diomhair conaltradh r'a cheile a h-uile oidhche, Salm xvi: 7. Bhuinneadh dhuinn ar cridheachan a ghairm gu cùntas a h-uile feasgar, ag ràdh, O mo chridhe, c'àite an robh thu'n diugh? C'àit an robh do smuaintean ag imeachd an diugh? Ciod e'n cùntas is urrain dhuit a thoirt asda? O dhroch cridhe! a chridhe dhiamhain! nach b'urrain dhuit idir fuireach dlùth ri Tobar nan Sòlas? Am bheil uidheachd ni's fearr maille ris a chreutair na maille ri Dia? Mar is tric a choinnicheas an cridhe ri cronachaidhean agus ri bacaidhean air son seacharain, is an is ainneamh a theid e air seacharan. Na'm biodh gach smuaint dhiamhain air a toirt air ais le osna, gach turas a bheir an cridhe air falbh bho Dhia le

bacadh geur, cha bu dàna leis cho ladurna agus cho tric fiaradh agus ceum a thoirt a thaobh: na gnìomharan sin a thà air an gnìomhachadh mar gu'm b'ann a dh'aindeoin cha'n eil iad air an gnìomhachadh gu tric.

3. Esan a ghleidheas a chridhe, feumaidh e'n aire thoirt bho bhi ga thilgeadh fein na leithid de dh'àireamh de ghnòthuichibh saoghalta agus nach urrain e'n gnothuch a dheanamh orra gu'n a bhi dearmad am prìomh ghnòthuch.

Cha'n urrain e bhi air a smuainteachadh gu'n gleidheadh e a chridhe maille ri Dia a chaill e fein ann an coille gnothuichean talamhaidh. Thugaibh an aire nach cuir sibh goinne air bhur 'n anamaibh, le bhi sàsachadh miannaibh neo-mheasara bhur feola. B'fhearr leam gu'm b'urrain iomadh Crìosduidh gu fìrinneach a ràdh nì thuirt aon dhe'n a finneachan (*Seneca*) aig aon am, "Cha'n eil mi ga'm thoirt fein thairis, ach ga'm thoirt fein air iasad do ghnòthuch." Tha e air a ràdh gu'n robh *Germanicus* a rioghachadh ann an cridheachan nan Romanach; cha robh *Tiberius* a rioghachadh ach a mhàinn na'm mòr-roinnean. Ged a bhiodh an saoghal 'n ar làmhnan, na leigibh leis Crìosd a thilgeadh a mach as bhur cridheachan.

Thoir an aire, a Chrìosduidh, nach goid do bhùth air falbh do chridhe bho do chlòsaid; cha do chiallaich Dia riamh gu'm biodh cosnaidhean talamhaidh 'n a'n àite stad, ach nan ceum gu cosnaidhean neamhaidh. O na leig le *Aristippus*, am finneach, eirigh 'n a' t-aghaidh anns a bhreitheanas, a thuirt, gu'm b'fhearr leis gu mòr a mhaoin a dhearmad na inntinn; fhearunn na anam. Ma bhios do bhàta ro-luchdaichte, feumaidh tù cuid a thilgeadh thar a cliathaich; thà barrachd gnothuich 's urrain dhuit amharc as a dheigh, mar barrachd bithidh 's is urrain dhuit a chnàmh, nì a nì anam gu luath tinn.

(R'a leantuinn)

NOTES AND COMMENTS

Buddhism in Britain

Buddhism is a very ancient pagan religion originally taught by a man named Gautama who lived in India, hundreds of years before Christ was born. So it is asserted. The religious ideas originally taught were mixed with views of pain, its origin and prevention. Later Buddhism had three objects, viz., morality, asceticism and annihilation; and according to the philosophic writing of the Buddhists, extinction is what awaits "worthy" Buddhists. This religion formerly denied the existence of a God, it had no worship or sacrifices, but later prayer was introduced—not to God—and was supposed to produce its effect by a "magical

efficacy." In modern times, in China and Japan and elsewhere, a few Christian ideas have been intermingled with the paganism for which Buddhism stands. There are groups or communities of Buddhists in Europe, the United States and South America. And now in Britain, the land so highly favoured with the Word of God and its blessed influence, there are groups of Buddhists in London, Oxford, Cambridge, Birmingham, Manchester, and there is a monastery in Staffordshire. There is now a community opened in a large dwellinghouse in the valley of the Esk, Dumfriesshire, Scotland. A press-man who visited this community, met a young man from Germany who was trained in Germany and England to contribute to this movement. British people are joining this pagan sect which originated in India, a land to which Britain sent missionaries with the gospel of Christ Jesus. Now at home in Britain multitudes are turning their backs upon the Word of God; and like Saul in Israel they are turning to the "Witch of Endor," or to all the varied evil "isms" which are spreading their tentacles throughout Britain. We need that God would arise and have mercy upon us.

Another Critic of Dr. Billy Graham

In the January-March, 1966, issue of the *Bible League Quarterly* there appears an article on "Dr. Billy Graham and his Crusades". It has in view the prospective Billy Graham Crusade to be held in London this year. The writer quotes from the pen of the late Editor of the above Magazine when he wrote in support of Dr. Graham. Then the article deals at length to begin with what the writer formerly supported and commended in connection with different features of these Crusades. But the latter part of this article is most critical. It states that in May, 1951, Dr. Graham said: "I have never been nor will I ever be in favour of a modernist being on the Committee, or in any way having fellowship in this meeting." The article proceeds: "Dr. Graham was persuaded to yield to the proffered friendship of Modernists, of men unsound in the faith and to accept their support both on his committees and on his various platforms . . . His defence of the innovation was that he saw to it that his own message remained unfettered and unchanged . . ." Those modernists who have supported Dr. Graham are reported as saying: "We do not agree with Billy Graham's theology, but we are using him to build our churches." The article relates that Bishop James A. Pike, of the Protestant-Episcopal Church of San Francisco was one of the modernists called to lead gathered throngs in prayer. This Bishop is an out and out modernist. The article quoting from the

Guardian of 2nd October, 1965, reveals " Bishop Pike's position in the American Episcopal Church corresponds roughly to that of the Bishop of Woolwich's over here." There are other well-founded criticisms of Dr. Graham in this article; and the question is asked: " What then is to be the attitude of the Bible based believer towards the approaching Earl's Court Crusade? . . . But at least let all those who find it in their hearts to support the Crusade do so with their eyes open." In a recent issue of our Magazine we had a *Note and Comment* upon contents of a booklet by an American Baptist Pastor who had been a friend and supporter of Dr. Graham. This Pastor was severely critical of Dr. Graham on similar lines to the writer in the *Bible League Quarterly*. There is surely something radically wrong with Dr. Graham and his outlook, when former evangelical friends are now taking him to task. Some have in the past been considered extremely narrow-minded in standing aloof from Dr. Graham's Crusades in London and Glasgow. His former zealous friends are now writing against him because he is going hand in hand with enemies of the doctrine of God and His Word.

Rhodesia

At the time of writing there is no radical change in the political situation in Rhodesia where our Church's Mission is established. As readers of the February issue of the Magazine would note, 75 per cent. of former sums sent out for salaries, etc., is to be allowed. It is also gratifying to learn that Mr Edward Heath, M.P., Leader of the Opposition in the House of Commons, and other members of Parliament, including Mr George MacKie, M.P. (Lib., Cathness and Sutherland) are not satisfied with this 75 per cent. allowance permitted by the Chancellor of the Exchequer. In *Hansard*, for 25th January, 1966, Mr George MacKie said: " Is the Minister aware, for instance, that a number of contributions sent through the Presbyterian Mission (Free Presbyterian) in Africa are salaries to European Missionaries there who are teaching African children? Is he aware that these salaries are already far less than the salaries which these people would receive in this country and that to offer them three-quarters of those salaries when they are away from home . . . is quite unreasonable." Mr Selwyn Lloyd said: " Can I ask the Minister and the Government to think again about this? I do not think that it is satisfactory that only 75 per cent. should be sent. Is there not every reason for allowing the same amount as was sent last year? " From private correspondence originating with our

(Continued on page 350)

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

FOR YEAR ENDED 31st DECEMBER, 1965

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Foreign Mission Fund	Aged & Infirm Ministers, etc., Fund	College and Library Fund	Organisation Fund	General Building Fund	TOTAL
<i>Northern Presbytery—</i>		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Bonar-Bridge ...	D. A. Macfarlane, minister ...	52 0 0	34 0 0	20 15 0	9 15 6	6 5 3	6 6 2	11 13 6	140 15 5
2. Lairg ...		201 0 0	58 8 6	33 16 3	14 10 0	16 10 0	14 1 0	18 7 6	356 13 3
3. Beaully ...		354 13 10	127 12 7	227 2 3	33 5 4	33 5 4	35 8 9	33 5 3	844 13 4
4. Dingwall ...		371 12 4	151 16 2	150 0 0	50 0 0	50 0 0	50 0 0	50 0 0	873 8 6
5. Dornoch ...		130 0 0	24 4 9	28 2 4	8 14 0	6 17 6	10 2 9	9 10 3	217 11 7
6. Rogart ...	A. MacPherson, minister ...	70 0 0	12 0 0	12 0 0	5 0 0	5 0 0	6 0 0	4 0 0	114 0 0
7. Fearn ...		35 0 0	6 0 0	10 0 0	2 0 0	2 0 0	2 0 0	5 0 0	62 0 0
8. Halkirk ...	D. A. Maclean, minister ...	150 0 0	42 3 6	39 17 0	10 19 0	11 1 0	11 19 6	13 14 9	279 14 9
9. Helmsdale ...		246 15 2	20 0 0	22 0 0	20 0 0	7 0 0	8 0 0	7 0 0	330 15 2
10. Inverness ...	A. F. Mackay, minister ...	1,489 13 7	300 0 0	366 11 4	200 0 0	150 0 0	150 0 0	130 0 0	2,786 4 11
11. Kinlochbervie ...		148 0 0	170 0 0	84 10 0	17 1 3	14 5 0	18 10 6	16 14 6	469 1 3
12. Scourie ...	A. Robertson, missionary ...	31 0 0	56 0 0	28 0 0	9 0 0	9 0 0	10 0 0	10 0 0	153 0 0
13. Daviot ...		170 17 6	64 2 6	50 10 0	21 15 3	20 5 0	18 10 3	18 0 0	364 0 6
14. Tomatin ...		168 7 6	82 2 6	39 5 0	27 10 0	21 12 6	19 15 0	23 2 6	381 15 0
15. Stratherrick ...		150 0 0	60 0 0	31 14 6	15 3 0	15 13 3	14 16 9	8 15 0	296 2 6
16. Strathy ...		51 10 5	93 0 0	52 0 0	18 10 0	14 0 0	16 5 0	18 5 0	263 10 5
17. Tain ...	R. R. Sinclair, minister ...	82 10 0	44 0 0	44 2 6	9 0 0	10 0 0	8 0 0	13 10 0	211 2 6
18. Thurso ...		49 15 0	5 0 0	5 0 0	5 0 0	—	5 0 0	—	69 15 0
19. Wick ...		500 0 0	110 12 3	109 5 0	55 0 0	52 0 0	57 10 0	90 13 0	975 0 3
		4,452 15 4	1,461 2 9	1,354 11 2	532 3 4	444 14 10	462 5 8	481 11 3	9,189 4 4
<i>Southern Presbytery—</i>		—	—	—	—	—	—	—	—
20. Aberfeldy ...	D. Campbell, minister ...	130 15 7	23 5 8	11 13 6	10 18 0	13 0 0	9 6 0	12 7 7	211 6 4
21. Dumbarton ...		800 0 0	56 6 6	146 2 0	35 0 0	33 0 0	20 0 0	20 0 0	1,110 8 6
22. Edinburgh ...		524 13 2	93 11 7	84 16 3	28 17 0	35 2 0	24 9 10	28 13 0	820 2 10
23. Fort William ...		1,683 13 0	417 11 7	365 4 1	81 19 6	120 11 9	73 18 0	75 5 3	2,818 3 2
24. Glasgow, St. Jude's	D. Maclean, minister ...	20 0 0	10 0 0	10 0 0	—	—	—	—	40 0 0
25. Dunoon ...		241 0 6	38 15 0	27 10 0	12 0 0	18 15 0	12 10 0	10 15 0	361 5 6
26. Greenock ...	D. E. Macleod, minister ...	170 0 0	43 5 3	137 13 0	20 10 0	19 17 0	19 4 6	6 10 0	416 19 9
27. Kames ...		27 10 0	13 7 6	12 10 0	4 0 0	2 17 6	1 17 6	2 15 0	64 17 6
28. Lochgilphead ...		206 15 9	31 10 3	76 4 0	27 13 0	10 0 0	5 0 0	10 0 0	367 3 0
29. London ...		330 0 0	52 19 0	59 0 9	15 2 9	24 7 6	14 16 9	28 2 5	524 9 2
30. Oban ...		—	—	—	15 15 0	—	—	—	15 15 0
31. Vancouver, Canada	M. Macsween, minister ...	—	—	—	40 0 0	33 0 0	—	—	255 0 0
32. Gisborne, New Zealand	R. Macdonald, minister ...	—	—	182 0 0	—	—	—	—	100 0 0
33. Grafton, Australia	Wm. Maclean, minister ...	—	—	100 0 0	—	—	—	—	100 0 0
		4,134 8 0	780 12 4	1,212 13 7	291 15 3	310 10 9	181 2 7	194 8 3	7,105 10 9

				S.	H.	F.	A.	C.	O.	G.	TOTAL					
<i>Outer Isles Presbytery—</i>																
34. Achmore	}	...	D. M. MacLeod, minister	...	125	5	6	—	15	0	0	184	5	6		
35. Stornoway					1,042	3	6	243	1	0	80	0	0	1,813	6	6
36. Bayhead, North Uist	}	...	A. Morrison, minister	...	625	7	0	27	16	6	15	16	6	782	18	0
37. Breasclete					108	8	9	36	3	1	24	6	7	8	0	0
38. North Tolsta	}	...	F. MacDonald, minister	...	810	10	0	172	10	0	40	0	0	46	0	0
39. North Harris					732	3	1	267	16	6	98	0	6	33	9	1
40. Northton	}	...	A. Mackay, minister	...	246	13	8	111	6	6	57	15	11	24	7	6
41. South Strond					139	15	6	52	15	0	31	0	0	10	0	0
42. Harris Finsbay	}	...	A. M Cattanach, minister	...	233	9	6	64	5	0	24	7	0	8	10	0
43. Scilabost					74	14	0	31	18	0	13	0	0	5	1	0
44. Ness, Lewis	}	...	J. Nicolson, minister	...	550	0	0	70	0	0	130	0	0	30	0	0
45. Uig, Lewis					330	1	6	60	0	0	90	0	0	23	8	3
					5,018	12	0	1,127	18	7	911	17	6	292	4	10
														279	13	8
														266	15	3
														218	7	4
														8,115	9	2
<i>Western Presbytery—</i>																
46. Applecross	}	...	A. Murray, minister	...	302	0	0	120	0	0	150	0	0	27	7	6
47. Bracadale					272	6	0	71	15	6	39	8	0	15	10	6
48. Broadford	}	...	J. Colquhoun, minister	...	127	5	0	35	10	0	23	5	0	5	15	9
49. Elgol					63	15	6	30	9	0	13	16	6	2	15	0
50. Luib	}	...	A. Chaplin, missionary	...	5	10	0	—	—	—	—	—	—	—	—	—
51. Flashadder					43	3	0	11	2	6	5	5	0	5	0	0
52. Gairloch	}	...	A. MacDonald, minister	...	510	15	0	250	6	6	162	13	0	41	10	0
53. Glendale					255	14	6	73	17	6	52	18	6	19	3	9
54. Vatten	}	...	D. Campbell, missionary	...	135	0	0	52	0	0	32	0	0	17	0	0
55. Waternish					85	10	0	16	0	0	20	10	0	7	0	0
56. Laide	}	...	D. N. Macleod, minister	...	170	0	0	87	12	6	52	15	0	11	0	0
57. Kyle-of-Lochalsh					77	5	0	70	5	0	30	10	0	17	17	9
58. Plockton	}	...	A. Macaskill, minister	...	63	15	0	53	11	0	42	15	0	7	0	0
59. Lochbroom					430	0	10	110	4	4	85	6	5	38	0	0
60. Lochcarron	}	...	A. Macaskill, minister	...	202	17	0	96	9	6	61	5	6	11	5	6
61. Lochinver					272	5	0	100	1	6	71	10	0	27	10	0
62. Stoer & Drumbeg	}	...	A. Macaskill, minister	...	258	9	0	81	10	0	52	5	0	21	7	6
63. Portree					280	0	0	200	19	0	154	12	6	26	3	3
64. Ransay	}	...	A. Macaskill, minister	...	500	0	0	135	13	0	67	14	6	25	12	3
65. Shieldaig					211	15	0	98	8	6	46	5	0	13	4	3
66. Staffin	}	...	A. Macaskill, minister	...	280	6	0	65	10	5	64	12	6	24	18	3
					4,547	11	10	1,761	5	9	1,229	7	5	369	13	0
										</						

Church's Foreign Mission Committee at home, we know that Mr Edward Heath was the person responsible for obtaining from the Chancellor the 75 per cent. allowance. Mr C. Hughes, the Minister of State, Commonwealth Office, said in the House that he would bear in mind what had been said regarding sums sent out to the Mission for salaries. It is a relief to know, as in this case, that the Church may, when necessary, put its case to the House of Commons with some success.

GLEANINGS

More I can neither wish, nor pray, nor desire for you than Christ, singled and chosen out from all things, even though wearing a crown of thorns. I am sure the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not half of what we love, when we love Christ.—Rutherford.

* * * *

All come not home at night who suppose they have set their faces heavenward. It is a woeful thing to die, and miss heaven! How many a mere professor's candle is blown out and never lighted again! Many now take Christ by guess; therefore, I say, be sure you take Christ Himself. His sweet working in the soul will not lie; it will soon tell whether it be Christ indeed whom you have met with.—Rutherford.

* * * *

I wish our thoughts were, more frequently than they are, upon our country. Heaven casteth a sweet perfume afar off to those who have spiritual senses.—Rutherford.

* * * *

"Be not as the hypocrites."—Mr Foxe, who wrote the "Book of Martyrs," had an utter contempt of any ostentatious display of sanctimony. Meeting a female acquaintance, with her Bible in her hand, who was making a merit that she was going to church, Mr Foxe advised her to return home. "When, then," said she, "would you have me go to church?" "When you tell no one of it," was the answer.

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, Gishorne, 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, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, 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.

London Communion Services

The services will be as follows (D.V.): Thursday, 7th April, 10 a.m. and 7 p.m.; Friday, 8th April, 11 a.m., 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 9th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 10th April, 11 a.m. and 6.30 p.m.; Monday, 11th April, 7 p.m. The weekday services will be held in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1, and the Sabbath services in St. Michael's Hall (opposite Victoria Coach Station), Eccleston Place. Rev. D. Campbell, M.A., Edinburgh, and Rev. Alex. Murray, M.A., Applecross, are expected to assist at the Communion (D.V.).

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Anon, £25; Dr. MacSween, £4; A. Morrison, Ness Villa, Tarbert, £1 10/-; Miss M. MacKenzie, Inverness, £1, per Mr J. G.

Home Mission Fund.—Anon, £25; Mrs Edwards, Semington, £1; Miss M. MacKenzie, Inverness, £1, both per Mr J. G.; A. Morrison, Ness Villa, Tarbert, £1 10/-.

Foreign Mission Fund.—"Edinbane Friend," per Rev. J. C., £5; Anon, £25; A. Morrison, Ness Villa, Tarbert, 10/-; Anon, £20; Mrs R. Ferguson, E. Tarbert, 12/-; Mr H. Van Dorp, Gisborne, £20; Miss C. MacDonald, Toronto, 18/-; Mr J. Van Noppen, California, £53 2s 6d; Mr P. Best, Tarporley, 9/-; A Friend, G.R., Michigan, £21 17s 1d; Mrs Edwards, Semington, 18/-; Mr and Mrs Colquhoun, Fort William, £5 for Hospital; Mr N. Nicolson, Portree, 10/- for Schools; Miss M. MacKenzie, Inverness, £1, last eleven per Mr J. G.

Aged and Infirm Ministers', etc., Fund.—A. Forgie, Redding, £25; Mrs Moynihan, London, £1 7/-; Mr M. MacLeod, Ardtalnaig, £1 18/-, last two per Mr J. G.

Organisation Fund.—Anon, £25; Mr J. MacLeod, Drinishadder, per Mr J. G., £1 13/-.

Mission to the Jews Fund.—Mr J. Gillanders, Hayes, per Mr J. G., £2.

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