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CHURCH PRINCIPLES

Lecture given by Rev. D. MacLean, Glasgow, in St. Jude's Hall,
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(Taken down by a hearer)

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." (2 Timothy, ch.1, v.8)

We know from this epistle that the Apostle Paul was coming near the end of his journey in the world. He was coming to that condition of soul in which he was looking forward to the end of his course, having "fought a good fight" and finished his course, and "kept the faith." He said, "For I am now ready to be offered, and the time of my departure is at hand."¹ Timothy, who was evidently converted under him and who was his "dearly beloved son" in the faith, was being left in the world along with others to carry on the testimony of the Lord, to carry on the work of the cause of Christ in the world. Paul is therefore writing to Timothy from this point of view. He was turning his back on the battlefield of time, and entering into the victory that Christ has promised to those who love Himself. "To him that overcometh," He said, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."² Therefore we find brought before us, in connection with this epistle itself, the principle that is taught in the Word of God right from the very beginning of the history of the Church of God in the world, that is—the principle of passing on to the rising generation the testimony of the Lord, the principles, the doctrines, the worship, and the practice of the Church of God. That is the purpose of this lecture, and that is the spirit that is behind it, despite what is said by others that on such occasions as this we indulge in miscalling other churches and so on. That is a false charge like many other charges which are made against us, and

1. 2 Timothy, ch. 4, v. 6.

2. Revelation, ch. 3, v. 21.

a charge that has no foundation in fact. The principle of this lecture is the carrying down, the passing on to the rising generation of those principles and doctrines and practice which pertain to the glorious Gospel of the blessed God.

Now in connection with the words in this particular verse, you will notice that the Apostle Paul says to Timothy in speaking of the testimony of the Lord, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner." That is to say, that the Apostle Paul here had the same testimony as the testimony of the Lord. The testimony of Christ and the testimony of Paul were one and the same thing. That is the claim that Paul himself makes here when he says to Timothy not to be "ashamed of the testimony of our Lord." He also says "nor of me His prisoner." His being in prison on this occasion for the sake of the cause of Christ is mentioned by him here as being a prisoner for the Lord's sake, and a prisoner because of the testimony of the Lord. Now, it is fashionable in modern religious circles to endeavour to drive a wedge between the Lord Jesus Christ and the Apostle Paul; that is to say, that some are prepared to accept what they call the gospel preached by Christ, and to allege that that gospel is vitiated and spoiled by the views of Paul. We see from these words that Paul did not have that mind at all, and indeed it is a lie that cannot be sustained from the Word of God itself; but he declared with regard to himself that the testimony he had was also the testimony of the Lord. These two testimonies were not two different testimonies but they were the same testimony—a testimony that he had received from the Lord, and a testimony that he had held to during his course in this world, and a testimony in connection with which he expected to receive "a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."¹ So the attempt which is made nowadays to despise the Pauline epistles, to despise the teaching of Paul, as though it was in in some way contrary to the teaching of Christ, is, of course, one of the many figments of the imaginations of those who like to call themselves modern scholars. There is no foundation for it whatsoever, and even in these circles there is a realising, a kind of feeling that this putting of a *hiatus* (as it is called) between Paul and Jesus will not really stand up to examination. But as we see here the testimony of the Lord and the testimony of Paul was one and the same thing. The testimony of Christ is the spirit of prophecy—the testimony of Isaiah. Jeremiah,

1. 2 Timothy, ch. 4, v. 8.

and all the prophets, Moses himself, David, and all the writers of the Word of God—they had the testimony of the Lord, and they were conscious that it was the testimony of the Lord that they did have.

We shall make a few remarks on that subject first of all, that is—"the testimony of our Lord, nor of me His prisoner."

In the second place, we shall consider what is involved in the principle, set before us here by Paul, and set before us in the Word of God in every place, of passing down the testimony of the Lord to the generations to come.

In the third place, we will notice Paul's exhortation to Timothy, that this was not to be an easy matter, that it was a matter in which he would meet with opposition of various kinds and descriptions, a matter in which he would be a "partaker of the afflictions of the gospel," a matter in which he would be tempted to be ashamed, and in which he needed the exhortation, "Be not thou therefore ashamed of the testimony of our Lord;" and the need he had of the power of God to sustain him in maintaining, in setting forth, in asserting the testimony of the Lord. He needed the power of God and that power described here as this: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."¹ This was absolutely necessary in connection with meeting the afflictions of the gospel, in connection with not being ashamed. Paul himself declared, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."² And "I am set" he said, "for the defence of the gospel,"³ and when he was set in that way, and Timothy is following his footsteps along these lines, he was to be dependent not upon the strength of man, not upon the wisdom of man, but upon the power of God—the Spirit, the Holy Spirit, Who is the Spirit of Power, and Who is the Spirit of Love, and Who is the Spirit Who gives a sound, healthy, well-informed understanding of the doctrines of the Word of God.

The first thing we notice with regard to "the testimony of our Lord" and of His prisoner, Paul, as I mentioned already, is that it is the testimony set before us in the Word of God. It is a testimony of this nature, that it concerns God's revelation of Himself to the children of men. It is the nature of a testimony, in this sense of the term, that it claims to be the only revelation that God has given of Himself to the children of men suitable to their condition, as lost, guilty, hell-deserving, sinners who are enemies to God through wicked works; that this testimony of the revel-

1. 2 Timothy, ch. 1, v. 7. 2. Romans, ch. 1, v. 16.
3. Philippians. ch. 1, v. 17.

ation of God is to be found nowhere else but in the Lord and Saviour Jesus Christ who said, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me."¹ That is an essential part of the Christian religion. The Christian religion is exclusive in the sense that it excludes any other form of religion; that it sets aside Mohammedanism, that it condemns Buddhism, that it condemns Hinduism, that it condemns the other forms of idolatry with which the world is filled, and that it declares that "the darkness is past, and the true light now shineth,"² and shines in the face, in the person, and in the work of the Lord and Saviour Jesus Christ. This testimony is of this nature, and it is sad indeed to see how men have departed from this simple, elementary principle of Christianity. I have mentioned already how at the Commonwealth act of worship which took place in June, 1966 to which the Queen, I regret to say went, there was an act of worship involving the members of the Commonwealth, and the different religions that belong to them. That act which took place in this country, and in which the Queen of this land was involved, was an absolute denial of the testimony of Christ. It was a complete denial of this fact—that Christ is the Way, that Christ is the Truth, and that Christ is the Life, and that no man cometh unto the Father but by Him. It is an absolutely essential part of the testimony of the Lord, part of the testimony of Paul, and part of the testimony of the Church of God that Christ is the One in Whom the Father has made Himself known, and that "no man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him."³

The testimony of the Lord also involves, as I mentioned, the Lord's revealing Himself in a way that was suitable to the condition in which man is. It is abundantly plain from the Scripture that "all have sinned and come short of the glory of God."⁴ It is abundantly plain from the Scripture that we are born in sin and "shapen in iniquity." It is abundantly plain from the Scripture that "the natural man receiveth not the things of the Spirit of God," neither indeed can he, "because they are spiritually discerned." Man is spiritually dead, man is spiritually blind, man is spiritually deaf, and man is incapable of understanding "the things of the Spirit of God" as he is by nature. Therefore, the revelation in Christ, and the revelation that meets the condition in which man finds himself to be, and in which the Scripture testifies he is, is a revelation of a Saviour. "Verily," we read in one part of the Word of God, "Thou art the

1. John, ch. 14, v. 6. 2. John, ch. 2, v. 8. 3. John, ch. 1, v. 18.

4. Romans, ch. 3, v. 23.

Saviour." "A just God and a Saviour." "Verily Thou art a God that hidest Thyself," says the prophet, "O God of Israel, the Saviour."¹ This revelation that we have mentioned by Paul here is of Him "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."² The testimony of the Lord embraces a revelation of the love of God, and a revelation of the love of God as a love that had a purpose. Now I think that it is very necessary for us to get a clear grasp of this particular point. There was purpose in the love of God, and purpose in the grace of God, and purpose in the loving grace of God "before the world began." We read in connection with Jeremiah, that he says with regard to the Lord, "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."³ The love of God is everlasting love, and it has as its purpose the salvation of a number that no man can number of the human family. It is abundantly plain from the Word of God that there are those who are loved with this love—not the general benevolent love of God whereby He causes the sun to rise upon the just and the unjust, and the rain to fall upon the good and the evil, and showers the blessings of His providence upon the children of men.

This is the purpose of the saving love of God: it is extended to a number that no man can number of the human family who are in the election of grace, and the rest of mankind have been passed by. Now this is evident, not only because the Word of God teaches it, but it is evident that as one generation goes, and another comes, as generation follows generation, all are not saved. It is evident that all are not saved, and to say that it was in the purpose of God to save all, yet all are not saved, is to deny that God carries out His purposes, and that is a piece of blasphemy. Those who hold the view that God loved all, and that Christ died for all, are holding a view that is completely unscriptural, although it is a view common in our day and generation. But it is not part of the testimony of Christ, nor is it part of the testimony of Paul, nor is it part of the testimony of Jeremiah, nor is it part of the testimony of any of the people of God who are brought before us in the Word of God. The love of God going out to the election of grace is of this very nature—it passes by the rest of mankind and leaves them to carry on in their sins. On this particular point, when we speak about God's passing by sinners, it does not make their condition any worse than it was

1. Isaiah, ch. 45, v. 15.

2. Timothy, ch. 1, v. 9.

3. Jeremiah, ch. 31, v. 3.

before. It does not indeed, affect them at all. Those who live where the Gospel is, obtain many blessings in connection with the Gospel. They have the blessing of the Word of God and the teachings of God's Word, but what is denied them is saving grace, regeneration, justification, adoption, sanctification, and being eventually glorified at death, and their bodies being raised being made like unto the body of Christ on the morning of the resurrection. This is denied them. They are passed by. This saving grace, regenerating grace, is withheld from them and they are left to carry on their sins, and in their iniquities, and consequently they add sin to sin, and treasure up "wrath against the day of wrath," as the Scriptures teach.

Further, we read, as we have brought before us here, that the revelation of the God of salvation is in the person and in the work of this One Whose name shall be called Jesus "for He shall save His people from their sins."¹ Christ came in the fulness of time as the eternal Son of God and became Man, and in the human nature He wrought out salvation for His people. He is "the Good Shepherd" and "the Good Shepherd giveth His life for the sheep."² He died, having in design the salvation of the elect. The death required was that His blood would be shed, and that He would endure the sufferings and death that Divine Justice required the Son of God to endure, in order to atone for the sins of God's people and to satisfy the claims of Divine Justice. Also, the testimony of Jesus embraces effectual calling—"called us with an holy calling." As Christ said to Nicodemus, "Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God."³ This revelation of the necessity of the regenerating work of the Holy Ghost, of the heavenly calling, is part of the testimony of Jesus; whereby, through the Spirit of God, the blessing of the life that shall never end, is imparted to the soul, so that he is made conscious of his sinnership, and brought by faith to embrace Christ and to follow Him through good and evil report.

This involves the setting forth of this revelation, and brings me to this aspect of the "testimony of our Lord," and of Paul, and of Isaiah and Jeremiah and all those other "holy men of God" who wrote the Word of God. We find this revelation as it was revealed to Moses, as it was revealed to the Children of Israel, as it was revealed to David, to Samuel, to Jeremiah, and right down through the Old Testament now recorded in words. Then when Christ Himself came, in Whom the full revelation was given, this revelation was recorded. It was set down in words, so that

1. Matthew, ch. 1, v. 21. 2. John, ch. 10, v. 11. 3. John, ch. 3, v. 3.

when the Apostle writing to the Hebrews says, as you remember, that God, "at sundry times and in divers manners spake in time past unto the fathers by the prophets," he also says, "hath in these last days spoken to us by His Son."¹ Christ declared that his Apostles were to be given the Holy Spirit to lead them "into all truth," so that from the Book of Genesis to the Book of Revelation we have the inspired Word of God, described by the Apostle in these words: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."² As I have pointed out again and again, this word "inspired" is apt in its English form (because it came through the French) to give the impression that by "inspired" we mean that God breathed into the Scripture, or that we mean that God breathed into the men who wrote the Scriptures. Now the Greek word which is translated "inspiration" here, is not of that nature at all—it does not teach that. It is true that God did breathe into the men who wrote the Scriptures, but that is not the meaning of "inspiration" in this part of the Word of God. What the word means is "God-breathed." And what it teaches is no less than this: that the Breath of God is the Author of Scripture, that is, that the Holy Spirit is the Author of Scripture. You remember that Christ breathed upon his disciples, and said to them, "Receive ye the Holy Ghost,"³ and the Holy Ghost, the third person of the Godhead, is often referred to as "the Breath of God." Now this point cannot be made too clear, nor can it be emphasised too often: that by "inspiration" we mean that the Holy Spirit is the author of the Word of God from Genesis to Revelation. In writing the Word of God, He used pen-men like Moses, like Isaiah, Jeremiah, Matthew, Mark, Luke, John and so on—"holy men of God spake" and wrote, "as they were moved by the Holy Ghost."⁴ By a special act of the Holy Spirit, they were so guided and led, that they wrote the Word of God without error and without human wisdom. They "were moved by the Holy Ghost;" they were borne along by the Holy Ghost; they were under the complete control of the Holy Ghost so that they were preserved from error when they wrote the Word of God. That is what we mean when we say that the Scripture is inerrant, and when we say that the Scripture is infallible. We mean that its Author is God. If there are lies in the Word of God, the men who are saying that are charging God with being a liar. They are charging Christ with being a liar. They are charging the Apostle

1. Hebrews, ch. 1, vv. 1, 2.
2. 2 Timothy, ch. 3, v. 16.

3. John, ch. 20, v. 12.
4. 2 Peter, ch. 1, v. 21.

Paul with being a liar. When Christ said, "The Scripture cannot be broken," He said that about the Old Testament. He made it perfectly plain that "the Scripture cannot be broken,"¹ and if there are lies in the Old Testament, then Christ is a false witness. But when you read the lives and the writings of the men who take upon themselves to say that Christ or Paul were not telling the truth, that Matthew, Mark, Luke and John were not telling the truth, that Isaiah was not telling the truth when he was prophesying, and so on—when we look at the lives and conduct of these men and what they did for the cause of Christ, and compare what Paul did, what Matthew did, what Isaiah did, what Jeremiah did for the cause of Christ, you, my dear friends, who have any common sense at all, are going to know who to choose to believe. But there is a far higher level than that and it is this—the Scriptures are the inspired Word of God; they claim that inspiration, and that revelation belongs to them; so that we have in the testimony of Jesus, and in the testimony of Paul, and in the testimony of the Word of God, this revelation complete. All is complete, and there is no need for any other revelation.

There is no need for people to come telling us that they have received a special revelation from Heaven. We have this revelation in the Word of God, and it is no use for the Mormons telling us that Joseph Smith received a special revelation from Heaven, and all that kind of thing. These are only deceptions and delusions by men who are the sad victims of the Devil. We have in the Word of God "the testimony of our Lord." We have in the Word of God the testimony of Jesus. We have in the Word of God the inspired, infallible, inerrant Word of God, and every man and woman who is a Christian believes that. I am going to come to that now. You see there is a distinction between the Word of God being inspired, and the Word of God becoming the Word of God to you and to me in our spiritual experience.

The Word of God is inspired although there would not be a Christian (although that would be impossible) on the face of the earth. But the fact remains that before a sinner can come spiritually, livingly, savingly, and truly to believe that the Bible is the Word of God, he must be renewed by the Spirit of God. I mention this again and again on Sabbath nights, especially for the sake of young people who are in colleges, and, from what I hear, some of the things that they are taught in colleges and by so-called ministers giving religious instruction, are shocking in the extreme. But one of the things that young people ought to remember, and we all ought to remember this: that when a man

¹ 1. John, ch. 10, v. 35.

rejects the Bible he does not reject it because he is a scientist; he does not reject it because he is a philosopher; he does not reject it because he is a learned man; he does not reject it because of any capacities of intellect that he may have. He rejects it because he is a sinner, and because he is an enemy to God, and because he is full of the carnal mind which "is enmity against God: for it is not subject to the law of God, neither indeed can be."¹ Not only does the intellectual world reject it, but the fisherman, and the ploughman, and those who never had the advantages of education, reject it just as well. They reject it not because they are not educated, not because they have not got systems of philosophy, not because they don't know about the mathematics or the dynamics of the atomic bomb and atomic energy and so on, but they reject the Word of God for exactly the same reason—because they are sinners; because they are rebels against God, and because they will not submit to God's Word. But the fact remains that wherever the Holy Spirit does a saving work, and the soul is regenerated by the power of the Spirit of God, that soul receives God's Word. As Paul said to the Thessalonians, and he said it in the clearest possible way, "For our gospel came not unto you in word only, but also in power," and the Author of the power—"and in the Holy Ghost," and the nature of the power—"in much assurance;" that is to say, assurance that this is the Word of God, and that it is the testimony of the Lord, and that this is the One in Whom salvation alone can be found. So that as far as the doctrine of God's Word is concerned, and the testimony of the Lord in connection with that, it is to be found in the Word of God, and in the Word of God alone. That which will not stand the scrutiny of God's Word is to be rejected. Nothing is to be received as doctrine but that which is founded upon "the Word of God which liveth and abideth for ever."²

The testimony of the Lord also embraces this: it embraces the worship of God. The Word of God that we have, and the revelation that God has given us, is in order that He may be worshipped. As we were pointing out not long ago, when Noah came out of the ark, and came on to the earth which had been cleansed of that generation by the judgment of the flood, the first thing he did was to set up an altar to God. That worship, and I mention this so often that it will not be necessary for me to elaborate on it, consists first of all of certain acts. I was mentioning last Sabbath the form of worship taken over by the New Testament Church, in which we live, and which is "a kingdom which cannot be moved."³ You see the Old Testament Church,

1. Romans, ch. 8, v. 7.

2. 1 Peter, ch. 1, v. 23.

3. Hebrews, ch. 12, v. 28.

for all its apparent stability, for all the thunders in Sinai, for all the building of the temple at Jerusalem, for all the activities of the Jews in connection with that, was a dispensation that was to pass away. And it did pass away. But with regard to the New Testament dispensation, and with regard to the New Testament Church, we read in the Word of God these words, "We receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." "We receiving a kingdom which cannot be moved." The New Testament Church is "a kingdom which cannot be moved." It is not to be altered, and it is not to be changed in its essential doctrines, neither is it to be altered or changed in its worship. Therefore we find that the apostolic church took over the worship of the synagogue, not the worship of the temple. The worship of the temple was a worship that came to an end.

We find these principles brought before us in connection with the worship of God: the principle of prayer—calling upon the name of the Lord, and the principle of reading the Word of God—that is an act of worship. Reading the Word of God is an act of worship. I mentioned before in the hearing of some of you with regard to Mr MacLeod who is in Ullapool, an old minister of 94 years. He was telling me on one occasion, that, before our Church came into separate existence, when he was working in a shop in Portree as a very young lad, that he went into the Free Church there, and the minister, Mr Reid, was reading the Word of God, and when he came to the words, as he read the chapter, "Ye will not come to Me, that ye might have life," the Holy Spirit blessed these words to this young lad for the first time in his spiritual experience—the reading of the Word of God. The preaching of the Word of God is another principle of worship. True preaching is an exposition of the Word of God. It has got nothing to do with pleasing people, nothing to do with saying what people would like you to say, nothing to do with pleasing certain people, even although they would be spiritually minded people. There are some spiritually minded people who are not very keen on hearing some doctrines of God's Word, and that is not to their credit, nor does it say very much for their spiritual mindedness. The essence of preaching is an exposition of the Word of God with exhortations and warnings based upon that exposition, as an exposition which is according to the mind of the Spirit of God. Preaching is not hanging a sermon on a text, or working out a sermon according to one's own mind, and then finding a text to hang it on. That is not preaching the gospel at all. It may pass for it. Preaching the gospel is getting a portion of Truth on one's mind, the Holy Spirit opening up that portion

of Truth as a true exposition of that part of the Word of God, and then based on that exposition the exhortations, the warnings and the invitations bound up with that. That is part of the worship of God. Now you would think according to what we hear nowadays among those who only preach, as you know, for ten minutes, (and probably that ten minutes is a waste of time at any rate), that the worship of God should be filled with praise and singing of hymns, and organs booming, and that the sermon should not take up too long, as though the sermon was not an act of worship. Yet the preaching of the Word of God is the effectual means used most often by the Holy Spirit for the conversion of sinners, for the building up of God's people in their most holy faith, and it is under the preaching of the Word of God that their souls truly get into the frame and spirit of worship. Then, of course, there is the singing of God's praises. That is a part in which the congregation all join together, and that is one of the most precious parts of the worship of God. An occasion when the congregation join together to sing the praises of God. Now, as you know, and we believe this to be the testimony of Jesus and the testimony of Paul, the manual of praise to be used in the New Testament worship is the Book of Psalms, and that is a principle in our Church. We do not hold to that just because we are Scots Presbyterians, (as people say), or Free Presbyterians. We do not hold to that as a tradition. Other churches may hold to that as tradition. We hold to the Book of Psalms being the manual of praise because it was inspired by God the Holy Ghost, given to the Old Testament Church, and passed over into the New Testament Church. The expression. "psalms, and hymns and spiritual songs" used by the Apostle Paul in the epistle to the Ephesians, just embraces three types in the Book of Psalms—the three-fold division of the Book of Psalms. It has got nothing whatsoever to do with hymns of human composition. Hymns of human composition were not heard in Scotland since the days of the Reformation until the last century, and then they were brought in in a subtle way. Every congregation was left to do as they pleased—whether they would use hymns or not, instead of excluding from the worship of God hymns of human composition. We have now got to the position where the present Church of Scotland is wanting to make a new hymnal, and from that new hymnal they are going to put out even those hymns which are evangelical and Scriptural, and to put in hymns which are very far from such a spirit. All this arises from the fact that they have forsaken the Book of Psalms as the manual of praise. Then again we believe that in praise, the mouth is the true instrument of praise in public worship. We believe this to be the testimony

of Jesus. We do not believe it just because we are Scots Presbyterians. We believe it because it is according to the Word of God that the mouth solely would be used in the praise of God. Instrumental music, which belonged to the worship of the temple, was typical like all the worship of the temple. The sacrifices, the shedding of blood, the sprinkling of blood, the priesthood, all that pertained to the Old Testament economy was typical. It was setting forth the glory of the kingdom, of which Christ was to be the Head, by type and shadow, and instrumental music only had to do with showing forth the praise of God by type and shadow. Therefore you find the Apostle Paul when he is describing the fulfilment of the Old Testament dispensation in his epistle to the Hebrews, where he is speaking about the priesthood, the sacrifices, the shedding of blood, now all being fulfilled in Christ, tells us how the praise of the temple is to be fulfilled in the New Testament Church. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."¹ Those who have introduced instrumental music into the church are two thousand years out of date, although they would like us to believe, if we were so naive and simple, that they are modern, and that they are catering for modern taste and so on. They are back in the childhood of the Church. Praising God, then, is part of the testimony of Jesus.

(To be continued)

THE SACRAMENTS OF THE CHURCH OF ROME

by Rev. D. J. Macaskill, M.A., Uig, Lewis.

The original meaning of the word Sacrament signifies the oath by which the Roman soldiers bound themselves to their general. They swore they would never desert their standards in the day of battle. We solemnly engage to maintain war against all the enemies of Christ without and within us, fighting under His banner against sin, this world, and the devil.

The Roman Church has seven sacraments they say, because seven is a perfect number. They have added to the Word of God, "teaching for doctrines the commandments of men." The seven sacraments of Rome are baptism, confirmation, mass, extreme unction, marriage, ordination, penance. They want to have the influence of the Church touching man at all points of his life from birth to death. The sacraments are put by them in place of justifying and sanctifying grace.

Principal Cunningham, in his Historical Theology, says, "the great doctrine of justification by faith excited no formal contro-

1. Hebrews, ch. 13, v. 15.

versy in the Church, and can scarcely be said to have been even fully expounded and enforced from the time of Paul to that of Luther. Satan's policy was to undermine it, rather than to assail it openly and directly; and this object was persued and effected chiefly by throwing the doctrine of justification, in the scriptural sense, and according to the scriptural views of it into the back ground, by giving prominence to the sacraments, and by encouraging extravagant notions of their nature and efficacy." It was chiefly baptism that was employed for this purpose. The Lord's Supper forms a very prominent feature in the system of the Church of Rome. Everything about this ordinance she has most grossly corrupted. She has explained and applied it in such a way as virtually to overturn or neutralize the fundamental principles of gospel truth—the great doctrines of the various atonement of Christ, justification by faith, and sanctification by the Spirit of God, and she has embodied in her system of doctrine and practice concerning it, her principal provisions for crushing the exercise of all mental independence and freedom of thought, and for subjecting the understandings, consciences, and the purses of men to the control of her priesthood.

It is very certain that, during the first three centuries, there was no adoration of the host, no altar, and no proper sacrifice; and that of course the mass, that great idol of Popery, was utterly unknown.

With respect to transubstantiation, or the alleged conversion of the bread and wine into the actual body and blood of Christ, on which the whole doctrine and practice in regard to the mass is founded, they have nothing to adduce from this period in support of it, except that the fathers call the bread and wine, as scripture does, the body and blood of Christ,—the question however, remaining in both cases to be determined, whether such statements mean, and were intended to mean that the one was actually converted, by exchange of substance, into the other; or merely that the one was a figure, or symbol, or emblematical representation of the other. There is, as we have said, a good deal of confusion and obscurity in the language occasionally employed upon this subject, quite enough to prove the utter unfitness of the fathers to be authorities or guides, but there are sufficient materials to prove that, not only for three, but for more than twice three centuries, though the obscurity and confusion of the language employed were increasing, the monstrous doctrine of transubstantiation had not been broached. Papists usually make this matter of transubstantiation the leading instance of a principle which they are in the habit also of applying to other topics that viz. of the impossibility of a new doctrine being inverted and broached subsequently to the time of the apostles, without

attracting attention and calling forth opposition. We deny the soundness of the principle as a rule or standard for judging of the truth of doctrines. The perfection and sufficiency of the scriptures prove that it is quite enough to show from the Word of God, that from the beginning it was not so, while the history of the church suggests many considerations which evince that the principle, if true at all, is true only to a very limited extent. But irrespective of all this Protestants do not hesitate to undertake, in regard to this particular topic of transubstantiation, to prove that there was a long and gradual process of preparation for its fabrication in the growing corruption and declension of the Church and in the growing confusion and obscurity of the language employed upon this subject, that it was not till the ninth century that the doctrine of transubstantiation was clearly and unequivocally developed, that notwithstanding the peculiarly favourable circumstances in which it was broached, from the corruption and ignorance which then prevailed, it did meet with decided opposition, and was not finally established as the public and recognised doctrine of the Church for several centuries afterwards.

Giesler, in his very valuable Text Book of Ecclesiastical History, states this point with his usual brevity, accuracy and comprehensiveness, in this way, supporting his statements, as usual, with an abundance of satisfactory quotations and references. Paschasius Radbertus, a monk, and from A.D. 844-851 abbot of Corbey, first reduced the fluctuating expressions long in use concerning the body and blood of Christ in the holy supper to a regular theory of transubstantiation.

His doctrine, however, met with very considerable opposition. Rabanus Maurus rejected it entirely. Still this mystical doctrine, which had probably existed for a long time amongst the common people, though never before theologically developed, was not without its advocates, and it was easy to foresee that it needed only a time of greater darkness and ignorance, such as soon followed, to become prevalent.

What is a sacrament? To this question the Shorter Catechism answers. "A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed and applied to believers."

Only two sacraments were instituted by Christ, baptism and the Lord's Supper. In the upper room, during the last night, with His disciples, Jesus instituted the Lord's Supper, when He said, "This do in remembrance of me." (Luke 23, 19).

Baptism was practised from the time of John the Baptist, and after His resurrection, Christ instituted it as a sacrament when He said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and

of the Holy Spirit. (Mat. 28, 19). Rome has added five more to these two sacraments.

Rome holds that five of these are necessary for salvation, but that two are optional, marriage and orders (ordination of priests and consecration of nuns). Rome has changed the Lord's Supper from a sacrament to be a sacrifice. The early church fathers' sometimes used the work sacrament in a broad sense, and referred to the sacrament of prayer, the sacrament of the scriptures, the sacrament of the Christian religion, as in some way sacred, or as designed to bring one closer to God, although from their writings it is clear that they only recognised strictly two sacraments.

Peter Lombard 1100-1164, was the first who described the number as seven. No author for more than a thousand years after Christ, taught that there were seven sacraments. It was not until the Council of Florence in 1439, that the seven sacraments were formally decreed. The Council of Trent declared in favour of seven. From baptism as soon as possible after birth, to the shadow of approaching death, the laity is kept dependent on and under the control of the priests. Confirmation, penance and extreme unction are not even mentioned in scripture, and are therefore *without* authority.

1. Baptism. It has been perverted by Rome from a symbolical ordinance to a magical rite producing baptismal regeneration, and securing forgiveness of all past sins. Rome teaches that it is not possible for infants unbaptized to be saved, so as to enjoy the delights of Heaven. Virgil in Aeneid Book VI, says infants who had not been initiated in the mysteries, were excluded from Elysium (Paradise), and were next door to those who had committed suicide. So Rome as mystical Babylon is teaching pagan doctrines, not the doctrines of Christ. The Confession of Faith says elect infants will be saved. The Romish doctrine was so horrible to the laity that it was found necessary to invent a third realm, the Limbus Infantum, to which unbaptized infants are sent, in which they are excluded from Heaven, but suffer no pain.

The primary purpose of the Church of Rome, in excluding unbaptized infants from Heaven, is to force parents to commit their children to her as soon as possible. Her long range design is to bring all people into subjection to her, to put her stamp of ownership on every person possible. The pressure put on Roman Catholic parents to see to it that their children are baptized early is almost unbelievable—a commitment which once she receives she never relinquishes.

2. Confirmation. The bishop lays his hands on the head of the person, for the purpose of conveying to him the Holy Spirit. No man on earth has the Holy Spirit at his command.

Roman theologians are uncertain as to when this so called sacrament was instituted. The ritual leads men to think that they have received the Holy Spirit, whereas all they received was the word and ritual of fallible priests. Confirmation is also practiced in the Protestant Episcopal Church but they regard it only as a church ordinance, not as an institution established by Christ.

4. Penance. What is penance? An authorised catechism says, "Penance is a sacrament in which the sins committed after baptism are forgiven by means of the absolution of the priest. The priest gives a penance after confession that we may satisfy God for the punishment due to our sins.

We must accept the penance which the priest gives to us."

The Word of God teaches that the sinner must truly repent from the heart for his sin otherwise there can be no forgiveness. But the Church of Rome to a considerable degree substitutes penance for Gospel repentance. Penance consists of outward acts, such as repeating certain prayers many times e.g. the Hail Mary or the rosary, self inflicted punishments, fastings, pilgrimages, etc. Penance represents a false hope, for it relates only to outward acts. True repentance involves genuine sorrow for sin, it is directed towards God, and the person shows by his outward acts that he has forsaken his sins. Rome cannot point to any event in the Bible in which *penance* was instituted.

5. Extreme Unction. "This is anointing by the priest of those in danger of death by sickness, with holy oil, accompanied by a special prayer. It is called Extreme because administered to sick persons, when thought to be near the close of life." In this ritual the priest anoints the eyes, ears, nose, hands and feet of the dying person with "holy oil," as he pronounces an accompanying Latin prayer formula, which offsets the sin committed by those members of the body. But no matter how good the priest or his prayer, he still cannot assure the dying person of Heaven. The best he can do is to get him into purgatory, there to suffer the pains of fire. From that point his loved ones are supposed to purchase numberless masses to secure his early release. But how different that is from the Protestant assurance that all true believers at death, pass into the immediate presence of Christ, and into the joys of Heaven. Christ said, Verily, verily, I say unto you "He that heareth my word, and believeth on Him that sent me, hath eternal life, and cometh not into condemnation, but hath passed from death to life." (John 5, 24). Christ gives liberty. The Priest imposes bondage. This sacrament was not introduced into the church until the twelfth century, and the Roman theologians are uncertain as to the time of its institution. No instances of its practice are recorded in Scripture. Those persons anointed by the apostles were not in danger of death.

Extreme unction is intended only, for those who are expected to die, not for those who are expected to recover, and it is intended as a preparation for the next life. The case recorded in James 5, 14-15, cannot be claimed for the purpose there was to restore the sick one to health.

6. Orders. The ordination of Church officers was appointed by Christ but not the specific orders adopted by the Church of Rome, priests, bishops, archbishops, cardinals and popes. Furthermore no sacramental sign was appointed to accompany ordination.

7. Matrimony. This is a divine ordinance instituted before the Fall. The Church of Rome admits uncertainty as to when it was made a sacrament. Rome's error in making marriage a sacrament was caused by a mis-translation in the Vulgate of Jerome which the Council of Trent made the official version for the Roman Church. The passage is Ephesians V, 31-32. "This is a great mystery," but the Vulgate translated, "This is a great sacrament." That error has been corrected in the new Confraternity Version, but still Rome teaches that marriage is a sacrament. Cardinal Cajetan, Luthers opponent at Augsburg, made the admission, "You have not from this place, O' reader, from Paul that marriage was a sacrament, for he does not say that it was a great sacrament but a great mystery." It was through the influence of strong Popes, such as Hildebrand, who, wishing to bring the laity under the more complete control of the clergy, at last secured for the church complete control over marriage. Such was the situation during the middle ages. As a sacrament the new type marriage could only be performed by a priest and was indissoluble. The low state of morals where the Roman Church has been able to enforce its rule shows the result of that false doctrine. A fee of course has always been charged for the marriage ceremony. Where the fee has been excessive, as in some Latin American Countries, the result has been an abnormally large proportion of common law marriages, as high as 70 per cent. The Roman clergy has held doggedly to its privileged position, refusing to give up anything.

The Church of Rome has serious error in its doctrine of the sacraments in that it teaches that they confer divine grace automatically and mechanically, by their outward action, as fire burns by its heat, or as medicine cures by its chemical properties. The Word of God teaches the opposite. The blessing is not inherent in the sacrament as such, nor in him who administers it, but is bestowed directly by the Holy Spirit, and it is received by the one who exercises true faith "Without faith it is impossible to please God, for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him."

A sacrament is an outward visible sign of an inward invisible grace.

There is no physical presence of Christ in the bread and wine. The eucharist is primarily a means of spiritual blessing and a commemorative feast, through which we are reminded of our Lord and what He has done for our salvation. We assert this without qualifications that the mass as practised in the Roman Catholic Church is a fraud and a deception—for the reason that it is the selling of non-existent values. The sale of masses to gullible people for various purposes, has transformed the ministers of the Roman Church into sacrificing priests and has been an effective means by which under false pretences, huge sums of money have been extracted from the people. In all the pagan religions of the world it would be hard to find an invention more false and ridiculous than that of the mass. The Roman doctrine of the sacraments constitutes the most elaborate system of magic and ritual that any civilised religion ever invented, and it is from first to last designed to enhance the power and prestige of the clergy. It is as alien to the whole spirit of Christianity, and as much out of harmony with modern times as the mediaeval science of astrology is out of harmony with astronomy, or alchemy with chemistry. For these beliefs they are willing to overlook all the horrors of the Middle Ages, and all the corruption of the Popes, and the papacy of that period—in so far as they know anything at all about the history of that period.

The fact that the elaborate ritual of the mass is totally unknown to scripture, and that it is highly dishonouring to Christ, in that it makes His work on the cross ineffective, until it is supplemented by the work of the priest, does not impress the average Roman Catholic layman, for the simple reason that he has practically no knowledge at all of what the Bible teaches concerning these things. What is there in the Roman service of the mass that compares with the beauty and simplicity of the Lord's Supper, as observed in Protestant churches? In the latter you have no pompous hierarchy, separated from the laity, and communing with themselves, partaking of the bread and wine, while seated at the altar on a higher level, and with their backs to the congregation, while the laity, like children, kneel before the clergy with closed eyes, and open mouths, and receive only the wafer, which is dropped into their mouths. In the Protestant service, the minister comes from the pulpit and sits at the communion table on the same level with the people. Minister and people are a company of Christian brethren partaking together of the Lord's Supper, as a simple memorial feast, each one eating of the bread and drinking of the cup, as the ordinance was originally instituted.

LITERARY NOTICES

Westminster Standard Publications

No. 19. *"God's Sovereignty Displayed in the Salvation of Sinners" or "The Father's Drawing"*, a sermon by the late Dr. John Kennedy, Dingwall on the text, 'No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day.' (John vi: 44.) Price 10d. (8c).

The widespread demand for this precious discourse has led the Westminster Standard to reprint a further 3000 copies.

In connection with the Father's drawing of the sinner to Christ, Dr. Kennedy writes: "The last foothold on the ground of a covenant of works, that must be abandoned by a sinner is the idea that he can, to any extent, be independant of God, for the exercise of saving faith, that he has any plea to urge for the gift of faith, and that he can escape from feeling absolutely dependant on the sovereign will of God for the faith in the exercise of which he can come to Christ. But it would be utterly inconsistent with His mission by the Father, with the relation in which, as Mediator, He stood to Him who sent Him, and with His zeal for His Father's glory, as well with His love to His people, not distinctly and repeatedly to claim this acknowledgment of divine sovereignty in connection with the gift of faith. And He claims it still. And He cannot but claim it; for if sinners are such as the Word of God describes them, they must be told the truth regarding themselves, and if the coming of a sinner to Christ is the result of the Father's drawing, this must be declared to the praise of Him "of whom are all things."—Wm. MacL.

No. 28. *A Sermon on the Sabbath, or the Lord's Day* by the late Rev. George Burder, a godly minister of the Church of England, who lived in the 18th century. 5,000 copies of this sermon have also been reprinted. The print in this edition is larger and clearer. Price 6d. (5c).

Mr Burder's text is, "Remember the Sabbath Day, to keep it holy" (Exodus xx: 8). He begins his sermon as follows:— "This is the commandment of the Great God. It is one of the 'ten words', spoken with divine majesty on Mount Sinai, and also written by the finger of God in tables of stone. There is no commandment of the ten, of greater importance; yet scarcely any one is so much disregarded. Well, therefore, may it begin with the word—'Remember'; seeing that thoughtless mortals are so prone to forget it."

In the course of his sermon he states: "Everything is forbidden that is inconsistent with the design of the day, which is, to serve God, and edify our souls. Travelling, walking, or riding, for

mere pleasure, trifling visits, paying or receiving wages, frequenting public houses, writing letters, settling accounts, reading books on ordinary subjects, yea, conversation of a wordly kind, are here forbidden. Many who will not *work* on the Lord's Day, will *play*, and take their pleasure: but this is worse than working."

"The Sabbath is as much profaned by *idleness* as by business. Mere rest of body is the Sabbath of a beast, not of a man. We have immortal souls, and this is the day in which their eternal welfare is to be sought. We have the authority of God for these assertions, Is. 58: 13. 'If thou turn away thy foot from the Sabbath'—from trampling upon it, or from travelling on it, or from walking at large as if under no restraint—'from doing thy pleasure on my holy day,' that is, from carnal pleasure—doing that which is agreeable to thy corrupt inclinations; 'and call the Sabbath a delight, the holy of the Lord honourable,' esteeming it above all other days, taking pleasure in the ways of God; 'and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;' not gratifying the flesh nor indulging in trifling and impertinent conversation; *Then* saith the Lord, "Thou shalt delight thyself in the Lord," etc.—Thou shalt have the honour, profit, and pleasure of it; for God hath blessed this day."

In connection with our duty of attending on the public means of grace, Rev. Bunder writes:—"We know what excuses are made both by rich and poor; but we know also that their excuses will not be admitted by the great Judge of the quick and dead. Some will say, 'We need not go to church, for we know as much as the minister can teach us.' If so, you are either very wise, or he is very ignorant. If you are so wise, much may be expected from you; but it is no part of your wisdom to neglect one of the main branches of your duty, in which ye ought to seek the glory of God, the welfare of your soul, and the good of your neighbour. Jesus Christ hath appointed that His ministers should preach the gospel; and if it is their duty to *preach*, it is certainly the people's duty to *hear*; and if *you* may choose to absent yourself, why may not another? why may not all? What then becomes of Christ's ordinance; or, where is your obedience to Him as King in Zion. Remember what He has said concerning this very thing, Luke x: 16. 'He that heareth you heareth me; and he that despiseth you despiseth me;' Yes, whatever pretences may be made, the person who neglects the worship of God in public, will be held guilty of despising Christ."

5,000 copies of the tract exposing Mormonism have also been re-printed.

Tracts exposing the different sects, Jehovah's Witnesses, Seventh Day Adventists, Pentecostalists etc. are in stock.

These publications are obtainable from:--

The Westminster Standard, 183 Rutene Road, Gisborne, New Zealand.

Scotland, Miss Grant, 4 Millburn Road, Inverness.

Australia, Mr K. Strachan, 335 Queen Street, Concord West, Sydney.

U.S.A., Mr W. Fulton, Box 879 Gaffney, S.C. 29340.

—Wm. MacLean.

The Reformers and the Theology of the Reformation : By Principal Cunningham. Price 30s, Banner of Truth Trust.

This volume, most of which appeared originally as a series of articles in the *British and Evangelical Review*, was published in one volume in 1862 by Principal Cunningham's literary executors from manuscripts left by himself, which were in such a state of preparation for the press that no important alterations were necessary. As the title indicates, Cunningham deals with the Reformers and their views of Divine truth, and very successfully deals with matters which began to put in an appearance in his own day, but which have come in like a flood in our day, making this reprint an absolute necessity. He shows clearly that, in his day, and it is equally true in our day, that "the great source of error in religious matters is, that men do not fully and honestly take the Word of God as their rule and standard" (P.46). In dealing with the leaders of the Reformation he has no difficulty in showing that views attributed to them by Sir William Hamilton and John Tulloch, D.D., were derived by these men from the writings of declared enemies of the Reformers and, as it suited their own religious bias, they made these writings their arsenal out of which they took their ammunition to belittle the men to whom we owe so much. Of the latter, who showed a particular hostility to Calvin and Calvinism, in his *Leaders of the Reformation*, he says, what might be applied to many an antagonist of Calvinism in our day: "The substance of what he seems to allege here against the Reformers, we have no doubt he would apply equally against those benighted men who in this nineteenth century are willing to acknowledge themselves Calvinists. He perhaps thinks that we too have been led to profess Augustinian or Calvinistic doctrines, not from an intelligent and honest study of the sacred Scriptures, but from some adventitious, irrelevant, inadequate, perhaps unworthy, motive or influence, and that we are perverting, or in some way or other misapplying, the materials furnished by Scripture, in order to procure support to our opinions.

Dr. Tulloch has no right to expect that any mere assertion of his on such a subject will carry much weight or excite much feeling " (P.53).

In dealing with the Reformers and their theology, Principal Cunningham shows clearly that they were men eminently distinguished for the strength of their natural talents, and the extent of their acquired learning, a fact that has not been questioned even by their most bitter enemies, for their writings and labours abundantly prove this. These talents and acquirements were used to the glory of God and the advancement of His Cause. This, along with the living union which existed between Christ and their souls, made them the men they were, and, therefore, all the glory belonged to Him. Their close study of the Holy Scriptures, accompanied by the work of the Holy Spirit in their souls, made them men who were growing in grace, and who were eminently fitted to expound the Word of God to others. Great credit is due to the Banner of Truth Trust for bringing this almost forgotten book to the light of day in such a handsome binding, and confronting an infidel generation, which detests any reference to the Reformers, with irrefutable statements as to what the men, who were used as polished shafts in the Lord's hand, were, and what they did, and the debt of gratitude which we owe them under God. Great were the privileges which were bestowed on the students who studied under Principal Cunningham, for he laboured assiduously for the glory of God and the good of those committed to his care, ensuring that as far as it was possible for him they were well-grounded in the principles of Christianity. This is a volume that should be in the hands of all ministers and students of divinity, in order to give them a Scriptural view of the duties of their profession.—John Colquhoun.

Around the Wicket Gate, by C. H. Spurgeon, 66 pages, price 3/6, and to be had from The Sovereign Grace Union, 6-8 Linkfield Corner, Redhill, Surrey. Spurgeon states that he prepared this booklet in the earnest hope that He may work by it to the blessed end of leading seekers to an immediate, simple trust in the Lord Jesus. We must note a statement in an introduction to this new edition by G. E. Lane, December, 1966. Mr Lane, among other things writes: " This book is therefore *not* written for those who are almost totally ignorant of Christianity and have not had the doctrines of the Gospel fully laid before them. For such a person it might even be harmful for him to read a book like this . . . They would advise Christians who are in prayer for the conversion of friends or relations to think carefully to whom they should loan or give it." To the readers of our Magazine

we say buy Spurgeon's booklet. But we also advise them to ignore completely the aforesaid ill-conceived sentiments from the pen of Mr Lane, from which we dissent. We are not to withhold *any* part of the Holy Scriptures, from the most ignorant of sinners who may also have no knowledge at all of the doctrines of the Gospel. The blessed Holy Spirit can make use of *any* part of the Word of God to enlighten, convince and convert the soul in sin that lies. And surely, although Spurgeon writes in this booklet for "seekers," the Lord can use the reading of this booklet wherein is set forth Gospel doctrine and truth, to the conversion of the most ignorant pagan. Let us quote at random from the booklet. Spurgeon writes on p. 16, "To save both from the guilt and power of sin, Jesus is all sufficient . . . 'the Son of Man hath power on earth to forgive sins.' And near the end of the booklet Spurgeon quotes John Bunyan from "Grace Abounding" viz., "Wilt thou keep thy sins and go to hell or leave thy sin and go to heaven?" Surely these and many other portions of this booklet might well be used by the Lord to touch the conscience and heart even of a pagan given the book to read.

POSADH AN ANAMA RI CRIOSD

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 154)

IV. Cha'n e mhàin gu'm bheil an Tighearn Iosa Criosd a moladh agus a' gabhail tiodhlac an Athar, ach, mar an ceudna, thà E dha'n saoradh-san a thà mar so air an toirt Dhà, le luach fhola Fein. Thà E dha'n saoradh bho'n a pheacadh, agus bho'n bhàs, agus bho ifrinn, aig an robh iad uile ann am braighdeanas; nì mar an ceudna a thà gu do-sheachainte a thà co-aontachadh gu bhi toirt mu'n cuairt a phòsaidh eadar Esan agus iadsan. Thà e air a thoirt fa'n ear le cuid, ann an dùthchannan na h-àirde an ear, gu'm b'e 'n cleachdadh gu'm biodh na fir a ceannach a' mnathan; agus, da-rìreadh, tha so air a chur an ceill anns an teachdaireachd a chuir Saul gu Daibhidh (I. Sam. xviii: 25), anns am bheil, 'n uair a cho-eignicheadh e Daibhidh gu a nighean a phòsadh, co-dhiubh leig e air sin, chuir e focal dhà ionnsuidh, nach robh e'g iarraidh tochradh, ach so agus so: bithidh e coltach, uime sin, gu'm bu nì àbhaisteach a bh'ann sùil a bhi ri tochradh. Thà'n nì ceudna air a nochdadh ann an cleachdadh Shechem (Gen. xxxiv: 11, 12), air dhà gaol a bhi aig air Dinah, nighean Iacob, thairig e tochradh a thoirt air a son. "Agus thubhairt Sechem r'a h-athair, agus r'a braithrean, Faigheam deagh-ghean 'n 'ur sùilean, agus ge b'e nì a their sibh rium, bheir mi dhuibh. Air a mheud 's gun dean sibh an dùbhairidh

orm, agus an tiodhlac, bheir mi dhuibh eadhon mar a their sibh rium; a mhàin thugaibh dhomh a' ghruagach mar mhnaoi." Gu cinnteach tha e mar sin ann an so, thà Crìosd a ceannach a cheile, agus thà E toirt tiodhlac do-labhairt mòr air a son; thà Crìosd, da-rìreadh, ann an gaol air peacaich bhochd, a thà air an toirt Dhà leis an Athair, agus thà E'g iarraidh am pòsadh ris Fein; ach feumaidh E'n ceannach ma thà E ciallachadh iad a bhi Aige, agus 's e'n ceannach a thà E deanamh, agus le luach daor; thà e toirt tochradh mòr air an son, eadhon a bheatha, fhuil, a ghlòir, agus sin uile air son ùine. Uime sin thà e air a ràdh gu'n " d'thug se e fein air a son." Ephes. v: 25, agus gu'n do " cheannaich e le fhuil fein " iad. Gniomh. xx: 28. Uime sin thà e air a ràdh gu'm bheil sinn air ar ceannach le luach, le luach mòr, le luach nach gabh a bhi air a chùnntas, eadhon fhuil ro luachmhor Fein. I. Cor. vi: 20. Tha chùis a luidh mar so: bha'n taghadh, cho math ri muinntir eile, uile ann am braighdeanas, air an reic fodh'n a pheacadh agus fodh Shatan, ann am braighdeanas do'n a bhàs, do ifrinn do fheirg, nì is e suidheachadh gach aon a thaobh nàduir; agus ma thà iad gu bhi aig Crìosd mar a cheile, feumaidh E'n saoradh bh'uatha uile; nì a reir sin a thà E deanamh. Tha E dòrtadh fhola, thà E bàsachadh, thà E dha thoirt Fein 'n a eiric air an son, a chùim am pòsadh ris Fein. Bha gu dearbh inntinn Aige air son ceile a'measg chloinn nan daoine, agus bha gràdh Aige dhoibh bho'n uile shiorruidheachd, mar a thà E Fein ag innse dhuinn, Gnath. viii: 31, agus mar sin ann an gràdh dhoibh, thà E ann an seadh ag ràdh ris an Athair, mar a thuirt Sechem ri Iacob, " Air mheud 's gu'n dean sibh an dùbhairidh orm, agus an tiodhlac, bheir mi dhuibh eadhon mar a their sibh rium." Seadh, mo Mhac, tha'n t-Athair ag ràdh, ma ghabhas tù iad, agus a phòsas tù riut fein iad, feumaidh tù t-fhuil a thoirt seachad, do bheatha air an son; feumaidh tù an saoradh bho'n pheacadh, bho'n bhàs, bho ifrinn, aig am bheil iad ann am braighdeanas; nì nach urrain a bhi air a dheanamh le nì nì's lugha na thù fein a thoirt mar eiric air an son; so uile thà Crìosd ag aontachadh leis, agus dha ghiulain a mach, agus sin le tlachd, gu saor dha thoirt Fein air an son. Agus O! ciod e'n gràs a tha'n so! O, bhi toirt a leithid de luach air son a leithid de cheile! Luach cho mòr air son ceile a tha cho dubh agus neo-airidh; 's e gràs glòrmhor a tha'n so da-rìreadh.

V. Tha Crìosd a cur an ceill a ghràidh dhoibh, dha thairgse Fein dhoibh, agus uile gu leir dha'n tàladh gu bhi gabhail Ris, agus sin leis an togradh is làidire agus is gràdhaichte. Ge b'e air bith cho mòr agus a chosg e do Chrìosd peacaich bhochd a shaoradh, agus ge b'e cho mòr 'us a tha'n tochradh a thug E air an son, gidheadh tha iad neo-thoileach a bhi dùnadh a stigh Ris,

cha'n eil inntinn aca na cridhe a thaobh Chrìosd, agus mar sin cha'n eil e coltach gu'm bi'm pòsadh air a dheanamh suas, mar a bi nì tuilleadh air a dheanamh; Uime sin, an deigh gach cùis (mar a tha neach dha chur) tha Crìosd a tighinn dha'n tàladh, tha e foillseachadh a ghràidh, dha thairgse Fein dhoibh, agus gu dùrachdach a tagradh riutha air son an gràidh agus an gabhail Ris: tha E tagradh riutha, agus sin 'n a leithid de dhòigh, agus mar nach gabhadh E diulta; ann an Esec. xvi: 8, tha sinn a leughadh mu " aimsir gràidh," 's e sin àm anns am bheil Crìosd a foillseachadh a ghràidh do pheacaich 'n an staid dhuilich. Agus, da-rìreadh, tha amaibh gràidh aig Crìosd, amaibh anns am bheil E foillseachadh a ghràidh, agus a thà E dha thairgse Fein maille ri uile shaoibhreas agus ionmhasan do pheacaich bhochd; 'n uair is i a chainnte riutha, " Feuch mi, feuch mi, ri cinneach nach robh air an ainmeachadh orm." Isaiah lxx: 1, agus " Seallaibh riumsa agus bithibh air 'ur tearnadh, uile iomalla na talmhuinn; oir is mise Dia, agus cha'n eil atharrach ann." Isaiah xlv: 22. Nis tha E tighinn agus a dol thairis air eachdraidh a ghràidh dhoibh, cia mòr a rinn agus a dh'fhuiling E air an son, cia mòr a tha mhiann dha'n ionnsuidh, ciod iad na nithean Mòr a bheir E dhoibh, agus a chuireas E 'n an sealbh, agus uile gu leir gu bhi dha'n cosnadh agus dha'n tàladh dha ionnsuidh Fein, a chum an gràdh a chosnadh, agus an aonta gu bhi gabhail Ris, agus gu bhi air a shon-san an cùmhnanta pòsaidh. Bha àm ann 'n uair a thàinig Crìosd agus a rinn E so gu pearsanta; 'n uair a sheas E " agus a ghlaodh e ag ràdh, Ma tha tart air neach sam bith, thigeadh e a m'ionnsudh-sa, agus òladh e." Eoin vii: 37. Bha àm ann, 'n uair 'n a Phearsa Fein a chuir E ìmpidh air peacaich bhochd bho latha gu latha, a chuir E'n ceill a ghràdh dhoibh bho àm gu àm, mar a rinn E, mar a tha fios agaibh, ri Ierusalem, Mata xxiii: 37. Air son àireamh bhliadhnachan bha E dha'n tàladh, agus dha thairgse Fein agus a ghràs dhoibh 'n a Phearsa Fein; agus ged nach eil E nis a tighinn gu pearsanta; gidheadh, mar a chuir Daibhidh a sheirbhisich gu Abigail, gu còmhradh rithe, gu bhi deanamh aithnichte dhith a rùn agus a mhiann a bhi dha gabhail mar mhnaoi, I. Sam. xxv: 39, mar sin tha Crìosd dha'r cur-ne a sheirbhisich, a theachdairean, a dh'ionnsuidh pheacach bhochd gu bhi labhairt riutha, agus gu bhi cur an ceill gràdh agus rùintean a chridhe dha'n taobh, a chum a bhi dha'n tàladh dha ionnsuidh; agus mar theachdairean do Chrìosd, tha sinn a tàladh anamaibh bhochd; agus mar air son Chrìosd, tha sinn a guidhe orra a bhi reidh ri Dia, iad a thoirt suas an ainmibh agus an anamaibh do Chrìosd ann an cùmhnant pòsaidh. II. Cor. v: 20. Agus do bhrìgh nach buannaich nì le ar comasan fein thairis air spioradan dhaoine anns a ghnothuch mhòr so, tha

Criosd, os ceann so, a cur a Spioraid bheannaichte Fein, a chum a bhi dha'n tàladh, agus dha'n cosnadh, dha'n deanamh "ro thoileach ann an là do chùmhachd." Salm cx: 3. Agus tha so dha mo threorachadh gu bhi beachdachadh air na gnìomharan sin eile ann an gràs anns a ghnothuch so, anns am bheil an t-Athair agus Iosa Criosd ag oibreachadh leis an Spiorad, annain agus oirne air son deanamh suas a phòsaidh eadar Criosd agus sinne, a mhàin, anns an dol seachad, faiceadh-mid fathasd agus gabhadh-mid tlachd ann an gràs Iosa Criosd do pheacaich bhochd. O! gu'n tàladh E creutairean bochd salach mar a tha sinn, agus gu'n cuireadh E'n ceill a ghràdh dhuinn! Na'm faiceadh sibh rìgh, rìgh mòr, a cur an ceill a ghràdh do dhiol-deirc, a tighinn a nis gu pearsanta, agus an sin a cur a sheirbhisich dha h-ionnsuidh gu bhi'g iarraidh agus a tagradh a gràidh, dh'amhairceadh sibh air so mar ghràs mòr: ach O! cha'n eil an so ach neo-ni ann an coimeas ri gràs Chriosd ann a bhi dha ioraslachadh Fein gu bhi cosnadh a leithid de pheacaich agus a tha sinne ann.

(R'a leantuinn)

NOTES AND COMMENTS

Crime Increases in Scotland

The Scottish Home and Health Department have issued figures for criminal offences during 1966. These reveal an increase in housebreaking, in drunk driving and violence against the person, over against the 1965 figures. The money grants and assistance from the Government to even the unemployed are considerable. But it does not seem improper to suggest that in many cases much of this money is thrown away on drink and gambling. Then theft and housebreaking are resorted to, to make up for the loss of cash, and although so many are being killed and injured on the roads, and the country being warned, and advised continually, more and more drivers are going straight out of public houses and hotels after drinking, and drive their cars. This section of the public are completely irresponsible, and the drink-trade eagerly seek increasing sales. Drugs are certainly an alarming commodity when addiction is on the increase. And the Government are to take certain steps to curb the illegal sale and taking of certain drugs. And what about the untold injury and misery which come to drink addicts? There is little or no concern about this in Government quarters. New distilleries are being built and alcoholism is on the increase and certain crimes as a result continue to increase. Gambling offices exist in every part of the nation, and this evil trade is carried on legally to the degradation of many and the increase of crime. The frequent cases of murder

and violence in our modern society is a clear commentary upon the slender influence which environment brings to bear upon fallen corrupt human nature. We allude to advantages in temporal things as compared with the disadvantages and the hardships experienced by past generations. Corrupt human nature in adversity or prosperity remains what it is. And having turned from a recognition of the claims of the moral law of God and the revelation of the gospel of Christ, this generation is capable of more and more crime. As David exclaimed: "It is time for thee Lord, to work, for men have made void thy law."

Fighting in Rhodesia

From the scanty reports in the press it seems to be authentic news that African Freedom Fighters, as they are called, have entered Rhodesia and engaged the Rhodesian Army in some fighting with casualties on both sides. This situation must affect us in the Home Church with some concern for Rhodesia as a whole and our Mission there in particular. Our Mission stations, as we know, are very isolated from towns and police and army headquarters. But the Lord's Cause is there and His believing people and the Lord Himself is in their midst. He is their refuge and strength and a very present help in any time of trouble. Albeit there is a particular call to those who fear the Lord in the Home Church, to pray earnestly that all on the Mission will be preserved, and strengthened by the grace of our Lord Jesus Christ to rely on Him at all times. "The eyes of the Lord are upon the righteous and His ears are open unto their cry."

Communion Seasons

During the late Spring, throughout the Summer months and the Autumn, many Communion seasons have been held throughout the Church in Scotland. Many, young and old, gathered in the different congregations to hear the Word preached, and the Lord's people obeyed their Redeemer's command to remember His death at the Lord's table. These times have been recognised as precious seasons of fellowship under the gospel of Christ, and believers have enjoyed a measure of fellowship in one another's company, to their edification and spiritual comfort. Such times lay quite a heavy burden upon ministers of the gospel as to their public duties and preaching the Word to precious souls. As they endeavour to pray for the people, so they might well say as Paul: "Brethren, pray for us." And, no doubt, there has been at the Communion seasons much humble and earnest prayer for the Holy Spirit's presence and power to apply and bless the Word and Sacrament to needy souls. We, and others, hope that the Most High will not leave all the seed of the Word sown to

be unfruitful, but that spiritual fruit will follow, in sinners coming to seek earnestly the Lord and Saviour Jesus Christ and to find Him, in mercy; and that such seasons will prove to be helpful to growth in grace in the experience of believers. And it may not be out of place here to mention that the kindness and hospitality of our Church people throughout our congregations at such times remains as constant and unbounding as ever. And this is of the Lord. But when people go their several ways after Communion seasons, what need there is for those who profess Christ to earnestly desire that the Holy Spirit of truth will stir them up to abound more and more in faith and love toward their Lord and Saviour and to witness for Him in their respective plans and stations.

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness, Auckland. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay, Lochinver; fourth, Kinlochbervie, London and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; second, Fearn, Gisborne, N.Z.; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross and Auckland; 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, Bracadale, North Uist and Plockton; fifth, Achmore. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway, Thurso and Vatten. *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.

Mission Communions.

Zenka: last Sabbath of February and August. Ingwenya: last Sabbath of March and September. Mbuma: last Sabbath of April and October. Donsa Dam: last Sabbath of May. Somakantana: last Sabbath of July.

The late Mr John Grant, Inverness

Mr John Grant, Inverness, for many years General Treasurer of the Free Presbyterian Church of Scotland, died in hospital at Inverness, on Wednesday, 16th August, 1967, in his ninetieth year. This worthy man was quite active and alert and out at church services a few days before he passed away. We were too late to send this note to the September magazine. Since his youth he was conversant with the ministers and people of the Church. He, over many years, had continually corresponded

with friends of the Church all over the world. The Church indeed mourns the loss of this eminent and active godly man. He knew the "fathers" of the Church who are now away to their eternal rest, and could tell edifying stories regarding many of them. As an elder in our Inverness congregation his presence will be greatly missed. We know that many at home and abroad will deeply sympathise with the widow, Mrs Grant, and the family, in their bereavement, and with his brother, Rev. William Grant, who is retired in Dingwall. An obituary will (D.V.) appear later in these pages.

Induction at Daviot

On Tuesday evening of 29th August, 1967, Rev. A. MacPherson was translated from his former congregation of Dornoch and Rogart by the Northern Presbytery to the pastoral charge of the joint congregation of Tomatin-Daviot-Stratherrick. A large gathering attended the service, many coming from the nearby congregations of Dingwall and Inverness, and from Fort William, Kames and Glasgow in the south, to swell the small strath congregation till the church at Daviot was completely filled. After the preliminary matters were disposed of, the reading of the minute calling the meeting, the return of the Presbytery's Edict intimating the meeting, which was served on 22nd August, and the proclamation made thrice at the church door, giving opportunity to anyone present to make objections to the life and doctrine of Mr A. MacPherson before the Presbytery then met, no objections, however, being raised, the Moderator went to the pulpit accompanied by Rev. D. A. MacFarlane, who preached a warmly spiritual and instructive sermon from the words of the Epistle to the Hebrews, chapter xiii, verses 20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." In this most appropriate prayer, Mr MacFarlane drew attention to the great author of salvation, the God of peace, the work attributed to Him in these words, of raising the Saviour from the dead through the blood of the everlasting covenant, and the subsequent blessings which now in this prayer the apostle sought the Lord to confer upon the Hebrew believers.

After public worship, the Clerk read the narrative of the steps taken in proceeding with the call to Mr MacPherson, who then stood and, to the stated questions put to him by the Moderator, affirmed his adherence, and signed the Formula. Mr MacFarlane then prayed in a solemn and impressive manner that the Lord

would bless and prosper the ministry about to begin that evening in the parish. The Moderator then, with the authority of the Presbytery and in the name of the Divine Head of the Church, solemnly inducted Mr MacPherson to the pastoral charge of the congregation. The Moderator and members of Presbytery and ministers present thereafter gave Mr MacPherson the right hand of fellowship. The Moderator then addressed the minister on his pastoral work, and the Clerk addressed the congregation on the duties they were now expected to fulfil to the cause of Christ and to their minister, emphasising particularly the need of maintaining the same harmony and unity they had shown in such a marked degree in supporting the call. The Moderator took the opportunity of making reference to the former pastor of the congregation, the late Rev. D. J. Matheson, whom he had known since their student days, and whose memory still remained fresh and fragrant among the people. Rev. D. A. MacLean also added a few remarks to the people suitable to the occasion. There were present Rev. D. MacLean from St. Jude's, Glasgow, and Rev. Wm. Grant, now living in retirement in Dingwall, and in appropriate terms they both now made remarks by way of wishing Mr MacPherson the Lord's blessing upon his ministry in the congregation. The public meeting was then concluded with the Benediction, and Rev. A. MacPherson went to the church door where he met the people with whom he shook hands on their way out.

The congregation has been vacant since the death of Rev. D. J. Matheson, their former minister, in July, 1962, and the good wishes of friends of the minister and congregation, who rejoice in the harmonious settlement just made, accompany the newly-inducted minister in his new field of labour. May the ministry of Mr MacPherson be richly blessed from on high and be owned by the Great Head of the Church in advancing the kingdom of the Redeemer in a day of great declension and open ungodliness.

—A. F. M., Clerk of Presbytery.

Student Received

At a meeting of the Northern Presbytery, held at Dingwall on Tuesday, 29th day of August, 1967, Mr John Ross, 2 Laurel Bank, Dingwall, a member of our Dingwall congregation, was received as a student, studying for the ministry of the Church.

—A. F. M., Clerk of Presbytery.

Free Presbyterian Church Bookroom, 160 Pitt Street, Glasgow C.2.

It was agreed by the Synod at its meeting in May that part of one of the rooms of the Church Library should be converted into a Bookroom for the sale of religious literature.

Work on the project has now been completed and a tastefully decorated and well-planned Bookroom has now been opened. The Bookroom is staffed by ladies of the Glasgow congregation who are giving their services free, and to whom the grateful thanks of the Church are due for their labour of love. All the books advertised on the covers of the Magazines can be obtained here not only by personal visit, but by post, as well as from the Publications Treasurer in Inverness.

The sincere thanks of the Church are also due to Mr Angus MacKintosh, the Church Librarian, and his band of helpers, Messrs A. Gillies, T. Jackson and D. MacLachlan, who designed and built the interior of the Bookroom in their spare time and without remuneration for their services.

May this new venture on the part of our Church be owned by its glorious Head and may the spread of sound religious literature bring to many the doctrines of Divine Truth which alone are able to make souls wise unto salvation.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Numbers 6, v. 24-26, 25 dollars; J. K. Hogg, Berkhamsted, £2.

Foreign Mission Fund.—Friend of the Mission, Applecross, £1, per I. M.; Halkirk Friends, £43, per I. M.; Door Collection, Farr, Bettyhill, £2; A. Forgie Redding, £15; Numbers 6, vv. 24-26, 25 dollars; Mrs M. MacKay, Fiscary, £2; Miss S. MacLeod, Inverness, £2; Miss D. Nielson, London, £7; Mrs Watt, "in loving memory of my dear husband, Robert R. Watt," £2; Miss A. MacLean, New Zealand, per late Mr J. G., 16/-.

Home of Rest Fund.—Numbers 6, vv. 24-26, 25 dollars; Friend, Flashadder, £3; No. 1, Flashadder, £5, last two per late Mr J. G.

Dominions and Colonial Mission Fund.—Numbers 6, vv. 24-26, 25 dollars.

China Mission Fund.—Friend, N.C., Applecross, £2 for Bibles, per Rev. D. B. MacL.

Mission to Jews Fund.—In memory of a loved brother, Oban, £100:

The Depute Publications Treasurer, Mr Neil M. Ross, Palmerston Villa, 4 Millburn Road, Inverness, acknowledges with grateful thanks the following donations:—

Publications Fund.—C. F., 16/6; Miss C. M., Psalm 90, v. 9.

On behalf of the Trinitarian Bible Society.—Millburn Collecting Boxes, £7 10s 6d.

Free Distribution Magazine Fund.—Mrs M. McL., Wharton, Canada, £1 2/-.

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North Uist Congregation.—Mr M. J. MacDonald acknowledges with sincere thanks: Mrs Edwards, £5; M. MacKenzie, Glasgow, £5; N. Shaw, Kyles, Scalpay, £5; Friend, £5; Friend, £1, all for car maintenance, per Rev. A. M.; Uist Friend, £3; Friend, £5, both for congregational purposes, per Rev. A. M.; Friend, Portree postmark, £7 for Communion expenses, per Rev. A. M.; Mrs Saitherthwaite, Vancouver, £7; Mrs MacLeod, Grimsay, £10 (2 donations); Mr and Mrs MacLennan, Lochportan, £2; Two friends, £5, all for Sustentation Fund; Rev. D. A. MacLean, Halkirk, £5 for Hougharry M. H. repairs, last two per Rev. A. M.

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London Congregation.—Mr J. Campbell acknowledges with sincere thanks: £25 from "In memory of Rev. J. P. MacQueen," per Mr D. A. Ross, for Church Building Fund; £1 from Anon, Inverness-shire, per Rev. D. B. MacL., for General Purpose Fund, and £1 from Mrs C. MacKenzie, Inverness, for Manse and Church Building Fund.

Plockton Congregation.—In August issue, £1 from A. L. de Boo, Holland, should have read £10.

Shieltaig Congregation.—The Treasurer acknowledges with thanks, Wellwisher, 5/-, for Church Maintenance Fund.

Gairloch Congregation.—Mr H. MacLeod acknowledges with thanks: A. MacPherson, Greenock, £5; relatives of late K. Fraser, Gairloch, £25; Lover of Cause, Stornoway, £2, per A. MacL.; Anon, £1; Mrs Campbell, Nairn, £5, all for congregational purposes; F.P., Shieltaig, £2, per Rev. A. MacD., for Car Park.

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Correction in August issue—London Friend, £10 for Greenock Manse Purchase Fund, should have read £100.