

The
Free Presbyterian Magazine
and Monthly Record

Volume 72 March 1968 No. 11

SOME RECENT EVENTS

During recent months there has occurred, within and outwith the United Kingdom, events of a serious and striking nature and which appear to be indicative of the divine pleasure toward us and other peoples in these times of forgetfulness of the one, living and true God and of manifest rebellion against Him. God is by his judgments known as viewing the sins and ungodliness of men in particular parts of the world and even in specific and limited localities. Obvious and outstanding adverse and afflictive providences are viewed by those who study the Bible, as being rods employed by God whereby He speaks to men and Nations regarding their sins and His divine displeasure in relation to their sins.

We published last month an extract from the pamphlet by Bishop Ryle, on "The Finger of God," dealing with his Scriptural observations on the outbreak of Foot and Mouth disease in his day about one hundred years ago. The serious outbreak of this plague in England from October last year and now diminishing, was and is, a clear judgment from God upon our nation. We must not limit our view of this extensive destruction of cattle and sheep involved, as merely affecting the farming community; but as a voice from God to the people of this back-sliding nation in general.

Then the actions of the Government in cutting expenditure at home and the withdrawal of our forces from the Far East and Middle East, is said to be absolutely essential to deliver our nation from economic bankruptcy. Britain is declared to be in a desperate plight financially. This state of affairs is not divorced from the government of the Most High, who claims to be the One who can build up a Nation and also pull down a Nation. These aspects of divine government are revealed in the Word of God in relation to the religious and moral conduct of nations as such. In the realm of Parliament in recent years — irrespective of political parties — Bills and Laws have been approved which

have been clearly contrary to the mind of God as set forth in Scripture. Sexual immorality, gambling, divorce and the Sabbath, etc., have all been debated and dealt with more or less, and with scant regard for the teaching of God's Word; and this in the Houses of Parliament of a professed Christian nation. Is not God visiting us for these things?

Then there has been the terrible and extensive damage caused by the unusual and terrific storm which swept over central Scotland from West to East, during twenty-four hours, one weekend in January last. Nineteen people were killed and eight million pounds worth of damage done to all kinds of property. It has been said that this devastation of property was greater than war damage in this area by enemy bombing. Surely the Lord has spoken thus in His anger to the people of Scotland. It is our view that the vast majority of those affected and distressed by this storm were living without God, without His Word, regardless of the Sabbath Day and despisers of His House and Gospel. Is not all this true of the most in Scotland and England? The Lord may withhold the rod of punishment for long periods from the nation and localities. But this powerful gale came unexpectedly, as a thief in the night and has left many in great temporal affliction. The Lord is therefore saying: "Hear ye the rod and who hath appointed it."

In considering these serious events embracing economics, food, property and human lives, the deplorable fact is, that many in our land who do adhere to the professed Christian Church and attend religious services, are indoctrinated into thinking that the character of God must on no account be associated with wrath, anger or judgments against the sins of men. So that even multitudes who say that they are Christians do not discern or believe that God is immediately concerned with the events we have referred to. How very difficult for such to appreciate any reference to our need as a nation of repentance toward God, of recognising our national sins and ungodliness, of confessing our sins and of turning from our sins to the ways of truth and righteousness.

The revelation concerning the moral outlook of some Edinburgh University students, brought into the open by the resignation of the Rector, Mr Malcolm Muggeridge, is an indication of the complete lack of understanding as to the reality and evil of sin, in certain areas of society. When evil is said to be good, there is here no light at all upon the nature and character of the holy God of heaven. This abandonment of the morals of the divine ten commandments goes hand in hand with a rejection of belief in God and His hatred to personal and national sins. And therefore this leads to a scoffing at the very thought that temporal and outstanding afflictive events are divine judgments. One cannot

expect people who believe that fornication should be a normal practice uncondemned, will discern, in any event, the hand and rod of God.

The present day evidences of God's controversy with Britain as a backsliding nation are indications to all God fearing persons as to what God may yet do, in greater measure, by way of punishing us as a people, if we repent not.

It is grievous indeed that there is as yet no expressed desire for a national day of prayer, from the leaders of the Church of Scotland and the Church of England. And as to the Houses of Parliament, no one has suggested that we should turn to God in our troubles.

In Hosea, Chapter 5, the Lord addresses the priests and the house of the king, in Israel, thus: "I will go and return to my place, till they acknowledge their offence, and seek my face . . ." If it were not for the small remnant of those who know and fear the Lord, in our midst, we should be exposed to the manifestation of the divine indignation, comparable with the case of Sodom. This was the case in regard to Israel in the days of Isaiah and as he records it at the beginning of his prophecy, "Except the Lord had left unto us a very small remnant, we should have been as Sodom . . ." Truly, we need, in all sections of the nation to give ear to what the Lord says: "Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah, Ch. 1, v. 18).

THOUGHTS ON THE PSALMS

by Rev. A. McPherson

Prefatory Remarks

Of all the facts which confront men in this world, by far the most important is that of the existence and character of God. Comparatively few in this country today believe this, for only about ten per cent. attend any place of worship, and it is to be feared that a much smaller proportion really keep the being of God foremost in their minds. This extraordinary state of affairs in a Christian country may be attributed to the success which several generations of religious teachers have had in promoting the idea that the Bible is not the inspired, inerrant Word of God. In place of the Bible's testimony to the majesty and glory of its Author, the self-existent God, mere men have had the temerity to substitute their own ideas of what God is. Confusion has resulted because almost the only idea which these "honest thinkers"

hold in common is that He is not the almighty Creator, Preserver, Lawgiver, Judge and Saviour to whom the Scriptures testify.

Those, however, who are not infidels and who realise that God is a great God and King will allow that religion ought to be the most important of man's earthly activities. We could define religion as consisting of four things. (1) The acknowledgment of God as that supreme spiritual Being whose creatures we are. (2) The admission of our dependence upon Him. (3) Obedience to his revealed will. (4) Worship offered to God as his due.

These elements may all be found in the various forms of fake religion throughout the world. Animists, people of primitive tribes who worship spirits, acknowledge a supreme Spirit, but have little sense of his character. The fertility rites of idolatrous heathens were an admission of their dependence upon Him, but were grossly superstitious. Romanists make much of obedience to God while "teaching for doctrines the commandments of men." And the Canaanite worship took its most awful form in the giving of their firstborn into the fiery hands of Moloch, the fruit of their body for the sin of their souls. (Micah 6, v. 7). Only in revealed religion, that taught in the Scriptures, do all four elements exist in their full proportions unmixed with error. The tendency has always been for men to corrupt religion, and only the fact that God has given a revelation of Himself and his dealings with man in written form has preserved true religion on the earth. When we think of religion therefore, we must distinguish between revealed religion and all other varieties, some of which are purely natural while others, like Romanism, are a combination of natural and revealed religion.

In the Bible, God's self-revelation, He has described Himself correctly so that we may be in no doubt as to what He is. By receiving the Scriptures as the Word of God, we acknowledge that He is and that He has spoken to us in righteousness and mercy. There also we learn the exact nature of our dependence upon Him. Sin has made us still more dependent than what we were in our state of innocence. "It is of the Lord's mercies that we are not consumed," (Lam. 3 v. 22) and only by divine mercy and grace can we be saved from our sins. In the Scriptures we find the extent of the law binding us to obey God and our failures and inability clearly set forth. There also the one acceptable method of worship is clearly described. God is to be approached through Christ the one Mediator; pardon and justification are to be sought through faith in Him, and God is to be worshipped and served by believing souls in the manner prescribed in His Word.

We in the Free Presbyterian Church are familiar with the components of the divinely appointed worship. They are praise, prayer and the reading and preaching of God's Word. In view of

our design to try to grasp the meaning of the inspired Psalms, let us bear in mind that they are God's own manual of praise given to the Church of the New Testament as well as that of the Old. Paul, exhorting the Ephesian Christians, said: "Be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." All three terms apply to the one Psalter used in the Jewish Church, and designed also for the use of the Christian Church until the end of time. In public worship the praise of God should be restricted to the Psalms. They are fully suited to the purpose because, like all parts of the Bible, they are a great deep. They are devotional in character and have met the needs of seekers and saints alike in their desires to praise the Lord for His greatness and for His goodness to the sons of men. If the Spirit of the Lord will guide us into the understanding of these sacred songs, they will become the intelligent media of our heartfelt praises, and God shall have the glory.

Psalm One

Verses 1, 2. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night."

These two verses define the character and condition of a righteous person, given first negatively, then positively. We know that it is a righteous person because the last verse of the Psalm says so. What are we to understand by the term "righteous"? In the Scriptures, when applied to men, it has two meanings. It can mean one whose outward behaviour conforms to the law of God. Paul uses it to describe the men whose conduct is correct while his character is unlovable. "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die." (Romans 5, v. 7). And the Saviour said: "I am not come to call the righteous, but sinners to repentance." (Matt. 9, v. 13).

More often, however, it means a sinner who has been justified freely through God's grace, as was Abel who "obtained witness that he was righteous." (Heb. 11, v. 4). Zacharias and Elizabeth "were both righteous before God," and a host of others in Scripture with them. Faith was reckoned to them for righteousness. So that this Psalm does not describe the merely good-living person as distinguished from the evildoer, but the saved soul with grace in his heart in contrast with the unbelieving impenitent sinner.

Note the negative description in verse one. Is not this just the way in which one's attention is first drawn to those who have grace? They are observed not to be doing things which God's

Word condemns but which are commonly done notwithstanding. At work the righteous person is not given to idling, or slipshod efforts, or dishonest practices, or vain talk, or bad language. In his spare time he does not indulge in sinful pleasures, or keep company with the ungodly. In the appearance of the righteous person there are no signs of extravagance, or slavish following of fashions, or immodesty in dress, and in the case of a woman there is additionally a notable abstinence from the use of age-concealing make-up, nail varnish, and the wearing of short or specially dressed hair. Behaviour of this kind, so contrary to the current of popular fashion, is usually what first attracts attention and hints at an unwordly character. Neither is this general rule annulled by the fact that closer acquaintance with the person may reveal that he or she is merely conforming to the ways of the family or Church while still lacking the faith which makes righteous.

When we examine the details of this negative aspect of godliness as presented in verse one, we find it referring first to the subject of counsel or advice. The blessed man does not order his life by the opinions or advice of worldly men. Plenty is offered if he will take it. He opens his newspaper. He reads of wars and rumours of wars, of crimes and mishaps and follies by the score, of economic problems and national insolvency. Then, turning to reports of political speeches and the pronouncements and advice of experts, and finally to the editorials, he is confronted with the views and suggested remedies and shrewd advice of men of the world. Can the Christian accept these as fitted to cure the sad problems of today? Hardly! They take no account of God, or sin, or the principle of retribution, or the Gospel remedy for sin and its miserable consequences. The advice offered is that of mere men adrift on an ocean of speculation without the benefit of the chart of God's Word. "The Lord knoweth the thoughts of man, that they are vanity." (Ps. 94, v. 11). With the Bible before him, the righteous man cannot accept such advice, and betakes himself to prayer for a generation that has forgotten God.

It is no different in respect to the world's advice to individuals on how they should advance themselves in life, and what recreations they should enjoy to recruit their strength for the struggle. Whatever the subject on which they advise, they are sure to omit all consideration of man's highest needs and God's gracious provision. Therefore the Christian "walketh not in the counsel of the ungodly."

Neither, of course, does he "stand in the way of sinners." This is a step further than inward agreement with the thoughts and plans of the ungodly. It is open participation in the ways of those who live heedless of many of God's commands. A person may

hold with the counsel of the ungodly and be outwardly moral and even religious, but consorting with sinners marks one as being careless about the fate of the soul and openly disobedient to God's law. Therefore the righteous are not to be found among those who absent themselves from public worship and frequent evil strongholds of Satan as the public house, the dance hall, the theatre, the concert, the football stadium and other places of amusement.

The last part of this negative description says that the righteous does not sit in the seat of the scornful. He is not to be found associating with infidels, or atheists, or mockers of religion. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6, v. 15). No matter how agreeable, or generous, or learned, or socially acceptable the scorner may be, he is no companion for any that fear the Lord. Here then in this definite separation from ungodly sinners of all kinds is the first mark of the blessed person, the righteous.

(to be continued)

"MY LAND"

by Dr Leon H. Long, Stoke Hill, Exeter

In aspiring to "wipe Israel off the map," President Nasser forgot one shatteringly important thing. It so happens that God has more than once referred to the strip of territory at the eastern end of the Mediterranean as "My Land," and for Nasser to have overlooked this has already proved disastrous. Indeed it is strange that none of the Arab leaders, who as Moslems claim to believe the prophets, appear to have taken this into consideration.

Clearly, God can dispose of what is His in any way He pleases. Before it is possible to have lasting peace in the Middle East, all will need to recognise that nobody will be allowed to wrest this land permanently from those to whom it has been promised. Has God promised it to anybody? Most assuredly! For once when Abraham wandered through the land in perfect obedience, God instructed him to look to the north, south, east and west, declaring: "All the land which thou seest, to thee will I give it and to thy seed for ever." (Genesis 13: verses 14-15). That is to say, to Abraham and his descendants. What a promise! But it is only one of many promises.

The descendants of Abraham

But first, who are the descendants of Abraham? Most people know that the Jews trace their ancestry to Abraham as the father of their race, but it is not so well known that the Arabs do like-

wise. So which of them comes in for the promise? We need to look at the Bible if we want to know exactly how God views these things. The answer will surprise many.

God promised that Abraham should be a blessing. Multitudinous nations and kings were to come from his loins, and even the promised Messiah, so that through Abraham all the nations of the earth were to be blessed (Genesis 17 : 3-8 ; and 22 : 15-18), and all families too (Genesis 12 : 3). Looking back over nearly 4,000 years of history since Abraham's time, we can judge for ourselves regarding the unchangeableness of God and the validity of these promises. And if we find God faithful, does not the existence of other promises about to be fulfilled make our Bible more up-to-date than our newspapers?

In order that God could fulfil these promises, He had to give Abraham a son. But here is the wonder of it. Abraham and his wife Sarah were childless, yet, after Sarah was already well past child-bearing age, God promised them a son — and then kept them waiting twenty-five years before fulfilling the promise with the birth of Isaac. (Oh, how God loves to perform the humanly impossible to confound the wisdom of the worldly wise!). But in the meantime Sarah had become impatient and made the mistake of persuading Abraham to take her maidservant Hagar and obtain a son by her. This resulted in the birth of Ishmael, who was thus the elder half-brother of Isaac.

All true Arabs descend from Ishmael, while those who are Jewish by race descend from Isaac via Jacob and Judah. (The very name 'Jew' is a contraction of 'Judah'). It is now important for all nations to understand that specific divine promises were made to both Ishmael and Isaac, but that the promises were entirely distinct and different in the two cases. Will not God perform these, whatever the United Nations may think to do?

The promises made to Ishmael

The blessings promised to the Arabs through Ishmael came about in this wise. After she had given birth to Isaac, Sarah recognised her earlier mistake on seeing Ishmael mocking and demanded of Abraham that he cast out Hagar and her son. "For," she said, "the son of this bond-woman shall not be heir with my son." Abraham was grieved. But God did not contradict Sarah. Rather He told Abraham to listen to her, telling him clearly that "In Isaac shall thy seed be called." At the same time God promised to make a nation of the son of the bond-woman, because he also was Abraham's seed (Genesis 21 : 9-13). Indeed, God had already said as much before the birth of Isaac, when Abraham had pleaded with God on account of Ishmael: "As for Ishmael,

I have heard thee : Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly ; twelve princes shall he beget, and I will make him a great nation." (Genesis 17 : 18-20). And to Hagar, Ishmael's mother, the angel of the Lord had said, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." (Genesis 16 : 10).

Surely this helps us to understand why the Arabs are such a large people numbering many tens of millions today. God has not forgotten His promises to Ishmael.

The promises made to Isaac

Clearly, such a large people as the Arabs were due to become would need territory — and plenty of it. But in all the promises made to Ishmael there is, as we have seen, no mention of any specific territory. The territory which they could call their own would therefore have to be outside the bounds of the territory which God designates as "My Land," since this territory, originally given to Abraham, was to pass to his son Isaac as the child of promise. Isaac and his descendants inherited the promises made to Abraham. Ishmael, by contrast, was not the child of promise, so that all the promises made to Ishmael were quite separate from those made to Abraham.

But to Isaac God said : "Sojourn in this land, and I will be with thee, and will bless thee ; . . . and I will perform the oath which I swore unto Abraham thy father ; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; and in thy seed shall all the nations of the earth be blessed." (Genesis 26 : 3-4). These are precisely the promises already made earlier to Abraham. And in the next generation God again renewed the promises to Isaac's son Jacob, and in very similar language (Genesis 28 : 13-15 and 35 : 10-12) concluded by saying : "And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Jacob became the father of twelve sons, and in due course of time these became the progenitors of twelve tribes.

As he was dying, Jacob called his twelve sons before him and prophesied what was to befall them in the last days (Genesis 49). We only have space to note that it was prophesied of Judah that his hand should be in the neck of his enemies (verse 8) and that he should have the sceptre (verse 10). The sceptre, of course, signifies the line of kings promised to Abraham which in due time commenced with David and therefore includes also the Messiah, Who is of the line of David (Luke 1 : 32-33). We need to understand everything in divine perspective, and the scriptures challenge us to do just that.

How will peace come to the Middle East

Surely, then, lasting peace will only come to the whole area when all concerned recognise God's plan and intention as repeatedly proclaimed in His word. Any settlement which falls short of that will at best be temporary. The descendants of Jacob are to be a blessing to all nations, including the Arabs, so that the latter (if they but knew it) would find the greatest blessing in collaborating wholeheartedly with the Jews, recognizing that the land promised to Abraham and his seed extends from the Nile to the Euphrates (Genesis 15 : 18). There is, however, more than a hint in prophecy that they will not do this, if only because of the nature of Ishmael. While he was yet unborn, it was said of Ishmael by the angel of the Lord : "He will be a wild man : his hand will be against every man, and every man's hand against him ; and he shall dwell in the presence of all his brethren." (Genesis 16 : 12). We now see clearly that although the Arabs will not succeed in wresting the land from the descendants of Isaac, the latter will not be able to drive out the Arabs, because Ishmael is to dwell in the presence of all his brethren. In this lies the divine solution to Arab rights and the plight of the Arab refugees.

The city of Jerusalem

That Jerusalem would again pass into Jewish hands was also prophesied. Jesus Himself, in warning His disciples of the coming destruction of the temple in Jerusalem (which was duly fulfilled by the hand of the Romans in A.D. 70), went on to say : "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21 : 24). Thus the Jews were to undergo a period of scattering, which was, however, to be temporary. Now for the first time in over 2,000 years, the Jews are in complete and unfettered control of the old city of Jerusalem ; and if they do not surrender it, then there can be no doubt that this verse in Luke's Gospel has now been fulfilled in every detail and that the long prophetic period called the times of the Gentiles is finished. The year 1967 may thus turn out to be of immense importance in prophetic fulfilment.

The stage is now set for the fulfilment of Zechariah 12, which also foretells a time when Judah will be back in Jerusalem : "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day I will make Jerusalem a burdensome stone for all people : all that burden themselves with it shall be cut in pieces, though all the people of

the earth be gathered together against it." (Zech. 12 : 2-3). The United Nations would do well to study this chapter, as would the Arab nations in particular, for it is God Who is speaking. In the latter part of the same chapter, we see that the Jews will at long last recognise their Messiah. Within the borders of His land, God especially chose Jerusalem and put His name there (I Kings 8 : 29). The city is moreover linked with Abraham and his descendants, for it was on Mount Moriah, on which Jerusalem is built (II Chronicles 3 : 1), that Abraham prepared to offer up Isaac (Genesis 22). Is not the whole world now challenged to try and understand the meaning of the divine expression : "My Land" ?

TO THE LADY CARDONNESS

Aberdeen, 1637.

Mistress, I beseech you in the Lord Jesus, make every day more and more of Christ ; and try your growth in the grace of God, and what new grounds you win daily on corruption ; for travellers are day by day either advancing farther on, and nearer home ; or else they go not right about to compass their journey. I think still the better and better of Christ. Alas, I know not where to set Him, I would fain have Him so high ! I cannot see heavens above heavens, till I were tired with numbering, and set Him upon the highest step and story of the highest of them all ; but I wish I could make Him great through the world, suppose my loss, and pain, and shame were set under the soles of His feet, that He might stand upon me.

I request you to faint not, because this world and you are at yea and nay, and because this is not a home that laugheth upon you ; the wise Lord, who knoweth you, will have it so, because He casteth a net for your love, to catch it and gather it in to Himself ; therefore bear patiently the loss of children, and burdens, and other discontentments, either within or without the house ; your Lord in them is seeking you, and you seek Him. Let none be your love and choice, and the flower of your delights, but your Lord Jesus. Set not your heart upon the world, since God hath not made it your portion ; for it will not fall to you to get two portions, and to laugh twice, and to be happy twice, and to have an upper heaven and under heaven too ; Christ Our Lord and His Saints were not so ; and therefore let go your grip of this life, and of the good things of it. I hope your heaven groweth not here.

Learn daily both to possess and miss Christ, in His secret bridegroom-smiles ; He must go and come, because His infinite wisdom thinketh it best for you we shall be together one day ; we

shall not need to borrow light from sun, moon, or candle ; there shall be no complaints on either side in heaven ; there shall be none there but He and we, the bridegroom and the bride. Devils, temptations, trials, desertions, losses, sad hearts, pain and death shall be all put out of play ; and the devil must give up his office of tempting. O blessed is the soul whose hope hath a face looking straight out to that day ! It is not our part to make a treasure here ; anything under the covering of heaven we can build upon is but ill ground and a sandy foundation. Every good thing, except God, wanteth a bottom, and cannot stand alone ; how then can it bear the weight of us ? Let us not lay a load upon a straw : there shall nothing find my weight or found my happiness, but God. I know all created power should sink under me, if I should lean down upon it ; and therefore it is better to rest on God, than sink or fall. And we weak souls must have a foundation and a being-place, for we cannot stand alone ; let us then be wise in our choice, and choose our own blessedness, which is to trust in the Lord.

Each one of us hath an idol, besides our husband, Christ : but it is our folly to divide our narrow and little love ; I will not serve two ; it is best then to hold it whole and together, and give it to Christ, for then we get double interest for our love, when we lend it to, and lay it out upon Christ ; and we are sure besides that the stock cannot perish. Now I can say no more ; remember me. I have God's right to that people ; although by the violence of men, stronger than I, I am banished from you, and chased away. The Lord give mercy in the day of Christ. It may be God will clear my sky again ; although there is small appearance of my deliverance : " But let Him do with me what seemeth good in His own eyes." I am His clay, let my Potter frame and fashion me as He pleaseth. Grace be with you.

Your lawful and loving Pastor,

SAMUEL RUTHERFORD.

TO ONE SPIRITUALLY CONCERNED

Letter from Rev. Theodorus van der Groe (1747)

Good Friend — There is none good but one, that is, God.

You wrote truthfully at the end of your letter, that you will deviate from the Lord as long as you can and will seek advice at creatures. This is, unfortunately, the sad fruit of hellish atheism and of unbelief, with which satan keeps all in captive and ties, till the coming of Christ into the soul, Who alone can destroy the works of the devil.

Yea, with open eyes the sinful creature must remain to wander from God, as long as the heart is in a covenant with satan. You

do it, you know it, you say it and you write it.. O can there be a greater bond of slavery upon us? Yet, my dear friend, you do not understand very well, as far as I can see it, what it is to deviate from the Lord. You have heard and read about it and you have seen with eyes without eyesalve some, yea, I can say much about it, but it seems, you do not understand the matter itself very well.

Adam, our father, began at first to deviate from the Lord in Paradise and after that time it had been the general way of all flesh. But I can assure you by grace, that no creature in the world ever can see this horror with a saving Light of the Holy Ghost and yet can continue with his heart in this way of deviating from the Lord.

It seems, you wish that I, a miserable and incapable man, shall judge faithfully about your way and estate, according to the Light the Lord is giving me; but you do not see that your own judge and conscience had already judged enough the matter with these words: that you will deviate from the Lord as long as you can and seek it at creatures.

My dear friend, this is the matter fundamentally called with its own right name. I have read and reread your letter attentively and with pitying affection and I might see a Hand of the Lord you are writing to me so very open-hearted and detailed about yourself and your experience; but now I wish to tell you with Christian love and sincere interest under the matter of great weight of your eternal estate, that I cannot see that in all your discoveries and awakenings and anxious wanderings your way and course fundamentally changed by the Lord's Spirit till now and that you already recovered of your works (I write about your estate upon your own desire, as the Lord shows it me after His Own Word, don't I) but you have not yet believed in Christ and in the Covenant of free Grace, for in that way the sinner is standing experimentally in his total lost estate before the Lord as a very wicked and a blind and powerless man and as one who is in Adam totally without God in the world and totally dead under curse and wrath. In that way the sinner ends his life in his own hand and cannot find any other life in himself but a life of mere sin and enmity against God, that is only worthy hell and damnation.

Sometimes one can see about these things rather much and orthodoxy, for man is hearing that truth and is reading this all days, especially where he is under a sound and discovering preaching and if he has some work then with himself. But my dear friend, it is quite another matter if the Spirit Himself teaches a poor sinner with His Saving Working, so that the sinner himself views with Heaven Light now and no longer more alone with his own light, or has to do with creatures, books, but with God Him-

self. In that way, man is coming not only about and near, but **into** the matter itself, that is into the guilt and under the wrath of a righteous and almighty God. And, O, there he is lying powerless, lost and desperate, and the poor sinner has to say nothing, neither to ask, nor to claim, but alone to sign his sentence of death, without any more. And O, wonderful, in this way Christ has opened the way for Himself now, to call this sinner by His Spirit, and that **unmasked** and **unprayed**, in the promise to his heart: Live, yea, I said unto thee when thou wast in thy blood, live, etc. O, Christ Himself must teach you that by Grace if you will ever understand it. And you must pray Him for it, and you cannot pray Him for it, because you are always praying with a spirit of the covenant of works, as it is evident now to me very clear from all your writings.

What shall I have to advise you? I can give you no better advice than that Christ Himself gives you: Rev. 3: 18, I counsel thee to buy of me, etc. and Rev. 22: 17. I can simply say to you that your whole way and course in acting with Christ must be changed thoroughly by the Lord's Spirit and by free grace. You must come there: to work less at Christ's door and to believe and to receive more: for you must know, that Christ already some thousands years ago made His covenant of Grace for poor sinners as well and after that affirmed it by His own Blood and Death and that nobody has to work now to receive grace from Him. I, unworthy, have received this command of my Master already some years ago, that I have to assure in His Name that for all, all sinners, without exception, that there is to get not only Grace, but an abundance of Grace from Christ if they only desire it seriously from Him and from His Promises. And though I cannot see that you have had a right and believing eye upon me as a servant of Christ and a distributor of His Secrets, when you were writing a letter to me, so I have yet to act with you in this quality, because I know that Christ Himself will read this letter to you and will re-read this letter in the Day of Judgment. My friend, I have to put my own salvation under it, which I am hoping by grace from the Lord by Christ, that Christ truly will give you grace, if you only desire grace seriously from Him.

Now I will advise you: 1. Try to learn by the Lord's Spirit what Grace is; O, you will not desire it, before you know what Grace is. I wish, that Christ will teach you what Grace, Grace is; 2. Try to learn, too, and to understand what are the hindrances (obstacles), that, as Christ is so gracious in His offers and so wide and general in His promises, your poor soul is not helped yet and contented by Him. But I can assure you, he not only promises, but He gives rest to all who come heavy laden unto Him. See His Own Word, Matth. 11: 28. Though you have seen it

thousands of times, O, see it again and believe it by His Spirit ; so you will be helped and saved surely ; 3. Try to learn and understand what matters are, such as : sin, hell, curse and wrath and what these things mean according to you. O, I wish you get Jesus' Light. Do study with your heart by God's Light in these things until the inward ground of your heart is broken by the Lord's Spirit and do look how long a time you can dispute with Christ and with His Grace and Almighty Spirit.

Your state and former activities and experiences you wrote me, it is not Christ and not the way to Christ.

You are a boatman yourself, as I read in your letter, and you like to sail the shortest good way, don't you ? The Lord may grant you that you act with yourself in such a way with your own soul and eternal salvation. I ask you do not turn over more work than only the three points I proposed to you. Put yourself (O, the Lord's Spirit may do it with you and in you) into this strait prison and do not walk out of it before you as a tied prisoner by Christ Himself are set at liberty by the Blood of the Covenant. People take thousands of times, turns to come into Heaven, but they miss the strait and narrow Way, Christ Himself.

You have freedom from the Lord to write to me so often you need it and I wish that the Lord will make me able to answer you that which is good and that His Spirit my plain words will bless graciously to your fundamental change and to your coming to Christ out of yourself and from the realm of darkness.

I am and remain unto your salvation and unto all in the Lord,

Your obliged friend and servant,

Rev. Theodorus van der Groe.

To : Jan Corn. de Jong,
deacon and ferry boatman,
AALSMEER.
25 januari 1747.

(Translated from Dutch into English by Joh. Freeke, 's-Gravenhage - 3A, Holland).

TALK ABOUT SURETY-SHIP AND SUBSTITUTION

by the late Rev. D. A. Dodney

Presuming that the reader is still anxious about his soul, and that he wants to have a scriptural, well-grounded hope of salvation, I would now seek to lead his mind from thinking about the **blood**, by which alone atonement for sin could be made, to a contemplation of Him by whom that blood was shed ; to the Person of Christ, as a Substitute.

If the Holy Ghost is pleased to give the reader a gracious view of this, and show him his own personal interest in Christ, as **his**

Substitute, then he will enjoy a "peace that passeth all understanding."

Now, if God, having made a law binding upon His creatures, and said he that broke that law should surely die; and yet, although the law was broken, the offender did not die; God would no longer be a God of truth! His Word would not be taken! His law would be dishonoured, and He Himself dishonoured likewise. He would forfeit His character in order to save the offender.

But whilst the Lord God can "by no means clear the guilty" (Exodus 34, 7), yet (adored be His name!). He has discovered a way in which "He can be just and (yet) the Justifier of him which believeth in Jesus." (Rom. 3.26).

Now, this the Lord did by providing a Substitute! Hence we read, "Deliver him from going down to the pit: I have found a ransom." (Job 33.24).

The great doctrine of surety-ship or substitution was strikingly illustrated by Judah, one of the sons of the patriarch.

When famine prevailed in Canaan, and Jacob wanted his sons to go a second time into Egypt to buy corn, in order that they should not perish with hunger; they objected, because said they: "The man did solemnly protest unto us, saying, ye shall not see my face, except your brother be with you." At length, and as the only way to meet the difficulty,

"Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, and our little ones. **I will be surety for him: of my hand shalt thou require him. If I bring him not unto thee, then let me bear the blame for ever.**" (Genesis 43: 8, 9).

This was **surety-ship**.

And afterwards, when Joseph proposed to detain Benjamin as a servant, Judah stepped forward, and, having pleaded in the most touching manner the cause of his father, himself, and his brethren, he added: "Now, therefore, I pray thee, **let thy servant abide instead** of the lad, a bondman to my lord; and let the lad go up with his brethren." (Genesis: 44, 33).

This was **substitution**.

The same all important subject is most strikingly set forth in the law which the Lord God Himself laid down with respect to the scapegoat.

We read, in Leviticus xvi. 21, 22, "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto

a land not inhabited ; and he shall let go the goat in the wilderness."

Now, there was a transfer of sin and iniquity from the persons of the transgressors to the victim who was made a substitute. He bore the whole away into a land not inhabited. Indeed, the Jews say, that "the edge of the wilderness had a precipice where the goat fell over and was dashed to pieces."

All this was to set forth the glorious surety-ship and substitution of Christ, of whom it was said, in the 53rd of Isaiah, "**He** was wounded for **our** transgressions, **He** was bruised for **our** iniquities : the chastisement of **our** peace was upon **Him** ; and with His stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us all."

Hence, as the blessed result of Christ, the great Surety and Substitute, having "borne our sins in His own body on the tree" (1 Peter 2, 24) that glorious truth is established, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found" (Jeremiah 50, 20). Again, in the 10th of Hebrews, and 17th verse, we read, "And their sins and iniquities will I remember no more."

POSADH AN ANAMA RI CRIOSD

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

(Air a leantuinn bho t.d. 315)

Caib. VI. Anns am bheil cuireadh, agus cumhachan do anamaibh a chùm pòaidh eadar Criosd agus iad.

Seadh, agus ciod is ciall do so uile ? 'S cinnteach gu'm bu chòr gu'm biodh buaidh chumhachdach aige air spioradan dhaoine, a chùm an tarraig agus an tàladh gu Criosd, gus an co-eigheachadh, air a chuid is lugha, an deigh eolas air a phòsadh bheannaichte so Ris ; agus, gu dearbh, ghabhainn an cothrom bh' uaithe so gu bhi tagradh ri anamaibh siorruidh, a chùm an toirt a dh'ionnsuidh pòsaidh eadar Criosd agus iad ; agus O gu'm b'urrair dhomh a dheanamh gu h-eifeachdach. Amhaircibh, a mhuinntir mo ghràidh, mar a chuir Daibhidh a sheirbhisich gu Abigail gu labhairt rithe, a chùm a ghabhail dha ionnsuidh mar mhnaoi, I. Sàm. xxv. 39, 40, mar sin chuir an Tighearna Iosa mise, a sheirbhiseach neo-airidh, dha'r 'n ionnsuidh-sa an diugh gu bhi labhairt ribh a chùm a bhi dha'r posadh Ris Fein ; agus O nach deanadh sibh anns a chùis so mar a rinn ise anns a chùis ud, oir rinn i cabhag, "agus dh'eirich i, agus mharcaich i air asail, agus còignear ghruagach aice ag imeachd 'n a deigh ;

agus lean i teachdairean Dhaibhidh, agus bha i'n a mnaoi aige." rann 42.0 gu'n aireagh sibh uile a mach as bhur peacaidhean, gu'n eireagh sibh a mach as bhur 'n eas-creidimh, gu'n eireagh sibh a mach as bhur socair fheolmhor, agus gu'n rachadh sibh gu Criosd, agus gu'n tigeadh sibh gu bhi'n ar céile Dhà ; agus cha'n a mhàin sin, ach gu'n deanadh sibh cabhag anns a ghnothuch, gu'n duineadh sibh gu luath Ris ann an cùmhnant pòsaidh, eadhon an diugh. O'n latha beannaichte, na'm biodh soirbheachadh agam ! cia cho sona 's a bhiodh e dhuibh-se ! Cia cho comhfhurtail 's a bhiodh e dhomhsa ! Agus cia cho oibhneach 's a bhiodh e dhuinn uile ann an latha teachd an Fhir-nuadh-phòsda. Fhearaibh, leigeadh dhomh a ràdh, O gu'm b'urrain mi ràdh mur timchioll mar a tha Pòl ag ràdh mu'n a Corintianaich, " Rinn mi ceangal-pòsaidh eadar sibh agus aon fhear, chum 'ur cur mar òigh fhior-ghloin an làthair Chriosd." II Cor. xi. 2. Agus c'ar son nach biodh e mar so ? C'ar son nach eireagh sibh maille rium agus gu'n rachadh sibh gu Criosd, gu bhi air 'ur pòsadh Ris ? An urrain sibh a mheas gu h-eutrom an gràdh sin uile, a chumhfhurtachd sin, a mhilleachd sin, an sonas sin, an t-aonadh beannaichte agus an co-chomunn sin, an sòlas sin, an sàsachadh sin, an tlachd anama a tha'm pòsadh so a giulain ann ? Na, am bheil nì air bith a ni suas call na nithean sin ? An urrain peacadh agus an creutair nì a thoirt seachad a ghabhas a bhi air a choimeas ris ? Is cìnnteach gu'm bheil tuilleadh millseachd, tuilleadh sonais, ann an aon mhòmainte do cho-chomunn Ris na ann an uile shòlasan a pheacaidh agus a chreutair. Ma tha teagamh agad ann, thig agus faic. Innsidh anamaibh aig am bheil fein-fhiosrachadh dhuit, gu'm bheil aon ghathan do sholus a ghnùis gu neo-chrìochnach thairis air gach sòlus talmhaidh air bith. A ris, an urrain dhuit a bhi toileach bàsachadh, agus a bhi air do chall gu siorruidh, a roghainn air a bhi beo, agus a bhi air do dheanamh 'n a leithid de dhòigh mhilis agus ion-mhiannaichte ri so a bhi air do phòsadh ri Criosd. Is cìnnteach nach urrain daoine na aingeil gu bràth smuainteachadh air. Agus an urrain sibhse, O anamaibh siorruidh a bhi toileach bàsachadh, agus a dhol a dhìth, agus a bhi damanaichte agus truagh gu siorruidh ? " Nach aithne dhuibh sibh fein," tha'n t-Abstol ag radh," gu bheil Iosa Criosd annaibh, mur daoine a chuireadh air cùl sibh ? " II Cor. xiii. 5. Mur eil Criosd annainn, gu cìnnteach is daoine a chuireadh air cùl sinn, tha sinn air ar diultadh le Dia, agus a mach as a dheadh-ghean, agus an sin gu cìnnteach theid sinn a dhìth. A thaobh nàduir tha sinn uile marbh, uile gu leir cailte, uile gu leir air ar dìteadh, " Uime sin mar tre chionta aon duine thàinig breitheanas air na h-uile dhaoine chum dìtidh." Rom. v. 18, deir an t-Abstol, na, mar a thà na briathran. " Cha'n eil a nis dìteadh sam bith

do'n dream sin a tha ann an Iosa Criosd." Rom. viii. 1. Ach mar a tha e air a ghabhail a stigh an sin, cha'n eil nì ach dìteadh dhoibh-san a tha mach a Iosa Criosd. Aon uair eile; an urrain sibh a bhi riaraichte le bhi air bhur dùnadh a mach bho'n a phòsadh mu dheireadh gu bràth? Smuaintichibh air an sgriobtur agus giulainibh am t-uamhas aige ma's a h-urrain sibh; "Agus am feadh a bha iad a dol a cheannach, thàinig am fear-nuadh-pòsda; agus chaidh iadsan a bha ullamh a steach leis chùim a phòsaidh, agus dhruideadh an dorus." Mata xxv. 10; air a dhùnadh an aghaidh na dh'iarraidh a dhol a stigh. 'S e th'ann neach a bhi air a dhùnadh a mach mu dheireadh bho'n t-suipair-bhainnse ach a bhi air a dhùnadh a mach bho Dhia, bho Chrìosd, bho'n Chomhfhurtair, bho cho-chomunn uile naoimh agus aingeal, bho gach uile shonas, seadh, bho gach uile dhòchas ri sonas gu bràth; agus mar sin feumaidh sùil a bhi agaibh a bhi air 'ur dùnadh a mach bho'n a bhanaid mu dheireadh mar a tig sibh gu bhi pòsda Ris an so. Agus an saoil sibh an urrain sibh fhulung? An urrain sibh a bhi toileach a bhi cluinntinn Chrìosd ag ràdh ribh mu dheireadh, "Imichibh uam, inichibh?" cha bhiodh gnothuch agaibh rium air thalamh ged a bha mi dha'r tàladh agus dha'r sireadh le deoir; agus, uime sin, a nis, cha bhi cuid agaibh Annam air neamh. Dh'fhaodadh sibh a bhi sona ann an aonadh na co-chomunn rium, agus bha gàirdeanan mo ghràidh fosgailte gu bhi dha'r gabhail, ach cha b'àill leibh; uime sin a nis "Imichibh uam, cha b'aithne dhomh riamh sibh." Agus an urrain sibh so fhulung? Maille ri so, ciod a tha cumail bhur 'n anamaibh bho bhi dùnadh ri Criosd anns an daimh pòsaidh so? Saoghal diomhain, ana-miann salach, sonas pianntail neo-mhaireannach, càil fheolmhor. Agus am bheil iad so nì's fearr na Criosd? Am bheil iad so da-rìreadh 'n an nithean ri bhi anns a mheighe an aghaidh Chrìosd, seadh, agus gu bhi dha tharruig sios ann an luach 'n 'ur sealladh? O'n aimideachd do-labhairt! A dh'aon fhocal, a dhaoine, cha'n e nì gu'n suspainn mu'm bheil mi labhairt ribh: cha'n eil e nì's lugha cudthrom na 'ur beatha na 'ur bàs siorruidh, slàinte shiorruidh na damanadh siorruidh; tha 'ur 'n uile air son siorruidheachd an crochadh air, oir feumaidh sibh a bhi beo na bhi marbh, a bhi air bhur tear-nadh na bhi air bhur damanadh gu siorruidh a reir mar a dhùinneas na mar a dùinn sibh ri Criosd ann an aonadh agus daimh pòsaidh Ris ann an so. C'ar son, uime sin, a sheasadh sibh am fad as bh'uaihte? Seadh, c'ar son nach biodh an latha so 'n a latha pòsaidh eadar Esan agus sibhse? O! na deanamh dàil, ach dùinibh ri a ghràdh. 'S cinnteach gu'm bheil a ghàirdeanan fosgailte gu farsuing gu bhi gabhail ribh, tha a chridhe oirbh, agus a mhiann dha bhur 'n ionnsuidh; Togaibh suas, uime sin, na dorsaibh siorruidh, agus leigibh a stigh Rìgh na glòire so.

Thugaibh suas bhur 'n ainmibh agus bhur 'n anamaibh Dhà gu bràth. Tha cuid agaibh òg, agus tha bhur 'n aignuidhean uaine agus ùrar. O! nach rachaibh a nis leam gu Iosa, agus gu'n tigeadh sibh a nis gu bhi 'n 'ur céile Dhà; cha'n urrain sibh a ghràdhachadh na bhi air bhur pòsadh Ris tuilleadh 'us tràth. O! leigibh Leis 'ur cridheachan a bhi Aige ma's truail agus an salaich an saoghal iad. Tha cuid eile agaibh ni's sine, agus sheas sibh a mach ni's fhaide gairmeannan agus tairgsean Chrìosd; gidheadh feuch, tha E aon uair eile dha thairgse Fein dhuibh: O! nis dùinibh a stigh Ris agus fathasd bi gach nì maith. Ach air son soirbheachadh ni's fearr anns an oidhairp so labhraidh mi, ann a bhi reiteachadh a ghnòthuich, air tri nithean. 1. Nochdaidh mi dhuibh ciod e'n seorsa Fear-pòsda tha'n san Tighearna Iosa Crìosd, agus cionnas a tha E air uidheamachadh gu bhi dha dheanamh ion-mhiannaichte anns an dàimh sin. 2. Nochdaidh mi dhuibh ciod iad na nithean mòr a tha E deanamh air son a chéilean uile. 3. Nochdaidh mi dhuibh cia mòr 's a tha chridhe air a shocrachadh air pòsadh ruibh. Agus a nis mar a bha seirbhiseach Abraham, 'n uair a bha e dol a dh'fhaotainn bean do Isaac, ag ùrnuigh, ag ràdh, "O Thighearna, Dhé mo mhaighstir Abraham, deonaich gu'n soirbhich leamsa an diugh, agus nochd caoimhneas do m' mhaighstir Abraham." Gen. xxiv. 12, mar sin dheanain ùrnuigh air glùinnean lubhta m'anam, O Thighearn Dhé, Dia agus Athair mo Mhaighstir rioghail Iosa Crìosd, soirbhich leam an diugh, a chùm agus gu'n coisinn mi, tre do ghràs, ceile Dhé.

(R'a leantuinn)

LITERARY NOTICES

Believing Bible Study — Edward S. Hill

Dr Hill is the author of the book "The King James Version Defended" which was recently reviewed and commended in this magazine. This further publication of his includes much of the matter contained in the book already mentioned but sets it in the context of a much wider approach to Bible study in general.

Dr Hill contends that the proper approach to the defence of God's revelation of Himself must be that of the believer. This applies to defending the reality of this revelation both in the physical universe and in the Scriptures of the Old and New Testaments.

Dr Hill commences with a most readable account of the authority, preservation and canon of the Old Testament Scriptures and shows how Christ set His seal to these as the authoratative Word of God. He meets the naturalistic critics of the Old Testament by showing the untenable nature of their views. He then

proceeds to do the same for the New Testament Scriptures with his usual ability, drawing largely upon material already used in his former book "The King James Version Defended."

The author writes well against adopting a neutral attitude to the Scriptures, i.e. approaching the Bible as some other book. To do this for the sake of winning over unbelievers is to acquiesce in the unbeliever's own position and to do so is sinful. He shows how this leads to a denial of the inspiration of the Bible and the Deity of Christ. Dr Hill deals with several of the errors issuing from an unbelieving world view, e.g. materialism and evolution. He also has a most interesting chapter on the question of believing and unbelieving scientists. Here he handles the subject of astronomy, geology, and attempts made to eradicate the knowledge that there is a God, from the human mind.

The reviewer has read on former occasions books by Dr Hill on "The King James Version Defended," "Evolution in the Space Age," and "Space Age and Science." These books, however, give no real inkling of the writer's doctrinal views. It was a pleasure, therefore, in reading the chapter in this book "A Believing View of the Bible" to discover from it that Dr Hill holds Calvinistic views of a most emphatic kind.

The book will make interesting and informative reading for young people faced with unbelieving theories, proclaimed as indisputable facts, in class rooms and lecture rooms in the various institutions of learning in this country. We recommend it to them.

The book can be procured through the Bookroom, price 15/- post free.

— D. Maclean.

The Apostolic Church, Which is it ? by Thomas Witherow.

This book has again been reprinted and is now available at the Free Presbyterian Bookroom, 160 Pitt Street, Glasgow C.2, at 3/- per copy, postage free.

The reprint has been issued with the expectation that it will prove, under divine blessing, instructive and helpful to many in giving a clearer understanding of the scripture order of Church Government.

"I Saw the Light," by H. J. Hegger

This book gives a most interesting account of the author's conversion from the Kingdom of Darkness to the Kingdom of God's Dear Son. His delight in Philosophy and Psychology into which he plunged with such relish only to discover their inability to satisfy the cravings of man's soul enables him to exercise such a degree of care in his interpretative weighing up of his thoughts

and motives that one cannot but be impressed with the reality of the experiences.

He was born in Lomm near Cenlo, in Holland, on 19th December 1916, the fifth of a family of 12 children. His father was a bit of a despot but his mother the epitome of gentleness and love. The family were devout Roman Catholics and Herman had a strong religious disposition and was deeply affected by the ritual of that Church. Gradually the idea of becoming a priest took possession of his mind and in 1928 he entered the Seminary at Haastrecht, being required before entry to decide never to marry. His remarks "This is a terrific decision for a twelve-year-old child to make." The account he gives of his time at this place and the account of the characteristics of his instructors give a clear indication of the conflict which arises in the Roman Catholic mind and especially the prevailing influence of the worship of Mary. In his last year he left that Seminary but eventually went back to the Order of the Redemptorists and in 1934 entered the Centre at Den Rosch as a novice. These novices were to be subjected to many kinds of tests to see if they were suitable to Monastic life. The sheer monotony and boredom of this form of existence comes through very clearly to the reader. Failure to attain to the ideal of sinlessness and to rise to new heights of mysticism through prayer make sad reading. "One day in 1940 the idea occurred to me: "Why do you not take the Bible? In the Bible you will not find the thoughts of men but of God Himself." He asked for permission to use the Bible in his meditations and permission was granted. The Bible was not, of course, a Protestant one but he now began to meditate with pleasure at the very thought that he now had the infallible Word of God. His study of the Bible, however, made him vaguely uneasy. "I was often up against texts that seemed clearly to contradict the doctrines of our Church." Small wonder!

Eventually he was ordained Priest and was the only one within living memory who had attained to this office from his particular village. "I felt that day as if I were seated on a high mountain of fame and glorification." The account of his inward struggles over the observance of Mass and the administration of Confession are soberly given and on both functions he had the most serious misgivings.

On the advice of psychiatrists he had to rest for a year and a half due to nervous fatigue. When this rest failed as a cure, he was told that self-analysis was the only way open to him and this self-analysis became a major cause of his breach with Rome. "It was a terrible moment when in all sincerity I felt obliged to refuse to submit my mind to the doctrinal pronouncements of Rome." Mr Hegger's remarks on psychiatry and philosophy are most in-

formative from one who had experimentally learned that peace of conscience cannot be found in the wisdom of men. "There is a definition of the concept 'philosopher' that says 'The philosopher is a man who is looking for a black cat in a pitch dark room in which there is no cat at all!'"

Eventually the author left the Roman Church and turned to Protestantism amongst the Methodists in Brazil. He gives a full account of how he was brought to the light of the Glorious Gospel of Christ. Of the Methodists he says — "I asked myself how it was possible for them to be so certain of their eternal salvation apart from some kind of predestination." He began to study this subject and came to adopt the Calvinistic view. Later he returned to Europe and joined the Reformed Church of Brussels. He was eventually installed a Pastor of the Denderleeuw Reformed Church.

Rev. Hegger is now active in the work of helping priests who leave the Roman Catholic Church for conscience' sake. Up to May 1967 his organisation has helped 63 priests, monks and nuns to whom were given clothes, shelter and subsistence, etc. This, however, is a small fraction of the great many priests in the world who have left their Church: 10,000 in Italy alone: the number of ex-priests in the whole world is estimated to be 60,000. A monthly magazine called "The Road to Damascus," of which Rev. Hegger is Editor, gives a great deal of information about his organisation and the general position of Roman Catholics in Europe as well.

The book called "I Saw the Light" is in a paper back edition and can be ordered through the Free Presbyterian Bookroom. Unfortunately the price is not on the copy sent for review.

— Donald Maclean.

The Inner Sanctuary by Charles Ross. Paperback, price 6/-. The Banner of Truth Trust. 247 pages.

This volume consists of a series of expositions on the Gospel According to John, chapters 13 to 17, and were for years the subjects of the author's private meditations which he afterwards delivered from his own pulpit to his congregation. Some judicious hearers expressed their earnest desire to see them published, and in an endeavour to accede to their oft-repeated requests the first edition of this volume appeared in 1888. The author, who belonged to the same school as the older Free Church ministers, enters deeply into the experience of the Lord's people and shows the gracious dealings of their Lord and Saviour with them in instructing, leading, and rebuking, and also in comforting them, and makes it abundantly clear that these dealings with them are

aspects of that love with which He loved His own. The portion on which these lectures are based is that part of Holy Writ which is a narrative of the Lord's gracious and intimate association with His disciples before He set His face towards Calvary. It is refreshing to read our author's comment on the place which the Holy Spirit has in the lives of true Christians. He says, "But behold here also a great test of a Christian. I am not speaking to you here about a trifling matter. Our Lord draws here a broad line of demarcation between His disciples and all other men. And what is it? It is simply this: His disciples know the Holy Spirit; they know Him from their own experience of His gracious work; others do not. His disciples have received the Holy Spirit; others have not. Are you a Christian indeed? Then the Holy Spirit is within your heart — working and dwelling there. Are you ignorant of the Holy Spirit — unacquainted with His life-giving power? Then read this Scripture, and draw from it your own conclusion. You are still of the world, and what you need is to have your false peace disturbed, and to be converted to God." p. 93.

When there is so much religious literature published, which professes to set forth a gospel which it not the Gospel we owe a great debt of gratitude to the Banner of Truth Trust for publishing the book under review, and heartily recommend it to all who may read this notice. It is written plainly, in a beautiful English style, while the printing and the general get-up of the book is all that could be desired.

— John Colquhoun.

NOTES AND COMMENTS

Hypocrisy in Parliament

The Prime Minister, Mr Harold Wilson, with especially a section of Government supporters on the Labour side of the House of Commons, made a professed moral issue of refusing to supply the South African Government with naval ships for the defence of their country from an external enemy. The basis of this supposed moral stand was said to be the continued policy of apartheid respecting the native African population. Let us here state that we are opposed to apartheid. Then again our readers are familiar with the attitude of Mr Harold Wilson and his Government to Mr Ian Smith and his Independent Government in Rhodesia. Sanctions have been imposed against Rhodesia. Again, we do not agree with the Rhodesian Unilateral Declaration of Independence. But Mr Harold Wilson and his out and out supporters on the Rhodesian issue have revealed a very self-righteous spirit in their every attitude against the Rhodesian regime.

Let us now take a look at Mr Wilson's friendly relationship with the Russian Government. At the time of writing he has visited the Russian leaders again at Moscow. These Communistic leaders are Atheists who have a planned system of teaching Atheism to the children of their country. They seek to banish any belief in the one living and true God throughout every area of the population of Soviet Russia. The Christians in Russia and the gospel of our Lord and Saviour Jesus Christ in that benighted land are kept within very severe limits. Recently a trial in the Criminal Courts in Moscow proceeded against writers who dared to venture to express themselves somewhat freely. There have been previous criminal trials of a like character. On the 11th of January, 1968, a young Russian poet arrived in London, having escaped from Russia, his native land, via Israel. He had a difficult task over a period of years in planning his escape. When he spoke in London, he addressed himself to all freedom-loving peoples; and he asked all the British people to protest again the oppression of freedom of expression in his own land, Russia.

And what about the Russian conduct with regard to the Baltic States? These States are well-nigh forgotten by the rest of the world. They have been for years now kept under the strong hand of Russian military power. And what about the slaughter of Hungarians by the Russians in Hungary, not so very long ago? And the brutal rule of Stalin was a period of Russian modern history, which even recent rulers in Russia have endeavoured to forget.

We do not hear a word of all this evil, godless, and immoral form of government by Russians over Russians from Mr Harold Wilson or Mr George Brown, Foreign Secretary, when they once and again fly over to Moscow to confer with avowed, professed enemies of God and of democracy.

This hollow, hypocritical, ethical stand by Mr Wilson and his friends against Rhodesia and South Africa is nauseating in the extreme. For we hear not a whisper even of criticism of the suppression of non-Christian and Christian Russians in their own land.

And it was amazing to us to read that Mr George Brown, while on a recent visit to Japan, was said to have urged the Japanese Government to be enthusiastic in supporting sanctions against Rhodesia. The Japanese, until recently, worshipped their Emperor as a deity and as a divine person: and perpetrated, during the last war, most inhuman atrocities upon British prisoners under their hands.

This rather lengthy Note, is not written in defence of what is morally wrong in the Governments of Rhodesia and South Africa. But it is an expression of our disgust at the hypocrisy of members

of our present Parliament arguing on moral grounds for their decisions anent South Africa and Rhodesia; when these same men court the closest political friendship with men of other nations, men who would banish the name of God from the face of the earth and withhold true liberty from their own people.

Complaints by the Police

The Scottish Police Federation are "perturbed and frustrated" at the inadequate sentences passed on people who appear in some courts on assault charges. The Secretary of the Federation referred to a recent fine at Edinburgh Burgh Court of £10 on a youth who attacked Mrs G. Whitley, wife of the minister of St. Giles' Cathedral. A man was fined £10 for failing to stop when his car ran over and killed a dog. The Secretary stated: "Scottish Police are beginning to feel that the judiciary is becoming quite farcical." We think this reference is to the Burgh Courts. The complaint is fully justified, and young, violent thugs should, of course, in our view, have the birch re-introduced as a most suitable means of punishing their unprovoked violence on defenceless women and others. It seems that those presently in authority — Government officials — have absolutely no proper views on such matters. The inadequacy of fines for assault cases has been raised several times with the Secretary of State for Scotland but without any effective result so it is reported. This is a disgraceful lack of support for the police and a dereliction of duty toward the public. It is also hinted that the cuts in expenditure by the Government may apply to the police also. This would be quite wrong.

New Divorce Bill

The Divorce Law Reform Bill being sponsored by Mr William Wilson, Labour M.P. for Coventry South, is proposed legislation which, if it becomes Law, will be an added contribution to the present day pressure to make it easier still for husbands and wives to break the marriage union into which they have entered. This Bill will allow divorce by consent after a period of two years separation. It provides for the release of wives whose husbands are sentenced to long terms of imprisonment and for the marriage to be dissolved if either spouse is incurably insane. One purpose in all this is to make it easier for either party in a marriage to marry someone else and much sooner and easier than the Law formerly permitted. Undoubtedly much moral laxity, of which there is much already, will follow this Bill. And if the Bill is to avoid continued unhappiness in married life: what about the distress to more and more children and relatives involved? A Report to be submitted by Churchmen to the General Assembly of the Church of Scotland, in May, recommends and supports similar new provisions anent

divorce as contained in aforesaid Bill. The Church and the World agree upon many issues today, the issues frequently involve departures from truth and righteousness.

An Endeavour to make evil less evil

The evil and curse of gambling have been steadily on the increase all over Britain. Gambling casinos are being run in all the cities where all forms of gambling are engaged in. These have become notorious dens of fraud and criminal elements. Of course the gambler himself is a willing victim to this destructive form of activity, spending and losing his own and other people's money. Well, the Government have appreciated, for once at any rate, the wicked elements which can operate in this evil realm. A Gaming Bill has been brought into Parliament imposing a strict system of controls, aimed at purging gaming of its criminal elements, cutting out excessive profits and ensuring that it is honestly conducted in decent surroundings. Now we know from the police and the Government, the bare truth regarding the whole evil atmosphere of the gambling world. Of course, this has been our opinion of this evil and the opinion of many others, long before this Bill was thought of. What of all the millions of money spent in gambling of all kinds in this economically distressed nation of ours? How much money received from the Labour Exchanges and Public Assistance is thrown away on gambling, on football pools, horse-racing and in gaming dens? The answer is well-nigh impossible to discover. But there certainly is an answer in terms of probably much more money than we may conjecture. We know the Government are receiving taxes from gambling. There can be no blessing to our nation from such unclean revenue.

Murder in Scotland

During the year 1967, there were more murders in Scotland than in any previous year this century. Fifty-four people were killed. A life-sentence in prison is the extreme punishment for this diabolical crime, in Britain at the present time. May wisdom, according to the Word of God, prevail when the time comes in Parliament to reconsider whether the death penalty should be brought back. Brought back it should be.

CHURCH NOTES

Educational Cruises

It may not serve the interests of equity were I to keep entirely silent on this subject as my knowledge is first-hand and not derived merely from the operating Company's brochure. The following points should be considered.

1. That in respect of many cruises the ship is chartered by Education Authorities so that the responsibility for the day to day arrangements are theirs and executed by the Authority's officials who are on board.
2. Pupils, whether ashore or afloat, are under the constant supervision of their own teachers, i.e. from their own schools.
3. As to religion, the Chaplains are local ministers from the same county as the pupils — a situation comparable to the ordinary scheme for religious education in schools.
4. Other Education Authorities may have similar arrangements, but I can state categorically that the Ross and Cromarty Education Committee have secured an undertaking from the British India Company that special provision will be made to ensure that the Lord's Day be kept according to the parents' wishes provided that the Company be notified in advance. The Education Office have made enquiries from all parents so that these children are known. Also, in the past the Authority has been in the happy position of having teachers of Christian conviction on board to make this arrangement workable.

Rev. Alexander Murray, Applecross.

1st February 1968.

London Communion Services

The Communion services will be held as follows (D.V.):—
 Thursday, 11th April, 11 a.m. and 7 p.m.; Friday, 12th April, 11 a.m. and 6.30 p.m. (Fellowship Meeting); Saturday, 13th April, 2.30 p.m. (Gaelic), 3.30 p.m. (English) and 6.30 p.m. (Prayer Meeting); Sabbath, 14th April, 11 a.m. and 6.30 p.m.; Monday, 15th 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, Eccleston Place (opposite Victoria Coach Station), S.W.1.

Rev. D. MacLean, Glasgow, and Rev. J. Nicolson, Ness, are expected to assist at the Communion (D.V.).

Synod Committee Reports

All who have responsibility for submitting Committee Reports to Synod in May (D.V.) are asked to have these Reports ready for Committees and thereafter for printing, not later than the latter part of March.

— Robert R. Sinclair, Clerk of Synod.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation — Fund — H. D. MacKay, Fiscary, £4; P. Wood, per J. MacL., £1; M.M.A., Forres postmark, £2; D. MacKenzie, Glenelg, per R. MacK., £4.

Foreign Mission Fund — A. Forgie, Redding, £50; Sister P. MacLeod, Edin., £1; H. D. MacKay, Fiscary, £4; D. MacKenzie, Glenelg, £2; M. Nicholson, Portree, 10/- for schools; Two friends, Fort William, £3 for Hospital; Mr and Mrs Wilkins, Maidstone, £2.7/-; B.P., London, £4, all five per R. MacK.; Mrs Canty, N.Z., £18.13.4.

Aged and Infirm Ministers', etc., Fund — A. Forgie, Redding, £50; Glasgow Friend, £1; James, £45.

College and Library Fund — Glasgow Friend, £1.

Dominions and Overseas Fund — D. MacLennan, Cedar Rapids, U.S.A., per R. MacK., £30.

Home of Rest Fund — Glasgow Friend, £1; J. G. MacKay, Vancouver, 50 dollars; St. Jude's Congregation, £50; M.M.A., Forres postmark, £2; B.P., London, per R. MacK., £7; Inverness Congregation, £250; A Friend, Gravir postmark, £2.

On behalf of the Trinitarian Bible Society — Kinlochbervie Congregation, £10; Stornoway Congregation, £5; Friend, Gravir postmark, 10/-; Plockton Congregation, £8; Waternish Congregation, £5; Kyle of Lochalsh Congregation, £17.16.9.

The Publications Treasurer, Mr R. W. M. MacKenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:

Free Distribution Magazine Fund — Mrs G.A., Carnoustie, 8/-; Anon., Greece, £5; Mrs A.K., Onich, 8/-; M.M., Lochbroom, 8/-; Mrs J.R., Achiltibuie, 4/-; Mr M. McC., Ardlui, 18/-; Mr D. J. MacD., Kyle, 18/-; J. McL., Northton, 18/-; Mr A. MacL., Leverburgh, 7/4; Mr M. MacL., Aberfeldy, £1.18/-; Mr A. MacR., Laide, 8/-; Mr A. MacS., Glasgow, 8/-; BVD, Rhoin, Nederland, 7/-; Mr G.L., Muir of Ord, 8/-; "In memory of my dear parents," 18/-; Miss C.T., Skigersta, 6/-; Mr D. McA., Carbost, 8/-; Anon., Kyleakin, 18/-; Mr N. MacI., Watford, Herts., £1.18/-; Mr D. J. MacL., Beaulay, 18/-; M. MacR., Laide, 18/-; Mr G. A. MacL., Westfield, U.S.A., 6/-; J.T., Rotterdam, 17/3; Mrs M. F. MacA., Harris, 8/-; Anon., £1.8/-; Mrs MacL., by Lairg, 18/-; Miss R.G., Leacklee, £1.6/-; Mr J.M., Plockton, 8/-; Mr and Mrs R.T.V., Dunedin, 8/-; Anon., 16/3; D. A. MacH., Stornoway, 4/-; The Misses McD., Fort William, 18/-; Mr J. W. MacK., Laide, £1; Miss K. MacK., P.O., Dingwall, 18/-; Mr K. MacL., Drimnin, 18/-; Mr W. G. MacK., Beaulay, 8/-; Mr M.M., Fort William, 8/-; Mrs I.N., Glendale, 18/-; Mr D.J.P., Crowborough, 18/-; Mrs A.W., Glasgow, £1.2/-; Mr Neil MacLennan, Lochmaddy, £1; Miss E. M. MacD., Baligill, Strathy, 7/-; Anon., 8/-; Mrs G. MacG., Thornliebank, 8/-; Miss D. McL., Tarbert, 8/-; Anon., Struan, 4/-; Mr D. MacL., Finsbay, 8/-; Mrs A. J. S. MacL., Tarbert, 4/-; Mr I. MacL., Lochinver, 8/-; Mr S.C., Invergordon, 8/-; Mr J.A.C., Carronshore, 18/-; Friend, Ardgour, 7/-; Mr H.K., Winnipeg, 7/-; Mr D. MacK., Culkein, £1.18/-.

Publications Fund — A Friend, £5; Mr M. MacL., Aberfeldy, £1.18/-; Miss C. MacL., Glasgow, 19/6; Mrs Turnbull, Dundee, per Mr D. C. MacK., Tomatin, 7/-; Mrs R. F. Hardy, Halifax, Canada, 18/-.

On behalf of the Trinitarian Bible Society — Greenock Congregation, £15.14.9; North Tolsta Congregation, £50; Miss I. Munro, Dalchreichart, £1.

Welfare of Youth Fund — Mrs C. Nicholson, Dunvegan, 7/-; "Interested," £5; Mrs A.M., Forsinard, per Book Room, Glasgow, 5/-.

The Treasurers of the following congregations acknowledge with sincere thanks —

(continued on page 352)

SPECIAL COLLECTIONS — YEAR ENDED 31st DECEMBER 1967

PLACES	MINISTERS AND MISSIONARIES	Sustenta- tion Fund	Home Mission Fund	Foreign Mission Fund	Aged and Infirm Ministers', etc., Fund	College and Library Fund	Organisa- tion Fund	General Building Fund	Dominions and Overseas Fund	TOTAL
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Northern Presbytery—										
1 Bonar-Bridge	D. A. MacFarlane, Minister	66 10 0	50 16 6	18 10 0	9 11 0	5 3 6	5 18 0	6 1 6	6 3 8	168 14 2
2 Lairg		214 5 0	54 10 0	29 0 0	16 0 9	16 10 0	15 10 0	13 10 0	13 10 0	372 15 9
3 Beaully		450 0 0	128 0 2	225 15 6	40 5 1	36 7 1	31 17 1	38 0 1	29 19 6	980 4 6
4 Dingwall		450 0 0	150 0 0	150 0 0	30 14 3	50 0 0	50 0 0	27 1 9	14 8 6	922 4 6
5 Dornoch		100 0 0	28 6 3	25 12 0	8 13 0	5 17 9	7 1 0	8 6 0	4 14 0	188 10 0
6 Rogart		75 0 0	24 0 0	12 0 0	6 0 0	5 0 0	6 0 0	6 0 0	3 0 0	137 0 0
7 Fearn	D. A. MacLean, Minister	113 19 3	39 8 4	47 7 2	30 15 6	27 11 6	26 15 9	28 0 0	20 18 6	334 16 0
8 Halkirk		300 0 0	49 4 0	60 0 0	20 10 0	14 3 9	15 15 6	17 1 0	13 1 3	489 15 6
9 Helmsdale		255 14 8	22 0 0	24 0 0	20 9 8	9 0 0	10 0 0	9 0 0	—	350 4 4
10 Inverness	A. F. MacKay, Minister	2,028 12 4	400 0 0	750 0 0	250 0 0	200 0 0	200 0 0	150 0 0	150 0 0	4,128 12 4
11 Kinlochbervie	A. MacPherson, Minister	162 10 0	214 0 0	112 10 0	23 5 6	24 13 0	20 3 9	20 0 0	18 5 0	595 7 3
12 Scourie		32 0 0	50 0 0	25 0 0	10 0 0	10 0 0	10 0 0	10 0 0	—	147 0 0
13 Daviot		250 10 0	72 10 6	57 10 0	22 5 6	28 10 0	19 7 6	16 16 6	14 10 0	482 0 0
14 Tomatin		170 0 0	54 0 0	31 10 0	21 0 0	24 0 0	15 0 0	21 7 6	17 0 0	353 17 6
15 Stratherrick	A. Robertson, Missionary	203 0 0	70 0 0	29 0 0	19 0 9	17 4 3	15 16 3	14 11 0	17 7 0	385 19 3
16 Strathay		45 10 5	95 0 0	46 15 0	25 0 0	16 15 0	18 0 0	17 0 0	18 10 0	282 10 5
17 Tain	R. R. Sinclair Minister	120 0 0	70 0 0	50 0 0	20 0 0	25 0 0	12 0 0	20 0 0	12 0 0	329 0 0
18 Thurso		70 1 0	50 0 0	—	—	—	—	—	—	75 1 0
19 Wick		520 1 0	125 1 0	113 5 0	60 7 0	52 15 6	57 9 11	90 0 0	51 2 0	1,070 1 5
		5,627 13 8	1,701 16 9	1,807 14 8	633 18 0	568 11 4	536 14 9	512 15 4	404 9 5	11,793 13 11
Southern Presbytery—										
20 Aberfeldy	D. Campbell, Minister	17 0 0	—	—	—	—	—	—	—	17 0 0
21 Dumbarton		167 11 8	30 9 5	17 16 0	15 2 9	20 4 9	9 15 5	16 6 0	5 0 0	282 6 0
22 Edinburgh		1,000 0 0	100 0 0	200 0 0	42 13 2	45 19 1	30 19 1	30 19 1	40 0 0	1,490 10 5
23 Fort-William	J. A. MacDonald, Minister	701 5 0	97 13 10	75 5 2	29 10 3	32 4 11	25 7 3	31 17 3	36 17 9	1,030 1 5
24 Glasgow, St. Jude's	D. MacLean, Minister	1,822 16 7	445 12 7	344 6 2	128 8 9	218 12 3	97 11 6	99 0 0	96 0 0	3,252 7 10
25 Dunoon	L. MacLeod, Minister	—	4 0 0	—	—	—	2 5 6	5 0 0	5 6 0	16 11 6
26 Greenock		280 0 0	50 0 0	34 0 0	20 5 0	14 15 0	16 5 0	16 5 0	18 10 0	450 0 0
27 Kames		165 3 0	23 3 0	34 14 0	22 0 0	16 10 0	24 9 0	17 15 6	19 11 0	323 5 6
28 Lochgilphead	D. B. MacLeod, Minister	25 15 0	11 0 0	10 10 0	3 5 0	7 5 0	2 5 0	2 15 0	2 0 0	64 15 0
29 London		443 10 0	27 8 2	56 19 6	47 11 0	10 0 0	5 0 0	15 0 0	25 5 6	630 14 2
30 Oban		520 0 0	69 6 6	75 14 10	43 15 0	26 9 9	29 8 6	25 16 3	18 15 6	809 6 4
31 Vancouver, Canada	R. MacDonald, Minister	—	—	—	17 3 4	—	—	—	114 4 0	128 7 4
32 Winnipeg, Canada	Wm. MacLean, Minister	—	—	—	—	—	—	—	33 3 4	33 3 4
33 Gisborne, New Zealand		—	—	198 0 5	—	—	—	—	100 0 0	298 0 5
34 Auckland, New Zealand		—	—	61 7 6	—	—	—	—	46 10 6	107 18 0
35 Wellington, New Zealand		—	—	—	—	—	—	—	19 18 0	19 18 0
		5,143 1 3	858 13 6	1,108 13 7	369 14 3	392 0 9	243 6 3	260 14 1	578 1 7	8,954 5 3

PLACES		MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Foreign Mission Fund	Aged and Infirm 'Ministers', etc., Fund	College and Library Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	TOTAL	
			£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Outer Isles Presbytery—												
36 Achmore	}	D. M. MacLeod, Minister	103 15 0	32 0 0	26 0 0	15 0 0	5 0 0	—	10 0 0	—	191 15 0	
37 Stornoway			1,118 13 0	219 14 0	140 12 6	85 0 0	85 0 0	75 0 0	85 0 0	99 15 0	1,908 14 6	
38 Bayhead, North Uist	}	A. Morrison, Minister	520 0 0	64 12 0	31 1 0	20 13 0	15 13 0	21 1 6	17 14 0	8 0 0	698 14 6	
39 Breasclete			98 2 9	36 10 7	30 5 1	8 0 0	13 0 0	9 0 0	5 0 0	13 0 0	212 18 5	
40 North Tolsta	}	D. Nicolson, Minister	766 0 0	141 10 0	127 0 0	40 10 0	40 10 0	50 0 0	25 0 0	34 10 0	1,225 0 0	
41 North Harris			743 6 0	254 7 6	115 3 0	36 8 2	33 14 11	44 2 7	41 4 5	18 3 8	1,286 10 3	
42 North Harris	}	A. MacKay, Minister	241 17 1	116 0 5	58 4 3	24 4 2	23 10 3	23 10 2	23 10 2	—	510 16 6	
43 South { Northton		A. M. Cattanach, Minister	146 0 6	51 16 6	16 9 9	11 13 2	15 11 10	18 7 2	—	10 11 3	270 10 2	
44 Harris { Strond	}		225 1 6	60 15 0	28 7 6	11 10 0	9 7 6	9 10 0	11 11 0	11 7 6	367 10 0	
45 Harris { Finsbay			80 7 6	34 4 0	12 0 0	7 12 6	6 10 0	6 0 0	3 0 0	—	149 14 0	
46 Ness, Lewis	}	J. Nicolson, Minister	644 0 0	70 0 0	130 0 0	20 0 0	12 0 0	12 0 0	12 0 0	—	960 0 0	
47 Uig, Lewis			700 0 0	65 0 0	150 0 0	30 0 0	30 0 0	25 0 0	—	23 0 0	1,023 0 0	
			5,387 3 4	1,146 10 0	865 3 1	310 11 0	289 17 6	293 11 5	233 19 7	218 7 5	8,745 3 4	
Western Presbytery—												
48 Applecross	}	A. Murray, Minister	302 0 0	122 10 0	158 0 0	27 0 0	16 12 0	18 0 0	16 0 0	11 5 0	671 7 0	
49 Bracadale			280 4 6	84 17 6	42 5 6	18 8 3	25 6 6	17 11 0	18 19 6	18 9 9	506 2 6	
50 Strath	}	A. Chaplin, Missionary	251 18 6	78 5 0	36 0 0	8 13 0	10 6 0	10 15 0	9 5 9	9 16 6	414 19 9	
51 Flashadder			31 2 0	25 9 0	4 13 6	2 0 0	2 0 0	2 0 0	3 3 0	4 0 0	74 7 6	
52 Gairloch	}	A. MacDonald, Minister	1,026 10 6	222 19 6	143 11 0	47 3 7	41 1 3	43 3 0	38 11 3	47 19 0	1,610 19 1	
53 Glendale			361 10 0	82 7 6	132 13 6	17 18 0	25 8 3	29 17 0	26 3 0	28 5 6	704 2 9	
54 Vatten	}	J. Colquhoun, Minister	144 0 0	57 0 0	35 0 0	11 0 0	15 0 0	18 0 0	18 0 0	15 0 0	313 0 0	
55 Waternish			84 0 0	16 0 0	20 0 0	8 0 0	8 0 0	9 0 0	7 0 0	—	152 0 0	
56 Laide	}	D. Campbell, Missionary	209 0 0	132 7 0	61 10 0	16 5 0	19 10 0	20 10 0	16 0 0	18 15 0	493 17 0	
57 Kyle of Lochalsh			84 10 0	65 0 0	32 10 0	17 3 6	13 16 0	17 7 6	16 6 6	15 2 6	261 16 0	
58 Plockton	}	A. Macaskill, Minister	36 0 0	52 14 0	67 6 0	10 5 0	9 0 0	7 6 0	8 2 0	10 0 0	200 13 0	
59 Lochbroom			602 11 1	200 14 7	114 16 7	45 0 0	62 0 0	50 0 0	55 0 0	40 0 0	1,170 2 3	
60 Lochcarron	}	F. MacDonald, Minister	—	97 8 6	51 10 0	—	12 11 6	12 1 3	—	12 5 0	185 16 3	
61 Lochinver			277 15 0	105 0 0	80 0 0	23 0 0	32 10 0	20 5 0	23 0 0	22 0 0	583 10 0	
62 Stoer and Drumbeg	}	F. MacDonald, Minister	260 4 6	86 2 0	50 6 0	28 2 6	22 1 0	22 6 3	22 7 0	20 12 0	512 1 3	
63 Portree			903 13 10	226 18 6	250 13 0	41 9 3	60 7 6	39 14 3	51 3 9	48 17 0	1,622 17 1	
64 Raasay	}		500 0 0	139 2 6	62 8 6	20 0 0	24 18 6	23 5 6	20 16 6	23 6 6	813 18 0	
65 Shieldaig			80 0 0	94 10 0	23 10 0	15 0 0	12 0 0	12 0 0	15 10 0	25 0 0	277 10 0	
66 Staffin	}		324 6 4	70 2 7	40 10 6	19 15 3	17 5 0	14 7 0	16 2 6	13 0 0	515 9 2	
			5,759 6 3	1,959 8 2	1,407 4 1	376 3 4	429 13 6	387 8 9	381 10 9	383 13 9	11,084 8 7	
SUMMARY												
Northern Presbytery		...	5,627 13 8	1,701 16 9	1,807 14 8	633 18 0	568 11 4	536 14 9	512 15 4	404 9 5	11,793 13 11	
Southern Presbytery		...	5,143 1 3	858 13 6	1,108 13 7	369 14 3	392 0 9	243 6 3	260 14 1	578 1 7	8,954 5 3	
Outer Isles Presbytery		...	5,387 3 4	1,146 10 0	865 3 1	310 11 0	289 17 6	293 11 5	233 19 7	218 7 5	8,745 3 4	
Western Presbytery ...		...	5,759 6 3	1,959 8 2	1,407 4 1	376 3 4	429 13 6	387 8 9	381 10 9	383 13 9	11,084 8 7	
			21,917 4 6	5,666 8 5	5,188 15 5	1,690 6 7	1,680 3 1	1,461 1 2	1,388 19 9	1,584 12 2	40,577 11 1	

Dunoon — Glasgow Friend, £5, per Rev. L. MacL.; Miss Banks, £5; Mrs Shaw, £6; Mrs Livingstone, Snr., £8; Mrs Livingstone, Jnr., £5, all for Church Building Fund.

Kames — The sum of £500 from the estate of the late Misses McCallum, Auchinloan, Kames.

Inverness — £2 and £1, for Foreign Mission in plate. For Inverness Communion Church Door Collection, £2 from "Anon," per R.W.M.M. Sustentation — "Anon," per Mrs A. F. MacKay, £4.

Applecross — Murdo D. Gillanders, £3 for Church Painting; Ian MacCuish, £1 for new motor cycle, both per Rev. Alexander Murray; Murdo Macrae, £10 for painting Church; Miss Mary Campbell, Arrina, £2 for new motor cycle, both per Rev. A. Murray.

Uig — Miss M. MacLeod, Inverness £5; "A Friend, Stornoway," £5; "A Friend, Stornoway," £4 for Car Maintenance Fund, per Rev. D. J. MacAskill.

For Bibles — Rev. R. R. Sinclair acknowledges with thanks £1 from Friend, Applecross, for Bibles for those who cannot afford one.

Beauly Church Building Fund — Miss J. Urquhart, per Mr A. MacLennan, £1; Inverness postmark, £10; A Friend, Lewis, per Rev. D. A. MacFarlane, £3; Friend, Inverness, £5; Envelope in Collection Plate, £3; L. S. Mills Charitable Trust, Surrey, £10; Two Friends, Inverness postmark, £5; Inverness Congregation, per Mr W. MacKenzie, £50.

Bracadale Manse Building Fund — Collected by book in Carbost and district, per Mr John MacAskill, £143; and Portnalong, per Mr P. K. MacAskill, £54.10/-.

Greenock — For Congregational Purposes — City of Glasgow Society of Social Service, Subscriber Mr John Murdoch, £50; Friend, Dunoon, per Rev. L. MacLeod, £7; For Manse Purchase Fund — Friend, Harris, per Rev. L. MacLeod, £2.

Fort William — Extension Fund — Lewis postmark, £5; Lewis postmark, £5 (Foreign Mission), per Rev. J. A. McDonald. Car Fund — The Manse, £5; Friend, £2; Mrs Fraser, Wades Road, £4; Mr Morrison, Aird Villa, £5.

Home of Rest Fund — Resident, £5; Friend, Resolis, per Rev. W. Grant, £2; A Friend, £1; Inverness Congregation, £250; From the estate of the late Miss B. Ross, £100.

Applecross — Anon., Ullapool, £5 for Motor Cycle Fund, per R. W. M. MacKenzie, C.A., Inverness.

Raasay — Anon., Glasgow, Sustentation Fund, £1, Home Mission Fund £1. A Righteous Man's Memorial.

Broadford Manse Building Fund — Mr M. Gillies, Glasgow, 3rd Don., £2.

Portree — North Tolsta Friend, per Rev. F. MacD., £3 for Sustentation Fund; "Borve Friend," per Rev. Fraser Macdonald, £6 for Trinitarian Bible Society; Portree Sabbath School, £50 to Foreign Mission Fund. £2; North Tolsta Friend, £2; Miss C. MacLean, Faolin, 2nd Don., £5; N. M., Kyleakin, £5; Mrs F. Graham, Uig, per D. MacKay, £2; S.A., Broadford, for Church Door Collection, £10.

London Church and Manse Building Fund — Mrs Cath. Hopkins, Brighton, £3.

Lairg — Executors of the Will of the late Miss Barbara Catherine Ross, per William Sim, Treasurer, £100.

Glendale — Two Friends, for Sustentation Fund, £5; Friend, £1 for Car Park.