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PRAYER IN TIME OF TROUBLE

The children of God have been given the Spirit of prayer from the very beginning of their spiritual experience and it is their daily and constant exercise toward the Father of mercies, and always in the name of their Lord and Saviour, Jesus Christ. Both their spiritual and temporal needs and also their desire for communion with God, bring them to the throne of grace. This characterises believers in their relation to God as His children by reason of the Spirit of adoption dwelling in them.

In the Word of God and in the experience of His people it is made evident that they are liable to meet with tribulation and trouble of many and varied kinds. Christ says to them: "In the world ye shall have tribulation: but be of good cheer, I have overcome to world." This is so now in the experience of believers; and in whatever manner they may be exercised in trouble, one thing is sure, they will be turning to God, through Christ, in prayer. A divine of long ago wrote, that affliction sends the Christian to prayer and by prayer to God.

Indeed, God enjoins them, through His Word, to be engaged at such seasons thus: "Call upon me in the day of trouble: I will deliver thee: and thou shalt glorify me." And again: "Is any afflicted? Let him pray." In such parts of the Word of God the mind of God is expressed and the spiritual duty and privilege of His people indicated. All kinds of trouble may be subject matter for prayer and the Most High will determine in His divine wisdom how the petitions of His people shall be dealt with to His praise. The extreme nature of one's affliction is not a discouragement in itself to prayer. The Lord Jesus on one occasion ignored the advice given by the friends of a greatly afflicted suppliant, "Trouble not the Master any further." And in this connection the words of Jesus are significant: "The things that are impossible with men, are possible with God." One of the sins of Israel in the wilderness was that they limited the Holy One of Israel. This is of the very essence of unbelief and no doubt even the exercised believer is tried in heart with this with respect to prayer in time of

trouble. The Spirit of God alone can help the Christian in regard to this infirmity: and it is a trying infirmity.

Of course the divine answer to prayer will be according to God's purpose and secret will, not known by the believer until made clear to him in the course of God's dealings with him.

In trouble, the answer to prayer may be comfort for the soul, strength to sustain and uphold under trouble, a needed measure of the grace of patience to endure, a gracious and humble submission to a cross as in the case of Job at the beginning of his afflictions, and it may be deliverance out of the actual affliction experienced.

Prayer in time of trouble must not be in the nature of a demand, but of a desire that God will hear and deliver, whatever form the deliverance will take. The suppliant's unworthiness and the greatness of God are serious considerations here.

Nevertheless there have been cases wherein the Lord's people found themselves in great straits and cried to the Lord for deliverance from the actual trouble affecting them, believing that He was able to accomplish this, even speedily, on their behalf. Such was true of Daniel. King Nebuchadnezzar of Babylon dreamed and forgot the dream, and because the wise men could not recall his dream and in addition show the interpretation thereof, they were threatened with death. "And they sought Daniel and his fellows to be slain." Daniel, on obtaining time, engaged his companions with himself, ". . . that they would desire mercies of the God of heaven **concerning this secret**", that they would not perish. And God in answer to prayer, granted Daniel a revelation of the dream and the interpretation thereof, exactly what he prayed for and required. And thus the special divine help prayed for was granted in the sovereign mercy of God. We may observe here that Daniel and his companions were not given special grace to die at the hands of a cruel and unreasonable king, but preservation from such a death.

The counsel of the Lord Jesus is that, "Men ought always to pray and not to faint"; when, for instance, they are in trouble and turn to God as their refuge and strength and help. Jacob wrestled with the Angel until he obtained the blessing. An appropriate illustration is the case of the Syrophenician woman, whose daughter had an unclean spirit. She did not cease to apply to the Lord Jesus for deliverance for her daughter, in face of apparent discouragements, until finally she obtained deliverance for her daughter. The Lord said to her, "O, woman, great is thy faith: be it unto thee even as thou wilt." **Even as thou wilt!**

These things are written for our learning; and what we may properly pray for in time of trouble, we may be importunate in our praying. "The Lord hear thee in the day of trouble." (Psalm 20: v.1).

REV. PROFESSOR JOHN DUNCAN, LL.D.

by the late Rev. James S. Sinclair

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Two years after this time Mr Duncan underwent a new experience which he was accustomed to describe as his "second conversion". His first spiritual joy had gradually ebbed away. The Lord's comfortable and powerful presence had been withdrawn. He found himself preaching a faith and assurance of which he had no inward conscious experience. Hitherto overlooking to a large extent the deceitfulness and wickedness of the heart, he now awakened to a new sense of the moral corruption within, and charged himself with wretched hypocrisy, "babbling," as he said, "but an assurance to which he himself was a stranger, deceiving himself and, he feared, deceiving others too." A mere sounding brass and a tinkling cymbal. He passed through a severe and protracted conflict, in which he went down to the bottoms of the mountains, in his soul's exercise, condemning himself, and imploring the Lord's mercy. On one occasion when outside in distress, he ran into certain brick kilns that were near, went down on his knees and prayed thus: "O Lord, I have broken thy law, and I have not believed in thy Son, and I have refused thy Holy Spirit; and if thou shouldest now cast me into hell, all holy beings would say, 'Righteous art thou O Lord, when thou judgest'. But Lord, for thy mercy's sake, give me thy Holy Spirit, that I may believe in thy Son."

He was deeply taught at this time the holiness of God's law, the exceeding sinfulness of sin, the justice of the sentence of eternal death, the sovereignty of God in bestowing salvation through Christ, and the necessity of the Holy Spirit's work to the production of saving faith and all other Christian graces — truths that he was familiar with and in agreement with before, but which were now made real and powerful in his personal experience by a special discipline of the Divine Spirit. He was thus more fully qualified — qualified to a degree, to say the least, not excelled by any in his generation — to speak to his fellow-sinners and to the household of faith of the depths and heights of the redemption which was finished upon the cross, and of the love and other perfections of a Triune God as therein gloriously manifested, as well as of the trials, temptations, and comforts of God's people in their journey to the land of eternal light and blessedness.

As to his messengers of help in this trying but blessed period, he acknowledges special indebtedness to the Rev. Gavin Parker, Dr Kidd, and the writings of Dr Love, Dr Owen, and Herman Witsius, the Dutch divine. Mr Parker, who was a disciple of Dr Love, was a gospel minister of great solidity and weight,

whose labours were much crowned of the Lord, and his teaching at this time more than that of any other on the great subjects of sin and grace was blessed to Mr Duncan.

Mr Duncan's preaching engagements now increased, and, through a series of providences, which need not be presently detailed, he was chosen in 1830 minister of the Chapel of Ease at Persie, in the parish of Bendochy, situated towards the eastern boundary of Perthshire (a chapel, by the way, that was at one time ministered to by the Rev. Mr Shaw, afterwards of Bracadale in Skye). Here he laboured (without ordination) for a period of ten months, and proved himself not only a profound preacher of the gospel, but a faithful witness against sin in every form — Sabbath desecration, promiscuous dancing, and other evils.

At the close of one of the services, where he had preached with great originality and power, two strangers from a distance met and talked on the sermon they had heard. One of them said, "What did you think of Mr Duncan's sermon today?" The other replied in the words of Prov. 31 : 29. "Many daughters have done virtuously, but thou excellest them all." His stay in Persie was short. Through the influence of Mr Hugh MacKay, "a most estimable Glasgow gentleman", who heard him and was "profoundly impressed with the spirituality and depth of his ministrations", he was brought, in 1831, to Glasgow, as an assistant to the Rev. Robert Clark, A.M., minister of Duke Street Gaelic Chapel (afterwards of Kinlochbervie, Sutherlandshire). Mr Duncan's special work was to deliver an English lecture every Sabbath afternoon. He also delivered a week-night lecture. His preaching was much followed by those persons who hungered for "the deeper and richer things" of God's word, and their number at length so increased that it was resolved to make an effort to have him settled in a congregation of his own. A Church-Building Association had been started in Glasgow at the time, and on certain conditions the association consented to make a grant so as to enable Mr Duncan's people to proceed with the erection of a place of worship. The site chosen was in the district of the Cowcaddens, but before the building was erected Mr Duncan was ordained on the 28th April 1836 as minister of what was to be known as the Milton Parish congregation. He was introduced to his new pastoral charge by Mr (afterwards Dr) MacDonald of Ferintosh, "The Apostle of the North". Here he ministered for upwards of four years to the great edification of hearers who hungered for the bread of life. Among his eminent contemporaries in the pulpit at this period was the late Rev. J. R. Anderson, who had begun his useful and honoured ministry in Kirkfield Chapel, and Mr Duncan and he highly esteemed one another in the Lord.

Early in the year 1837 Mr Duncan was married to Miss Janet Tower, of Aberdeen, one of Mr Parker's devoted hearers, and an excellent Christian lady who proved a helpmeet in every sense of the word to her husband. Their first-born child (born 10th March, 1838) was a daughter who was named Annie, Mr Macdonald of Ferintosh officiating at the Baptism. But their married life was short, for Mrs Duncan passed away in the spring of 1839, a week after the premature birth of a second child, also a daughter, who did not survive. Our godly divine thus passed through still further sore and trying experiences which undoubtedly contributed more and more to make him a son of consolation to the flock of Christ and to deserve for himself the encomium which an old worthy woman in Glasgow (Judith Jack), who was one of his hearers, passed upon him to the speaker, "Oh, he was rare merciful!" During this period he took his share in several courses of lectures — on Protestantism, The Ten Commandments, and the Jews — which were delivered by ministers of the Established Church. One of these lectures, entitled "The work of the Holy Spirit in Connection with the Conversion of the Jews" is a truly noble production, full of genius, massive doctrine, and solemn, wise, affectionate appeal to the Jewish people.

In the year 1838 there was the dawn of a new era in the history of Mr Duncan which led to the dissolution of his tie with the Milton Church. Much interest had arisen in the Church of Scotland on the subject of the conversion of the Jews, and Mr Duncan was appointed a member of the Glasgow Jewish Committee. The issue was that he formally offered his services as an agent of the Church, either at home or abroad, for the promotion of Christianity among the Jews. This offer was cordially accepted. Shortly thereafter a vacancy occurred in the Hebrew Chair of Glasgow University, and with the permission of the Committee, Mr Duncan sent a letter of application to the University authorities, and a remarkable letter it was. At the end of a lengthened statement of his varied and vast attainments in Oriental learning, he wrote: "In conclusion, with the exception of Cabbalistic works, which are exceedingly obtruse, and require deep study, I profess **all Hebrew**; and I would most willingly present myself, along with any other, for competitive examination by any men throughout the world, whether Christian or Jew."

Though a more profound scholar in the field described could not be found, he was unsuccessful. Still his application brought him into notice so remarkably that his Alma Mater, the University of Aberdeen, conferred on him the degree of LL.D. as a mark of respect for his outstanding linguistic attainments.

This year, 1839, was also signalised by the departure of a famous deputation from the Church of Scotland to the Continent

for the purpose of collecting information respecting the Jews. The members of it were Revs. Drs Black and Keith, R. M. Mac-Cheyne, and A. A. Bonar. They went as far as the Holy Land, and were absent seven months. Their report gave rise to much discussion and prayer as to when the first mission could be started. It was ultimately agreed in 1840 that the first mission should be planted in Moldavia, to be followed by another at Pesth, the capital of Hungary, in which places there were a large number of Jews. Dr Duncan was appointed to go to Pesth. The pastoral tie was dissolved in October 1840, but he continued to officiate in the Milton Church on the Sabbaths, while during the week he spent the winter between Edinburgh and Glasgow, conducting Hebrew classes, and superintending the studies of the aspirants to mission work among the Jews. He was married the second time in the spring of 1841 to a lady of excellent qualities. Here a story of his absence of mind may be related. On the day of the marriage his niece sent him upstairs to dress for the ceremony. Undressing was associated in his mind with going to bed. The cab came to take him away, but there was no sign of the dressed bridegroom. His niece went upstairs and found him fast asleep in bed, with a Hebrew book in his hand!

In the month of May he was finally set apart to his new office in St. George's Church, Glasgow, and only four weeks after a party consisting of Dr Duncan, his wife, Mrs Torrance, an officer's widow, and her daughter by a first marriage, and his own, still a child, as well as two young missionaries (Messrs Smith and Allan), set out for the appointed field, where they safely arrived in the month of August. I regret that in the limited time at my disposal I can only notice in a few sentences this short but spiritually romantic period in the history of Dr Duncan. My hearers must read the memoirs for themselves, if they have not already done so.

He was only in Pesth for two years, but it was a time of crowded activity and precious fruitfulness. What a combination of providential circumstances had led to the inception of this Mission! The deputation had been advised by their Committee not to waste time by visiting Austria, as it was reckoned a hopeless field for a Protestant Mission, but an accident befalling Dr Black in the Egyptian desert it was found necessary that he and Dr Keith should separate from their two junior brethren and return homeward by the Danube. They came to Pesth. Dr Keith took seriously ill in a hotel there. The Archduchess of Hungary, a noble and pious lady of the Protestant faith, heard of his illness and sent immediate orders that everything possible should be done for him. He was restored from the very point of death.

The Archduchess had been long praying that God would send His true gospel to Pesth, and she had premonitions for a fortnight

before she heard of Dr Keith's illness that something was to happen to her. She had long conversations with him, and when she learnt his earnest desire that a Mission to the Jews would be started, she assured him that should the Church of Scotland plant a mission there she would place her own person between it and whatever danger might assail it. It was to this scene that Dr Duncan came with his assistants, and the Lord blessed his labours to the conversion of not a few, such as the well-known family of Saphirs and others, who became notable witnesses for Christ. The mission also exercised a most beneficent influence upon a variety of classes besides the Jews, Protestants, and Roman Catholics, learned and unlearned. Dr Duncan and his family had a short change for health reasons in the winter and spring (1842-43) to Leghorn in Italy; they returned in June 1843. In the course of their return journey they got a copy of the Witness newspaper containing an account of the Disruption which they read with deep interest and sympathy.

The Disruption of 1843 made many changes. Two of the Divinity Professors, Drs Chalmers and Welsh, came out, and were at once recognised in their respective offices in the Free Church of Scotland. The Professor of Hebrew and Oriental Languages adhered to the Establishment, and so a new professor was required.

When the news came that Dr Duncan and all the other missionaries of the Church of Scotland had adhered to the Free Church, the Education Committee unanimously elected Dr Duncan to the Hebrew Chair, and the appointment was finally confirmed by the General Assembly which met at Glasgow in the autumn. He accepted the office, and arrived in Scotland at the beginning of November, when he had immediately to begin his professorial work. This important position he occupied for the remaining twenty-seven years of his life with untold benefit to his students. It certainly cannot be said, however, that he was a success in systematically drilling the students in the elements of the language, in its grammatical structure, peculiarities, and niceties. Not but he had all these things at his finger ends, and was capable of doing so, if he only could methodically concentrate his mind in such rudimentary work. But he was defective in orderly method, and so students who were not themselves enthusiastic in the study of Hebrew suffered in their acquisition of a knowledge of the language. On the other hand, he was admirably qualified (as one of his students bore testimony) to handle the exegesis of Scripture, especially that of the Old Testament, and in this department his vast learning, his still more remarkable powers of thought, and, above all, the profound reaches of his spiritual experience, made him a rare master. Moreover,

the students had before their eyes daily a man of the most powerful and penetrating intellect and prodigious learning, who was naturally of a sceptical turn of mind, and who had lived at one time, as he said himself, in almost all the heresies, expounding the Scriptures with profound loyalty and reverence, walking in the fear of God and the faith of Jesus Christ, trembling and alive to his personal relationship with the Lord, and seeking above everything else the experimental enjoyment of divine favour and fellowship. Sometimes he was treading the dark valley of desertion, at other times rejoicing in the light, and when his soul was come into deep waters, such was his profound humility and open frankness of disposition that he did not hesitate to ask his students in the class, or as he met them going in and out, to pray for him, or to put the question whether they had a word from the Lord for him.

His prayers, further were remarkable, and constituted an intellectual, doctrinal, and spiritual education in themselves.

He frequently forgot himself in the exercise, and the prayer occupied nearly the whole of the class hour, while on more than one occasion it was the bell at the end of the hour that awoke him to the fact that he had gone entirely beyond the limits. But one must not think from these circumstances that he was entirely oblivious to the technical details of his work. Sometimes, indeed, a student allowed this idea to take possession of him, and grossly neglected his preparations, but he discerned, perhaps, before the class hour was over that this was far from a safe policy. On one occasion a student who made a shameful exhibition of his ignorance of the simplest elements of Hebrew in the class received the following unexpected but scathing rebuke: "I trust, sir, for the honour of Christianity, that you will never meet with an unconverted Jew." This was as if a thunderbolt had suddenly crashed down upon the class, and made the most careless feel that their professor, with all his apparent obliviousness and patience, was not to be trifled with. He had also a keen sense of humour, though it was not always apparent from the seriousness and gravity of his demeanour. An amusing illustration of this occurred one day. The students were reading in the 22nd chapter of Numbers, the story of Balaam. One of them was found very deficient in the nicer details of the Hebrew, and Dr Duncan almost lost his temper with him. At last, in despair he said to the student, "Well read on," and the very first words that he came to were, "And the ass said unto Balaam, am I not thine ass?" The scene was truly ludicrous, and the Professor broke out into a loud burst of laughter, in which the class joined. But no sooner was the explosion over than the sensitive conscience of Dr Duncan smote him. "A cloud passed over his face, and his eyes filled with tears

while he confessed to the class that he had done wrong and set a bad example. He said that no one should ever laugh over the word of Jehovah, and that he especially, a Professor of the Old Testament Scriptures, should have been the last to do so." (see Life by Dr Brown).

As time wore on, Dr Duncan had assistance in his class teaching, which relieved him largely of the kind of work he was least fitted for, and latterly, owing to the infirmities of age, a colleague and successor (Rev. A. B. Davidson) who undertook all the elementary instruction. He was able himself, however, to do his own part until a few weeks before his death.

During this long and closing period of his career he was frequently a member of the Assembly, and took part in its deliberations. His most impressive appearances were in connection with the Jewish Missions Day, when he delivered addresses of remarkable elevation and enthusiasm, still on record in the Assembly blue-books. The question of Union with the United Presbyterian Church was also started in his time. Dr Duncan though a lover of the image of Christ, no matter where he saw it, was a conscientious and ardent opponent of the union movement — he viewed what is called Voluntaryism with the greatest dread, as through its lack of acknowledging sufficiently God and Christ in the affairs of the State having a tendency to Atheism — and he would have made any sacrifice rather than enter the proposed United Church.

There was one sphere of service outside his ordinary work during this time in which his labours were of the highest spiritual value and usefulness, that is, in assisting ministers in the pulpit at Communion and other seasons. For many years he assisted Dr Moody Stuart in Free St. Luke's, and latterly Dr Horatius Bonar in the Grange Free Church. The Great Day will only declare the amount of spiritual benefit which godly and exercised souls derived from his profoundly illuminating and comforting discourses. Some such followed him wherever he went, and drank in "the living water" with rare satisfaction and delight. He was a nonesuch as a messenger of Christ in their esteem, and they could not get enough from his heaven-taught lips.

It may interest some of my audience to learn what the late Dr Kennedy of Dingwall — himself a master of Assemblies in the work of proclaiming the glorious Gospel — thought of Dr Duncan's preaching. A friend asked Dr Kennedy on one occasion if he had ever heard Dr Duncan preach. "Yes," he replied, "on two occasions. When I was a student at Aberdeen I won a money bursary, and at the close of the session I went to Glasgow, sight-seeing, and having been informed that he was preaching one week evening I went to Milton Church to hear him. The building was

fairly large, but the congregation small and scattered. The light was not very good, but the brilliance of the sermon in close reasoning and soul-stirring power. I'll never forget. On another occasion," he said, "I was assisting Dr Begg at the Communion season in Edinburgh, and Dr Moody Stuart invited me to take the Friday evening service at Free St. Luke's, which I would have done but for the closing remark in his letter, saying that otherwise he would have to fall back upon Dr Duncan. My reply was, 'Great is your privilege in having such a one to fall back upon: I'll not be coming to preach'. Then," added Dr Kennedy, "when I estimated Dr Duncan had got under weigh with the service I stole quietly into the church, and heard a sermon that did not seem to have been prepared on earth, but felt as if one of the old prophets had come from within the veil to tell us what was going on there. Nothing more heavenly did I ever hear from human lips."

Dr Duncan's labours were owned of God, both to the conversion of sinners and to the edification of the saints, particularly to the latter. Apart from a large number of godly people in general there was one notable instance of a public servant of Christ, the Rev. William C. Burns, the eminent evangelist and devoted missionary, whose preaching was signally blessed to hundreds, if not thousands of persons about the Disruption time in Scotland and elsewhere. During his divinity studies in Glasgow, especially the last two years of them (1838-39), Mr Burns attended closely on the ministry of Mr Duncan in the Milton Church, and obtained, as biographers tell us, "deeper views of divine truth and more solemn aspects of the Christian calling and discipleship than he had known before." "Every Sabbath spent by him in Milton Church" was as "a day in Patmos, and every sermon almost as an opening of the gate of heaven." (Life of Rev. W. C. Burns, p. 38). Mr Burns at an after time bore testimony at a large meeting of those who had benefited by his ministrations at Perth, as follows: "If you have got any good from me, you owe it all to that remarkable man of God, Dr Duncan of Edinburgh. I have just taught you what he has taught me." He added, "When leaving Edinburgh I asked him, 'What advice will you give me?' He answered, 'Take you care of His Church, and He will take care of your interests; look after His glory, and He will look after your comfort'." (Dr Moody Stuart's Recollections, pp. 52, 53).

Dr Duncan, after a few weeks' illness, entered his rest on the morning of the 26th February, 1870, at the age of 74 years. His remains were buried in the Grange Cemetery amid a large concourse of mourners, professors and ministers, students and the general public. An obelisk of granite was erected on his grave by his daughter Maria (Mrs Spaeth) and it bears the following

inscription, admirable both for the truth and modesty of its terms: "In memory of the Rev. John Duncan, LL.D., Professor of Hebrew and Oriental Languages in the Free Church College, Edinburgh. An Eminent Scholar and Metaphysician, a Profound Theologian. A man of tender piety, and of a lively and loving spirit. Born, 1796. Died, 1870."

I have given only the barest outline of the life and character of one of the brightest Christian ornaments that the Church of Christ in Scotland had in modern times, and must express regret for my very imperfect effort. One of his friends said, "He seemed to be a child and a giant in one — both characters curiously intermingled, making intercourse with him peculiarly delightful. No man ever inspired less awe, nor called forth deeper reverence." And Dr Moody Stuart, commenting on his death, makes the fitting and beautiful remark: "It seemed to be as if in the company of the blessed receiving him into the everlasting habitations, the enquiry might be made, 'Who is this that cometh up from the wilderness, leaning upon the Beloved?' and that they might be answered with the reply, 'This is he who, when bidden to the marriage feast, went and sat down in the lowest room'."

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

EFFECTIVE PRAYER

by C. H. Spurgeon

(continued from page 139)

1. Ordering our Cause before God

There is a popular notion that prayer is a very easy thing, a kind of common business that may be done anyhow, without care or effort. Some think that you have only to reach a book down and get through a certain number of very excellent words, and you have prayed and may put the book up again. Others suppose that to use a book is superstitious and that you ought rather to repeat extemporaneous sentences, sentences which come to your mind with a rush, like a herd of swine or a pack of hounds, and that when you have uttered them with some little attention to what you have said, you have prayed.

Now neither of these modes of prayer were adopted by ancient saints. They appear to have thought a great deal more seriously of prayer than many do nowadays. It seems to have been a mighty business with them, a long-practised exercise, in which some of them attained great eminence, and were thereby singularly blest.

They reaped great harvests in the field of prayer, and found the mercy seat to be a mine of untold treasures.

The ancient saints were given, with Job, to ordering their cause before God as a petitioner coming into court does not come there without thought to state his case on the spur of the moment, but enters into the audience chamber with his suit well prepared, having also learned how he ought to behave himself in the presence of the great one to whom he is appealing; so it is well to approach the seat of the King of Kings as much as possible with pre-meditation and preparation, knowing what we are about, where we are standing, and what it is which we desire to obtain. In times of peril and distress we may fly to God just as we are, as the dove enters the cleft of the rock, even though her plumes are ruffled; but in ordinary times we should not come with an unprepared spirit, even as a child does not come to his father till he has washed his face.

See the priest over there, he has a sacrifice to offer, but he does not rush into the court of the priests and hack at the bullock with the first pole-axe upon which he can lay his hand, but when he rises he washes his feet at the brazen laver, he puts on his garments, and adorns himself with his priestly vestments. Then he comes to the altar with his victim properly divided according to the law, and is careful to do according to the command, even to such a simple matter as the placing of the fat, and the liver and the kidneys. He takes the blood in a bowl and pours it in an appropriate place at the foot of the altar, not throwing it just as it may occur to him, and he kindles the fire not with common flame, but with the sacred fire of the altar. Now this ritual is all superseded, but the truth which it taught remains the same; our spiritual sacrifices should be offered with holy carefulness. God forbid that our prayer should be a mere leaping out of bed and kneeling down, and saying anything that comes first to hand. On the contrary, may we wait upon the Lord with holy fear and sacred awe.

See how David prayed when God had blessed him — he went in before the Lord. Understand that; he did not stand outside at a distance, but he went in before the Lord and he sat down — for sitting is not a bad posture for prayer, let who will speak against it — and sitting down quietly and calmly before the Lord he then began to pray, but not until first he had thought over the divine goodness, and so attained to the spirit of prayer. Then by the assistance of the Holy Ghost did he open his mouth. Oh that we oftener sought the Lord in this manner!

David puts it, "In the morning will I direct my prayer unto Thee, and will look up"; which I have frequently explained to you to mean that he marshalled his thoughts like men of war;

or that he aimed his prayers like arrows. He did not take the arrow and put it on the bowstring and shoot, and shoot, and shoot anywhere; but after he had taken out the chosen shaft, and fitted it to the string, he took deliberate aim. He looked — looked well — at the white of the target; kept his eye fixed on it, directing his prayer, and then drew his bow with all his strength and let the arrow fly; and then, when the shaft had left his hand, what does he say? "I will look up." He looked up to see where the arrow went, to see what effect it had; for he expected an answer to his prayers, and was not as many who scarcely think of their prayers after they have uttered them. David knew that he had an engagement before him which required all his mental powers; he marshalled up his faculties and went about the work in a workmanlike manner, as one who believed in it and meant to succeed. We should plough carefully and pray carefully. The better the work the more attention it deserves. To be anxious in the shop and thoughtless in the closet is little less than blasphemy, for it is an insinuation that anything will do for God, but the world must have our best. If any ask what order should be observed in prayer, I am not about to give you a scheme such as many have drawn out, in which adoration, confession, petition, intercession, and ascription are arranged in succession. I am not persuaded that any such order is of divine authority. It is to no mere mechanical order I have been referring, for our prayers will be equally acceptable, and possibly equally proper, in any form; for there are specimens of prayers, in all shapes, in the Old and New Testaments. The true spiritual order of prayer seems to me to consist in something more than mere arrangement. It is most fitting for us to feel that we are now doing something that is real; that we are about to address ourselves to God, whom we cannot see, but who is really present, whom we can neither touch nor hear, nor by our senses can apprehend, but who, nevertheless, is as truly with us as though we were speaking to a friend of flesh and blood like ourselves. Feeling the reality of God's presence, our mind will be led by divine grace into a humble state; we shall feel like Abraham, when he said, "I have taken upon myself to speak unto God, I that am but dust and ashes." Consequently we shall not deliver ourselves of our prayer as boys repeating their lessons, as a mere matter of routine, much less shall we speak as if we were rabbis instructing our pupils, or as I have heard some do, with the coarseness of a highwayman stopping a person on the road and demanding his purse of him; but we shall be humble yet bold petitioners, humbly importuning mercy through the saviour's blood. We shall not have the reserve of a slave but the loving reverence of a child, yet not an impudent, impertinent child, but a teachable obedient child, honouring his

father, and therefore asking earnestly, but with deferential submission to his father's will. When I feel that I am in the presence of God, and take my rightful position in that presence, the next thing I shall want to recognise will be that I have no right to what I am seeking, and cannot expect to obtain it except as a gift of grace, and I must recollect that God limits the channel through which he will give me mercy — he will give it to me through his dear Son. Let me put myself then under the patronage of the great Redeemer. Let me feel that now it is no longer I that speak but Christ that speaketh with me, and that while I plead, I plead His wounds, His life, His death, His blood, Himself. This is truly getting into order.

What am I to ask for? It is most proper in prayer, to aim at great distinctness of supplication. There is much reason to complain of some public prayers, that those who offer them do not really ask God for anything. I must acknowledge I fear to having so prayed myself, and certainly to having heard many prayers of the kind, in which I did not feel that anything was sought for from God — a great deal of very excellent doctrinal and experimental matter uttered, but little real petitioning, and that little in a nebulous kind of state, chaotic and unformed. But it seems to me that prayer should be distinct, the asking for something definitely and distinctly because the mind has realised its distinct need of such a thing; and therefore must plead for it. It is well not to beat round the bush in prayer, but to come directly to the point. I like that prayer of Abraham's, "Oh that Ishmael might live before Thee!" There is the name and the person prayed for, and the blessing desired, all put in a few words — "Ishmael might live before Thee." Many persons would have used a roundabout expression of this kind, "Oh that our beloved offspring might be regarded with the favour which Thou bearest to those who", etc. Say "Ishmael", if you mean "Ishmael"; put it in plain words before the Lord — some people cannot even pray for the minister without using such circular descriptives that you might think it were the parish beadle, or somebody whom it did not do to mention too particularly. Why not be distinct, and say what we mean as well as mean what we say? Ordering our cause would bring us to greater distinctness of mind. It is not necessary in the closet to ask for every supposable good thing; it is not necessary to rehearse the catalogue of every want that you may have, have had, can have, or shall have. Ask for what you now need, and, as a rule, keep to present need; ask for your daily bread — what you want now — ask for that. Ask for it plainly, as before God, who does not regard your fine expressions, and to whom your eloquence and oratory will be less than nothing and vanity.

You are before the Lord. Let your words be few, but let your heart be fervent.

You have not quite completed the ordering when you have asked for what you want through Jesus Christ. There should be a looking round the blessing which you desire, to see whether it is assuredly a fitting thing to ask; for some prayers would never be offered if men did but think. A little reflection would show to us that some things which we desire were better let alone. We may, moreover, have a motive at the bottom of our desire which is not Christ-like, a selfish motive, which forgets God's glory and caters only for our own ease and comfort. Now although we may ask for things which are for our profit, yet still we must never let our profit interfere in any way with the glory of God. There must be mingled with acceptable prayer the holy salt of submission to the divine will. I like Luther's saying, "Lord, I will have my will of Thee at this time." "What!" say you, "like such an expression as that?" I do, because of the next clause, which was, "I will have my will, for I know that my will is thy will." That is well spoken, Luther; but without the last words it would have been wicked presumption. When we are sure that what we ask for is for God's glory, then, if we have power in prayer, we may say, "I will not let Thee go except Thou bless me": we may come to close dealings with God, and like Jacob with the angel we may even wrestle and seek to give the angel the fall sooner than be sent away without the benediction. But we must be quite clear, before we come to such terms as those, that what we are seeking is really for the master's honour. Put these three things together, the deep spirituality which recognises prayer as being real conversation with the invisible God — much distinctness which is the reality of prayer, asking for what we know we want — and much fervency resolving to obtain it if it can be had by prayer, and above all these, complete submission, leaving it still with the master's will; — commingle all these, and you have a clear idea of what it is to order your cause before the Lord. Still prayer itself is an art which only the Holy Ghost can teach us. He is the giver of all prayer. Pray for prayer — pray till you can pray; pray to be helped to pray, and give not up praying because you cannot pray. For it is when you think you cannot pray that you are most praying. Sometimes when you have no sort of comfort in your supplications, it is then that your heart all broken and cast down is really wrestling and truly prevailing with the Most High.

II. Filling our Mouth with Arguments

Not filling the mouth with words nor good phrases, nor pretty expressions, but filling the mouth with arguments, as the ancient saints were wont to argue in prayer. When we come to the gate

of mercy forcible arguments are the knocks of the rapper by which the gate is opened.

Why are arguments to be used at all? The reply is, certainly not because God is slow to give, not because we can change the divine purpose, not because God needs to be informed of any circumstance with regard to ourselves or of anything in connection with the mercy asked. The arguments to be used are for our own benefit not for His. He requires us to plead with Him, and to bring forth our strong reasons, as Isaiah says, because this will show that we feel the value of mercy. When a man searches for arguments for a thing it is because he attaches importance to that which he is seeking.

Again, our use of arguments teaches us the ground upon which we obtain the blessing. If a man should come with the argument of his own merit, he would never succeed; the successful argument is always founded upon grace, and hence the soul so pleading is made to understand intensely that it is by grace and by grace alone that a sinner obtains anything of the Lord. Besides, the use of arguments is intended to stir up our fervency. The man who uses one argument with God will get more force in using the next, and will use the next with still greater power, and the next with more force still. The best prayers I have ever heard in our prayer meetings have been those which have been fullest of argument. Sometimes my soul has been fairly melted down when I have listened to brethren who have come before God feeling the mercy to be really needed, and that they must have it, for they first pleaded with God to give it for this reason, and then for a second, and then for a third, and then for a fourth and a fifth, until they have awakened the fervency of the entire assembly.

THOUGHTS ON THE PSALMS

by Rev. Alex. McPherson

Psalm One Hundred and One

Verse 3. "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me."

David, having determined that by God's grace he would walk wisely and holily, sets out his plan of action. Previous experience has led him to take definite views on certain kinds of behaviour and character. By "wicked thing" he means everything contrary to God's law. Everything morally wrong is to be excluded from his palace. Today, a resolve like David's would make an establishment very different from those of other rulers. There would be no erroneous religious books nor teachers of error in this most

vital of subjects. There would be no harmful fiction, nor pictures or statues which could be harmful to morals. Gambling of all kinds with the games of chance on which it is based, actors, dancers, wordlings of dubious morals; all would be debarred. Nothing would be permitted in his house which would lead men to forsake true religion or promote immorality. Are our own households governed in this way?

Next, we notice that he calls wickedness a "turning aside", i.e. crookedness. He hates that; everything that savours of dishonesty and iniquity. In saying that it shall not cleave to him, David acknowledges the readiness with which sin and our souls adhere to each other. Therefore there must be a holy resolve, and a strict watch, and earnest prayer lest sin have that place within heart and home which the regenerate nature denies to it.

Verse 4. "A froward heart shall depart from me : I will not know a wicked person."

A froward heart is one that deals faithlessly with God and men (see Deut. 32, v. 20). It is obstinate in disobedience and self-willed, and is often found in kings and great men who, to suit themselves, disregard the claims of righteousness and act the despot. David detests this trait and intends to discourage it. Often it is those in subordinate positions with a little power who show it most, and they can cause much misery by the abuse of their function. Neither will David know, i.e. approve of and have fellowship with any wicked person; not an easy thing for a king who would sometimes find himself obliged to men of bad character. Yet the resolve was right.

Verse 5. "Whoso privily slandereth his neighbour, him will I cut off : him that hath an high look and a proud heart will I not suffer."

Good reason had David to know the injury and misery which false and injurious reports could cause (see the Seventh Psalm among others). Slanders had been given a high place in Saul's court, and David wants none in his. It is wonderful how such characters find an entrance to the confidence of those in high places. Flattery, of course, is the usual key. It has been observed that when men have lost the esteem of others through their own passions, or folly, or wrongdoing, they become vulnerable to the flattery of meaner men, and then, giving heed to the slanders of their new friends, show animosity to former ones. Slanderers, says David, may expect short shrift from him, and let us also beware of this sin and of those sinners who create mischief, ruin reputations and destroy their own souls by engaging in a work that is typically satanic.

Another type that David intended to exclude from his employment was the conceited, proud and hard-hearted. Could the man who describes himself in Psalm 131 give a place to such men? Have we hearts which shrink from pride and dislike it in others?

Verse 6. "Mine eyes shall be upon the faithful of the land, that they may dwell with me : he that walketh in a perfect way, he shall serve me."

On the positive side of his policy-statement David states his intention to seek out upright, gracious men for servants. How wise! Any other sort will seek their own advantage, but these will strive to do their duty and assist the king in seeking the good of the whole nation. They will not accept bribes or be slack in their tasks; they may be trusted to give of their best all the time. How rarely in our day do those who seek servants stress the need for moral qualifications, yet these are supremely important. Little wonder that Britain stumbles from crisis to crisis!

Verse 7. "He that worketh deceit shall not dwell within my house : he that telleth lies shall not tarry in my sight."

One receives the impression that David's problem was not so much how to obtain good servants, but how to exclude the bad kind. He resumes his catalogue of undesirables with a mention of the deceitful person. That is the kind who leads others to believe what is not true by the use of deceiving words or actions. Often termed cunning when it is desired to present him in a slightly more favourable light, the deceiver is dangerous to have in one's service, because his guile may be as readily used against one as for one. David wishes none of these around him.

Next he mentions liars. To lie is to say what is untrue for the purpose of deceiving someone. Lies may be broadly divided into three classes. The most common is that which is intended to deliver the liar from a predicament. Then there is the lie which is told in order to gain some advantage. And, thirdly, that which is designed to involve another person in trouble. All are evil and so contrary to ordinary morality as to be truly reprehensible in a gracious person.

Truth might be called the cement of society. Men depend upon it in their ordinary dealings with each other, and if falsehood became the rule, they would be unable to believe anyone, and the whole system of society which is built on mutual confidence would disintegrate. Therefore the God of order says of Himself; "The Lord doth hate a false witness that speaketh lies." (Prov. 6, v. 19). The verdict that lying is a great evil is confirmed when we remember that truth is the instrument which God employs to save sinners. Unless men had been enlightened regarding the destruc-

tive power of sin and the availability of salvation, none could have hope. How precious then is the Word of salvation! "Grace and truth came by Jesus Christ." "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." It is difficult to understand how anyone who knows their indebtedness to divine truth could take up with falsehood either in religion or in secular matters. Certain it is that the God of truth will allow none who think lightly of lying to enter heaven. "There shall in no wise enter into it anything that . . . maketh a lie." (Rev. 21, v. 27).

Verse 8. "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."

David would make it his business to repress wickedness everywhere. In that way, Jerusalem, the holy city, would be kept morally pure. David had the good of Church and State alike in mind; he saw a connection between them. He was right. A pure national Church makes for a pure nation morally. On the other hand, abounding iniquity in the land will infect even a pure Church. What need that David's pious resolves were found in Britain's magistrates and people! Only an outpouring of the Holy Spirit will produce them. Let us be praying continually for that.

WHAT MEAN YE BY THESE STONES?

by Rev John Colquhoun, Glendale, Skye

These words, recorded in Joshua iv. 6, 21, are in anticipation of a question that would be asked by children yet unborn as to the reason why stones taken up out of Jordan were set up in Gilgal, and the answer was to be that it was a memorial of a great deliverance equal to the deliverance given to the children of Israel at the Red Sea. Now, this memorial was set up at the express command of God, and it was necessary because the children of Israel were prone to forget God's mighty works. They were, however, to remember them themselves and to tell to the generations to come what God had done for them. The memorial heap was not to be renewed year by year or generation after generation. It was the identical stones that were to be taken out of the midst of Jordan that were to be "for a memorial unto the children of Israel for ever". To have acted otherwise than they did would have been gross rebellion against God's commandment and a serious omission of their duty to God and to their own offspring in the generations to come. This memorial was set up to the glory of God, and as a record of what God had done for them. "For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your

God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever." (Joshua iv. 23, 24). We fully believe that it was in this spirit that the suggestion was made that the Free Presbyterian Church of Scotland should observe the seventy-fifth anniversary of the renunciation of the Declaratory Act by that body and continue its testimony on behalf of the Constitution of the Disruption Church of 1843, and of the establishment of the Protestant religion in 1560.

A writer in the *Free Church Monthly Record* for September 1968 thinks differently. According to him the chief purpose of "her writers on this occasion is to make good her claim that she, and not the denomination which bears that name, is the true Free Church of Scotland. To many, outside the pale of both denominations, with a modicum of knowledge of the divisions and unions in the Church in Scotland and a tolerable acquaintance of church history, this question is not difficult to answer. While retaining the name **Free Church** in 1893, those who accepted the Declaratory Act maintained that what they did was in the interests of progress and succeeded in deceiving others that there was no change. This seems to have been a very easy matter with the former Constitutionals for they swallowed the Declaratory Act, and at the same time loudly proclaimed that they would preach the doctrines which they formerly preached. As far as the most of them were concerned this was probably true, but the question may well be asked, Is preaching the only function of a minister? Has he not in conjunction with his brethren in the Presbytery to take part in the licensing of students and the ordination and induction of ministers? How could he do so and safeguard his conscience when the student or minister before the Presbytery publicly declares that he is accepting the relief afforded by the Declaratory Act? Has any of these Constitutionals recorded their dissent when it was agreed that legal action be taken to deprive of the property those men who refused to accept the Declaratory Act? We may search in vain for such dissents in the Records either of the Supreme Court or the Subordinate Courts of the Declaratory Act Free Church during the seven years in which the anti-Unionists remained in the company of the Unionists, but, on the other hand, much of a hostile spirit towards former brethren which makes one think.

The writer in question says that the list of inconsistencies mentioned by the various writers in the *Free Presbyterian Magazine* has been answered again and again from the Free Church side, but such is not the case, unless evasions are looked upon as answers. In 1917 the Free Presbyterian Synod sent a Statement

of Differences to the Free Church after the latter Church had sent a request for a Committee to be appointed to take steps to consider closer co-operation or an incorporating union. The answers to this Statement of differences were so evasive that the Synod took no further steps in the matter, while those in the Synod who wanted the Conference went where their desire was. Needless to say, the Free Church did not take any steps to remove the differences as can be proved by the "list of inconsistencies" given in recent articles in the **Free Presbyterian Magazine**. That list, by the way, does not exhaust the inconsistencies. Others, of a more grievous nature, could be added which prove that the discipline of the Free Church of 1843 is conspicuous by its absence in the present Free Church. It is no pleasure for Free Presbyterian writers to be pointing out these inconsistencies, and we would much rather that they were not there to point out, but when we are often spoken of to strangers as a "schismatic Church" we have an inalienable right to make our position clear. When we do so some of these strangers have no hesitation in assessing our position and that of the Free Church, and, in our hearing, and in the presence of witnesses, they have expressed their conviction as to which is the schismatic church. Such conduct on the part of Free Church protagonists does not enhance the prestige of our traducers in the estimation of those whom they intend to impress.

To take but one instance, among many, of the inconsistencies of the present Free Church there are the cases where discipline is necessary. Scores, if not hundreds, who began their lives in the Free Presbyterian Church are in Free Church congregations today because, on account of how inconsistent their lives were to the profession which they were prepared to make in receiving baptism for their children, and how easy it was for them to get that privilege in the Free Church. This laxity in giving baptism is but one instance of where the present Free Church is not identical with the Church of the Disruption, but it makes one wonder if the men of the Disruption were made of such pliable material as the men of the Free Church of today whether or not the notorious Cardross case would ever have been heard of and the Rev. John MacMillan would have continued a minister of the Free Church till the day of his death.

As the stones of Gilgal were a testimony to the goodness and mighty works of God so the presence of the Free Presbyterian Church of Scotland is a testimony to the same in this land and in foreign lands. The goodness of the Lord is to be seen in leaving a witness in this once-favoured but back-sliding land. His mighty works are seen in prospering with the movement which began in 1893. There were many of a kindred spirit with Tobiah and Sanballat who characterised it as "a storm in a teapot" and

prophesied that it would come to an end in two years for lack of funds, and we have survived to commemorate our seventy-fifth anniversary, the Lord showing all these years that the silver and the gold are His, and proving to the world that it is "Not by might, nor by power, but by my spirit, saith the Lord of hosts." As it would be a grave dereliction of duty on the part of parents in Israel not to tell their children why the stones in Gilgal were there, would it not be so on the part of Free Presbyterian parents and office-bearers not to tell the children why we are separate from other churches in the land, and especially in answer to the question, "What mean ye by these stones?" Has God not charged us in common with others to do this? "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God." (Psalm lxxviii, 5-8).

The Free Church writer in wishing us God's blessing, refers to what he calls "the more excellent way" of "closer association with denominations like-minded with themselves" as preferable to what he terms "their chosen isolation." Such language is getting somewhat stale on account of its age, and experience has taught some of us not to lay much weight on it. It would be an extraordinary matter if a deputation from the inhabitants of Jericho would come to the children of Israel and say, "Think no more of the stones at Gilgal, and forget about the crossing of the Jordan, make a league with us and we will be one people." Could the Israelites entertain such a proposal for one moment? The path of duty lay rather in answering the question of their children, "What mean ye by these stones?"

POSADH AN ANAMA RI CRIOSD

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

(Air a leantuinn bho t.d. 186)

2. Le bhi naomhachadh an àmhghairean dhoibh, agus ag oibreachadh maith dha'n anamaibh asda uile. 'S e àmhghairean milis a th'nn an àmhghairean a tha air an naomhachadh; tha iad a coinneachadh ri àmhghairean, ach tha Criosd a toirt dhoibh toradh milis, agus dol a mach beannaichte a tha sruthadh bh'uatha; tha E dha'n deanamh uile gu bhi 'g oibreachadh a

chùm maith dhoibh, a reir an fhocail mhòr sin. “Agus tha fhios againn gu’n comh-oibrich na b-uile nithean a chùm maith, do’n dream aig am bheil gràdh do Dhia, eadhon dhoibh-san a ghairmeadh a reir a rùin.” Ròm. viii. 28. Leotha so tha E dearbhadh an gràsan, agus ag adhartachadh am fein-fhiosrachaidhean; tha E dha’n deanamh uile, mar a bha na Gibionaich aig amaibh do choithional Dhé, mar luchd snaithidh fiodha agus mar luchd tarraig uisge dha’n creidimh, dha’n comhfhurtachd, dha’n naomhaachd air thalamh, dha’n sonas air neamh. Bha creidimh na nithean so a deanamh milis do Iob a chuid àmhghairean mòr agus trom: “Ach is aithne dha an t-slighe agam: an uair a dhearbhas e mi, mar òr thig mi a mach.” Iob xxiii. 10. Le so tha e dearbhadh an creidimh a tha ni’s luachmhor na òr, I. Pead. 1. 7. Le so tha E dha’n glanadh agus a toirt air falbh an salchar bh’uatha; “Feuch ghlan mi thù, ach cha b’ann le airgoid; thagh mi thù ann an àmhuinn an àmhghair.” Isaiah xlviii. 10. Le so tha E dha’n deanamh ’n an “luchd-comhpàirt d’a naomhachd.” Eabh. xii. 10. Le so tha E glanadh air falbh an aingidheachd, Isaiah xxvii. 9. A dh’aon fhocal, tha E le so, dha’n ioraslachadh, agus a seulachadh teagaisg orra; le so tha E dha’n tàladh bho’n an t-saoghal, dha’n tarraig ni’s dlùithe dha Fein, a beothachadh an cridheachan ’n a shlighean maith, agus dha’n togail suas a dh’ionnsuidh pongan ni’s àirde de ghràs, agus àirdean de naomhachd ni’s motha na air an d’ràinig iad roimhe. Seadh, le so tha E meudachadh an riadh ghlòir, agus a cur ri’n crùn anns an t-siorruidheachd. A deir am t-Abstol, “Oir tha ar n-àmhghar aotrom, nach eil ach re sealain, ag oibreachadh dhuinne trom chudthrom glòire a tha na’s ro anabarraiche agus sior-mhaireannach.” II. Cor. iv. 17. Le so tha E naomhachadh na h-uile ni; agus O! cia mar a tha so a deanamh milis na h-uile ni! Tha an so crann-ceusaidh tha e fìor, faodaidh an t-anam a ràdh, ach tre’n a chrann-cheusaidh so tha Crìosd dha mo cheusadh do’n a pheacadh agus do’n an t-saoghal, tha E dha mo thàladh bho’n a chreutair, agus a cur fadachd orm air son neamh; agus mar sin fàilte do’n chrann-cheusaidh, a dh’ aindeoin cho trom ’s a tha e. Ann an so tha àmhghair, tha e fìor, agus ’s e àmhghair throm a th’innnte; ach leatha tha Crìosd a dearbhadh agus a deanamh soilleir mo ghràsan, agus tha sin a deanamh milis na uile ni. “O ciod e mar a tha mi fodh fhiachaibh,” a deir **Rutherford** “do inneal-bleith agus do òrd m’Iosa mhilis! theagaisg E barrachd dhomh le mo shia miosan ann am prìosan na dh’fhoghlom mi na mo naoidh bliadhna a chaidh seachad anns a mhinisteirealachd.” Bha **Luther** ag ràdh gu’n robh trì nithean a dheanadh deadh mhinisteir — buaireadh, àmhghair, agus asluchadh. Tha na nithean sin mar an ceudna ag oibreachadh gu bhi deanamh deadh Chrìosduidh. Agus, gu dearb, is ann

tearc a tha anam a tighinn gu àirde air bith ann an gràs, gus am bheil e air fheuchain le àmhghairean agus buairidhean, air a naomhachadh. Agus gu'n teagabh tha iomadh anam ann a dh'fhaodas agus a dh'fheumas a ràdh, an ath ni is faisge do Crìosd, gur e a chuid àmhghairean, tre a ghràs agus a bheannachd-san, a thròcairean is fearr. O cia mar a bu chòr dha so anamaibh a tharruig a dh'ionnsuidh Chrìosd, agus an tàladh a stigh do chùmhanta pòsaidh Ris! Anam bhoichd! faodaidh e bhi gu'r e a' ni a tha dha do chumail bho Chrìosd, eagal nan àmhghairean a dh'fhaodas tu choinneachadh ris 'n a shlighibh. Ach biodh fhios agad, 1. Faodaidh tu coinneachadh ri àmhghairean, luath na màll, ged nach duineadh tu gu bràth ri Crìosd; oir tha daoine aingidh agus mi-chreidmheach a coinneachadh ri trioblaidean agus ri àmhghairean agus sin anns an t-saoghal so gu tric: ach tha so cinnteach air a cheann mu dheireadh, bidh cupan làn aca, seadh, bidh dearbh dheisginnean fearg Dhé air a dhòrtadh a mach orra; coinnichidh iad ri, agus tuitidh iad fodh àmhghairean ni's goirte agus ni's uamhasaiche na aon is urrain dhuit-sa coinneachadh ris anns an t-slighe, agus air sgàth Chrìosd: oir thoir fa'n ear, am bheil trioblaid air bith agus àmhghair is urrain dhuit-sa coinneachadh ris air son Chrìosd, coltach ris an aon so, duine a bàsachadh 'n a pheacaidhean, a bhi air do dhealachadh ri Dia gu bràth, agus neo-chrìochnachd agus sìorruidheachd an co-bhoinn a' d'aghaidh? Am bheil trioblaid air bith na àmhghairean coltach ri pianntaibh slochd ifrinn, agus a bhi 'n a do chomharradh do fheirg neo-chrìochnach gu sìorruidh? agus gidheadh 's e so is crannchur mu dheireadh dhoibh-san uile nach dùinn a stigh ri Crìosd ann an daimh pòsaidh. 2. Ge b'e na h-àmhghairean a dh'fhaodas tu coinneachadh ris an an slighe dunadh a stigh ri Crìosd, ni E milis iad dhuit uile; agus sin air a leithid de dhoigh agus nach biodh tu as an eugmhais air son an t-saoghail. O na seachain an crann-ceusaidh, ach dùinn a stigh ri Crìosd.

VI. Is e Esan a cheannsaicheas a' naimhdean uile dhoibh. Tha e fìor gu'm bheil na naoimh bhoichd agus céile Chrìosd air an cuartachadh le naimhdean air gach laimh; tha aca naimhdean lionmhor, agus naimhdean cumhachdach, naimhdean an taobh a stigh, agus naimhdean an taobh a muigh, agus iad uile ann an co-bhoinn 'n an aghaidh a chùim an sgrios, gus am beatha a sgrios, gus an gràsan a sgrios, a chùim an sìth agus an comh-fhurtachdan a sgrios, a chùim an anamaibh agus an sonas a sgrios gu bràth; iad uile mar an uibhir de leomhanaibh beucach a sìreadh an slugadh suas. Gidheadh tha Crìosd, neach is e an Ceannard cho math ri am Fear-pòsda, dha'n ceannsachadh agus a toirt buaidh orra uile air an son; agus, luath na màll, ni E comasach iad air an cas a chur air an amhaich, agus buaidh a

thoirt orra. Tha E dha'n deanamh 'n n luchd buaidh, seadh, 'n an tuilleadh is luchd-buaidh. Ròm. vii. 37. Bheir E orra buadhachadh air a leithid de dhòigh agus, luath na màll, gu'm buannaich iad le'n uile chòmhragan agus gach nì a tha 'n an aghaidh. Da-rìreadh thug Criosd cheanna buaidh air uile naimhdean a shluaigh air an son. Tha aig na naoimh coig naimhdean mòr — am peacadh, an fhein, an saoghal, an diabhol, agus am bàs. Thug Criosd bho chionn fhada a bhuaidh orra uile air an son, agus a lion beag 'us beag, bheir E iad a stigh do aoibhneas na buaidh sin.

1. Thug E buaidh air a pheacadh dhoibh. Air dha bhi air a dheanamh 'n a iobairt-pheacaidh, thuair E buaidh shiorruidh thairis air a pheacadh dha shluagh. Is e'm peacadh nàmhaid mhòr nan naomh; is e sin a tha cogadh an aghaidh an anamaibh. Ròm. vii. 23. I. Pead. ii. 11. Agus, da-rìreadh, is e sin a' nì a tha toirt a chothrom do chàch uile 'n an aghaidh; ach eadhon an nàmhaid so is motha thug Criosd a mach a bhuaidh air dhoibh. Uime sin tha e air a ràdh gu'n do dhìt E'm peacadh 's an fheoil; Esam ann an coslas feola peacadh "dhìt e'm peacadh 's an fheoil." Ròm. viii. 3, 's e sin, air dha bhi air a dheanamh 'n a iobairt air son peacaidh, mharbh agus cheannsaich E'm peacadh, thug E mach binn bàis agus dìtidh air a pheacadh gu bràth. Uime sin, mar an ceudna, tha e air a ràdh gu'm bheil ar seann duine "air a cheusadh maille ris, ionnas gu'm biodh corp a pheacaidh air a sgrios, chùim a so suas nach deanamaid seirbhis do an pheacadh." Ròm. vi. 6. Mar an ceudna tha e air a ràdh uime gu'n do sgrios e'm peacadh; gu'n d'thug e'm peacadh air falbh, agus mar sin air adhart, agus cia mar? Thug a thaobh a raigh-laidh agus a chùmhachd, cho math r'a chionta agus a mhallachd, agus mar so b'urraing Pòl, air a bhrosnachadh le spiorad a chreidimh, buadhachadh, 'n uair a bha e anns na còmhragan bu gheire ris a pheacadh; "Ach tha mì faicinn lagh eile a'm' bhuill, a cogadh an aghaidh lagha m'inntinn, agus ga'm thoirt am bruid do lagh a pheacaidh, a tha ann am bhuill. Och is duine truagh mì! co shaoras mì o chorp a bhàis so? Tha mì toirt buidheachais do Dhis, tre Iosa Criosd ar Tighearna. Uime sin, tha mise fein leis an inntinn a deanamh seirbhis do lagh Dhé; ach leis an fheoil do lagh a' pheacaidh." Ròm. vii. 23-25. C'ar son a tha e deanamh so? Tha e air son buaidh fhaotainn thairis, agus saorsa bho lagh a pheacaidh a bha e nis a còmhrag ris.

(R'a leantuinn)

NOTES AND COMMENTS

Unusual Marriage Procedure

In September a young man and woman were married in a dance hall in Glasgow, by Rev. A. Kenny, Dumbarton, according to the

full Church of Scotland ceremony. After the ceremony the minister joined in a dance with those present. Two hours later the same couple were married again in St. Constantine's Roman Catholic Church, Govan. After their "second" wedding a reception was held. If one or both of the parties belonged to the Roman Catholic Church, we know which marriage ceremony was valid from the Roman Catholic point of view: the ceremony in the Roman Catholic Church, which disregarded completely the first ceremony and the unwise conduct of Mr Kenny, under the circumstances. And dancing ministers, of course, assist powerfully in eliminating any distinction between the Church and the out and out world. What a solemn account some men will have to give at the day of judgment, relative to their profession and office in the visible Christian Church!

South African Prime Minister condemned by Clergymen

A group of clergymen calling themselves "The obedience to God group" have come out into the open in South Africa against the country's apartheid policy. They have declared this policy "a false faith truly hostile to Christian belief." It is averred that the Dutch Reformed Churches in South Africa regard apartheid as explicitly sanctioned by the Bible. The above group of clergymen state that Prime Minister John Vorster has warned churchmen to "keep politics out of the pulpit" and warned that their cloth would not protect them. The clergymen observe that the Prime Minister "was dangerously near to what Hitler tried to do with German Christians in the 1930's." The above group of clergymen issued a document expressing their views and state: "Not one of the critics of the document has been able to say where it deviates from Scripture." And so the extreme policy of apartheid appears to continue to be a fruitful source of serious controversy, when men and nations so greatly need peace. The doctrines and practices embodied in the Gospel of Christ alone can bring peace on earth.

Relief Workers in Nigeria Discouraged

Information emanating from the New York Times, gives an unfortunate picture of the discouragements met with by many who have willingly sought to help in relief work in Nigeria and as known to be so essential on account of the war between the Federal Government and Biafra. This is what the report says: "There is a growing band of international relief workers in Federal Nigeria asking themselves why they came. Some came from half-way round the world to find their humanitarian motives questioned by suspicious Nigerians, their good intentions disbelieved and open resentment voiced at their attempts to break

through Government regulations so that they can help prevent thousands more from dying of starvation." We believe the efforts from this part of the world to send food and medicines to Nigeria and Biafra to thousands of suffering human beings, including large numbers of children, have been undertaken with a sincere desire to alleviate and prevent great suffering and preserve life. It is grievous indeed that there should be any opposition to such goodwill; but it has been revealed that such opposition has existed. This does not, in our view, commend the attitude of Africans in Nigeria to their fellow Africans needing help and succour. The war itself in Nigeria involves African against African. The Biafrans wished to separate from under the Federal Government; but their fellow Africans are in the process by war of destroying every effort by the Biafrans to set up a separate State. And our present Government, which denied supplies to the South African Government, for defensive purposes against external enemies, have been supplying arms to the Federal Government of Nigeria to wage this distressing war against their fellow Africans. In the light of all this, our present Government are doing everything they can against the Rhodesian Government; short of taking up arms against them. They are for the Africans in Rhodesia and against the Africans in Biafra. It all makes difficult matter for thought. And after supplying arms to the Federal Government of Nigeria, we understand that the British Government are to offer a large loan of money to the Nigerian Government for restoration work throughout their land. And in this connection it may be asked — can we in Britain afford this at the present time and will it be appreciated? Even for the intelligent Christian today, it is difficult to arrive at dogmatic opinions upon whites against Africans, Whites against Whites in South Africa, and Africans against Africans in Nigeria. Truly we need the clear light of the Word of God to guide us in these as in other matters. As to racialism, it would not be out of place for those in Britain who affect moral indignation at the least discrimination against coloured people, and for those coloured persons who complain, to organise a campaign against the caste system in India and the place the cow gets over the human being in that country. A goodly number of God's people are not led by emotionalism, but by the teaching of the Word of God and the practice which is according to godliness and a practical outlook, when considering the merits of matters which call for serious thought.

CHURCH NOTES

Auckland Communion

We are asked to point out that the communion will (D.V.) be

held in Auckland congregation, New Zealand, on the first Sabbath of January, 1969.

Rev. D. M. MacLeod's arrival in New Zealand

The whole Church will be glad to know that the Rev. D. M. MacLeod and his family arrived safely at Auckland, on Thursday, 19th September, at 10.30 p.m., British time, which was 9.30 a.m. on Friday New Zealand time.

Their long journey began on Wednesday, 18th September, when, accompanied by friends, they left Mr and Mrs MacKay's home at 34 Dick Place, Edinburgh, for Turnhouse Airport, where they boarded a B.E.A. plane for London. There they joined a Pan American Airways plane for Los Angeles. After a few hours break there they crossed the Pacific via Honolulu to Auckland.

Mr MacLeod himself described the journey as "a good flight" and the speed "remarkable".

The speed was indeed "remarkable" when one considers that a journey which by sea would have taken several weeks was completed in thirty odd hours. Of the comfort enjoyed throughout the flight, Mr and Mrs MacLeod affirmed one had to experience it so as to appreciate it. We would record our gratitude to the Lord, who does all things well, for His great goodness to our friends in granting them a safe and comfortable journey to their new sphere of labour.

The gracious composure of both parents and children facing the unknown was most impressive. This made the parting with friends easier, and as they made their way to the plane, one was reminded of what is recorded of Abraham when he was called to go out into a place he should after receive for an inheritance. He obeyed and went out not knowing whither he went. (Heb. 11 : 8). We believe our friends went out in the exercise of the same faith and their reward will be accordingly. May the ministry begun in Auckland be fruitful in the salvation of souls.

— D. Campbell, Convener of Dominions and Overseas Committee.

Theological Conference 1968

This Conference was held this year in the Dingwall Church on the 3rd and 4th September, with Rev. A. Cattanach, M.A., Finsbay, as chairman. The following papers were read and discussions held on the subjects dealt with by the speakers:

"Romanism — The Doctrine of Mary" — Rev. A. Morrison, North Uist.

"Perfectionism" — Rev. A. Murray, M.A., Applecross.

"The Sects — Jehovah's Witnesses" — Rev. D. Nicolson, North Tolsta.

"The Theory of Evolution" — Dr Hugh Gillies, Stornoway.

"The Question Meeting — its origin, purpose and value" —
Rev. J. Colquhoun, Glendale.

It was generally agreed that each year this Conference improves and this occasion was one which proved most beneficial. The thanks of members of Conference are due to the congregation and Deacons' Court of Dingwall for their hospitality.

Next year the Conference will be held in Edinburgh on 9th and 10th September (D.V.). For the sake of such as may be interested, it may be mentioned that it was agreed to extend the membership of the Conference to include male communicants in the Church. Intimation of the subjects and speakers will be made in due course (D.V.). — D. MacLean.

Ordination and Induction at Ullapool

On 11th September 1968 the Western Presbytery met at Ullapool Free Presbyterian Church for the purpose of ordaining Mr Malcolm MacInnes, M.A., and inducting him to the pastoral charge of the congregation. The church was filled to its capacity, strangers being present from places as far apart as Inverness and Lochinver. Rev. Fraser MacDonald, M.A., Portree, preached from Acts xx. 24, and Rev. Alfred MacDonald, M.A., Gairloch, Moderator of Presbytery, presided. After the various steps taken, which led up to the ordination, were reported, the usual questions were put to Mr MacInnes which he answered satisfactorily, and having signed the Formula, he was solemnly ordained to the office of the ministry by prayer and the laying on of the hands of the Presbytery, and inducted to the pastoral charge of the Lochbroom congregation. Afterwards the congregation had an opportunity of shaking hands with the newly inducted pastor at the church door. The congregation was vacant since March 1967, when the Rev. D. N. MacLeod, whose ministry extended for the long period of fifty-eight years, forty-three of which were spent in Lochbroom, was called to his eternal rest. Our earnest prayer is that the ministry now begun will be abundantly blessed, and that the young minister will have many souls for his hire.

—John Colquhoun, Presbytery Clerk.

London Communion Services

The services will be as follows (D.V.):— Thursday, 28th November, 11 a.m. and 7 p.m.; Friday, 29th November, 11 a.m. (Prayer Meeting), 7 p.m. (Fellowship Meeting); Saturday, 30th November, 2.30 p.m. (Gaelic), 3.30 p.m. (English), and 6.30 p.m. (Prayer Meeting); Sabbath, 1st December, 11 a.m. and 6.30 p.m.; Monday, 2nd December, 7 p.m.

The week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1, and the Sabbath

services in St. Michael's Hall (opposite Victoria Coach Station), Ecclestone Place, S.W.1.

Binding of Church Magazines

Regrettable delay is being experienced regarding the delivery of the bound volumes of the magazines. Although in the hands of the bookbinders since February, it appears it will be a month or two before they will be despatched. Every effort, however, will be made to send readers copies as soon as possible after delivery is made.

Ebenezer Scripture Mission

The Committee understand that some confusion exists in the mind of some in the Church due to the circulation within our borders of newsletters from the above-named Mission. The Committee wish to make it quite clear that this Mission has nothing to do with the Free Presbyterian Church of Scotland or with this Committee.

As explained at the last Synod, Mr Van Woerden did not renew his contract with the Committee. He preferred to carry on an independent Mission circulating Scripture and Reformed literature in African languages. His activities are carried on under the name of Ebenezer Scripture Mission which is stated to be international and interdenominational, and has its headquarters situated, we understand, some 25 miles on the other side of Bulawayo from Ingwenya. Mr Van Woerden is assisted in his efforts by his wife.

Part of the confusion which seems to have arisen may have been caused by the fact that enquiries with respect to this Mission are to be directed to Mrs I. MacFarlane, Free Presbyterian Manse, Dingwall. Mrs MacFarlane is, of course, a sister of Mrs Van Woerden and is acting in a purely private capacity. She is in no way acting in an official capacity representing the Free Presbyterian Church or this Committee.

The Committee hope this brief statement will clear away any confusion which may exist in the minds of our people.

(Rev.) D. MacLean, Clerk.

Jewish and Foreign Missions Committee.

Ministers and Bible Reading Card

Would all ministers please ensure that the young people under their care are in possession of Bible Reading Card 'C' before the end of December 1968. This is necessary if the card is going to serve the function of helping the young to read the prescribed daily portions of the Word. The Cards can be obtained on application to the Church Librarian.

A. Macdonald.

on behalf of the Bible Training of Youth Committee.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund — A Friend in New Zealand, in loving memory, £46.10.7; A. Mackay, Quidinish, £1.

Home Mission Fund — Anon., £20; Door collection, Farr, Bettyhill, £3; Mrs C. Smith, Golspie, per R.W.M.M., £5.

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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 — Mr M. MacL., Upper Glenhinisdale, £1.2/-; Mr J. MacK., Dunvegan, 10/-; M.W., Rendleton, 14/-; Mr N. MacA., Leverburgh, 7/-; Mrs C.S., Golspie, 6/-; Friend, Applecross, £2; Anon., Glasgow, 13/1; Mrs C. MacD., Lochcarron, £1.8/-.

Welfare of Youth Fund — Ontario Friends, £2.10/-; Mr A. J. Davidson, Portgower, per Rev. A.F.M., £4.

The Treasurers of the following Congregations acknowledge with sincere thanks :

Beaully — Church Building Fund — "Anon", £10; Raasay Free Presbyterian, £2 (both per Rev. D. A. MacFarlane; A Friend, £5; Mrs MacLauchlan and Miss Macaulay, £10; Miss J. Mackay, £2; Friends of the Cause, £2; A Friend, Shieldaig, £1; "Anon.", £10; "Anon.", £5; "Broadford", £1; "Muir-of-Ord", £4; A Friend, £5 (all ten per Mr A. MacLennan); Miss Macdonald, per Mr J. MacLennan, £2; Ealing postmark, per Mr W. D. Fraser, £5; M.M.S., £15; A. Macleod, London, £5; Two Friends, £10; Daviot Friend, £5; J. and C.T., Edinburgh, £8; London Friends, per Mr A. MacLennan, £15; From the Estate of the late Mr Murdo Campbell, Strathconon, £200; Inverness Friend, per Mr D. MacKenzie, £10; "F.P." per Mr R. W. M. MacKenzie, £2; Envelope in Church Door Collection, £50; N.Z. Friend, per Mr D. A. Ross, Glasgow, £10; Ullapool Friend, £5; Friend, £5, both per Mr D. Kelly.

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Fort William — Mrs MacDonald, Tyndrum, £1; Friend, Stockinish, £1; Friend, Stornoway, £2, all per Rev. J. A. MacDonald. Church Extension — Mr and Mrs Wm. MacLeod, Druimnin, £3; Miss Cameron, Druimnin, £1 (per Rev. J. A. MacDonald); Mrs MacLeod, S.Hs. Druimnin, £10. Car Fund — A. McGillivray, £5; Friend, Kinlochbervie, £5, per Rev. J. A. MacD.; C.M., £2; Mrs Fraser, Wades Road, £5.

Broadford — Manse Building Fund — A Friend, Gairloch, £5; A Friend, Harris, £5; Two Friends, Glasgow, £3; A Friend of the Cause,

Glasgow, £2; A Friend of the Cause, Glasgow, £2 (last two per Mr D. MacKay); Friend, Drumbuie, £2; Friend, Edinburgh, £2 (last two per Mr L. MacKinnon); A Friend, Inverness, £4; A Friend, Moorlands, Breakish (4th don.) £5; A Friend, Broadford (5th don.), £10; A Friend, Portree (2nd don.), £1; Mrs Nicolson, Elgol (3rd don.), £5; Friend, Gairloch, £1; Mr L. MacKinnon, Elgol (3rd don.), £20; S.A. Broadford, for Church Door Collection, per Mr R. MacLeod, £5.

Greenock — Anon., Ireland, £100 for Congregation Purposes, £25 for Foreign Mission Fund, £25 for The Blythwood Tract Society; A.M.H., per Rev. L. MacLeod, £6 for Congregation Purposes.

Home of Rest Fund — Visitor, £1; Visitor, £1; Resident, £1; Mrs J. MacLachlan, Inverness, £10; Anon., Inverness Church Plate, £2; Resident, £5; Resident, £5; Staffin Friend, £5; Resident, £1; Mrs MacRae, Applecross, £2; Anon., per Rev. A. F. MacKay, £7.

Stornoway — C.M., £6 for Communion Purposes.

Raasay — Anon., Glasgow, £1 for Sustentation Fund, £1 for Home Mission Fund, £1 for Foreign Mission Fund — A righteous man's memoriam.

Glendale — Friend, £5 for Car Park; Envelope in Plate (anon.), £5 for Home of Rest; Friend, £1 for Congregational Funds, per Kenneth McPherson; Mr A. Beaton, £5 for Car Park; Glendale Friend, £5 for Sustentation Fund, per Rev. J.C.

Applecross — Two Raasay Friends, £5 for Manse Heaters, per Rev. A. Murray; Friend, Applecross, £5 for Trinitarian Bible Society, per C. Gillies; Friend, North Coast, £2 for Manse Heaters and £1 for Motor Cycle, per Rev. A. Murray.

London — Church and Manse Building Fund — Mrs Nevell, Glasgow, £3. Congregational Fund — F.P. Adherent, Inverness, per Rev. D. B. Macleod, £1; Mr Ewan Munro, Glenmoriston, £5.

Halkirk — Friend of the Cause, North Coast, Applecross, £1.10/- for buying of Bibles for the poor.

Gairloch — For Congregational Purposes — £170 from the estate of the late Donald Mackenzie, Inverasdale, per his sister, Mrs Donald Macleod, Logie, Lochbroom; Anon., £10. Sustentation Fund — Mr R. Macleod, California, U.S.A., \$10; Mrs C. Campbell, Nairn, £10. Car Park — A. MacKenzie, Park Cottage, Badachro, £5; Passer-by, per A. Maclean, £2. £5 from Antony Mackenzie, Greenock, for Rebuilding of Opinan Meeting House. Car Fund — D. MacC., Kenmore, Shieldaig, £2; Miss K. McK., Inverasdale, £2; Stornoway Friend, £5; Friend, N. Tolsta, £1; Mrs K. McR., Aultgrishan, £1.

Lochinver — Mrs K. MacKenzie, Ardmail, Ullapool, £10 for Sustentation Fund.

Stoer — Mrs K. MacKenzie, Ardmail, Ullapool, £10 for Home Mission Fund.

Glasgow — For Congregational Buses — K.A.M., Glasgow, per A.G., £2; Miss MacL., Glasgow, £1; "Grateful", Glasgow, £2; Anon., £2; M.M.L., £5; K.M., Cardonald, per W.F., £5. For Home Mission Fund — M. McLeod Glasgow, £2. For Foreign Mission Fund — M. McLeod, Glasgow, £2; Mr A. W. Glasgow, £2. For Sustentation Fund — "Friend", Glasgow, per G. M. McLeod, £15; M. McLeod, Glasgow, £2. For Congregational Fund — MacPherson Family, per Rev. D. MacL., £3; Mr A.W., Glasgow, £2.

Daviot — Received from the Executors of the late John MacIntosh, per Anderson, Shaw and Gilbert, Solicitors, Inverness, £50 for Congregational Funds.

Kinlochbervie — In Church Plate, for Foreign Mission, £5; M. & J., £3 for Kinlochbervie and Scourie Manse Fund.