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SOJOURNERS

David was deeply sensible of the solemn fact that he was a sojourner as all his fathers, and closes the 39th Psalm with this observation. Our entry into another year is fitted to bring this to mind to the young as well as to those further on in life's journey. We are all passing through this world and will sooner or later leave it and enter eternity.

During the past year, not a few whom we knew finished their journey here and the place that once knew them shall know them no more for ever. During this year which has begun, others will end their days before the end of the year.

Even many who adhere to the Church and have listened to the preaching of the Word of God repeatedly, are still living without any personal or serious consideration of the fact that they are in reality passing through the world and are not to reside here alway. To them, tomorrow is to be as today. They think they have unlimited time to play fast and loose with the means of salvation, that these can be neglected at will, while even the trifling things of a wordly nature are meticulously attended to regularly. Woe to the sojourner who is at ease about his sins and his need of Christ, and is all alert regarding the vanities of earth. Men will stand at the graveside of their fellows again and again and immediately turn back into their activities of a worldly character, without a thought that they too are but sojourners on this earth. Men demonstrate how spiritually dead and dark they are, not only by heinous and actual sins; but by their utter indifference to spiritual things, the brevity of their days and the revealed realities of the eternal world.

Truly, men need the Person and the might of the Holy Spirit to awaken them in their hearts to believe the Holy Scriptures and Providence, declaring to them that here they have no continuing city, and that they need urgently, repentance toward God as sinners and faith toward the Lord Jesus Christ, unto their salvation for time and eternity. To be a godly, spiritual and graciously

exercised traveller to eternity, man, the sinner, needs a divine, great, mighty work to be wrought in him according to the riches of God's grace.

Everyone of us, as sojourners, are confronted with the future realities of death, the day of judgment and eternity. Either hell or heaven is to be our eternal abode. It shall be ill with the wicked, but it shall be well with the righteous, and in each case, for ever. Let each reader stand still a while and examine himself as to whether he be in the faith or no, while still a sojourner and before the end of life's journey. We know not what a day may bring forth.

Sojourners who are true believers on the Son of God, may have many things to contend with here, yet have much to encourage them on their onward way. Such have sin in their own inward parts to contend with. The evil and God-dishonouring conduct on all sides is a great vexation. And such have their share of afflictions of varied kinds and crooked things and rough places are met with from time to time while they pass the time of their sojourning here, in the fear of God. God leads His people by the right way under His guiding hand and this way is not always easy. The words of the Lord Jesus can afford them encouragement when He says: "In the world ye shall have tribulation but be of good cheer, I have overcome the world." In and through their Redeemer and exalted Lord, they have the expectation of full and final relief and deliverance from all evil.

It will be well for all such to have a deep and constant sense of their need of being kept from turning to the right hand or the left from the path of righteousness and from allegiance to Christ Jesus. The god-fearing are said to be "kept by the power of God, through faith", and therefore reliance upon the power of God is called for as the only source of keeping. Everyone who professes to be a Christian sojourner is exposed to the eyes of the godless and careless who are also travelling through the world, often side by side with them. The eye of the unconverted can often see when the professing Christian strays from the path of obedience to the Word of God and His commandments: that is, when the professing Christian speaks and acts and behaves at times, like the godless world. Those who claim to be pilgrims to a better country, even a heavenly, are expected by unbelievers (and very especially unbelievers who may be conversant, somewhat with the Church of Christ and the standards required of Christians), to bear at all times the character of true pilgrims. How dishonouring to God, how hurtful to the Cause of Christ and how damaging to the Christian's reputation, unbecoming conduct can be! Certainly, the Lord will correct His people with rods; but then, they are enjoined to so walk as to please God. Let us hear the warning of Scripture:

"Let him that standeth take heed lest he fall."

The exercised sojourners will be engaged much in searching the Scriptures and in meditation thereon. Herein he obtains divine light on his spiritual needs and the resources that dwell in His exalted Saviour. Herein he will find food to sustain him in his soul on his way and strong consolations in the time of difficulty and trouble.

And how needful it is for such to turn aside from all their fellow-travellers, again and again, to seek the Lord in secret in the exercise of humble and earnest prayer. At the throne of grace, the sojourner renews his strength and enjoys a measure of fellowship with the Father and His Son Jesus Christ, so needful for persevering on the journey from day to day.

And at this present stage on their way to eternity, the believer may emulate the godly in Israel and look back upon all the way the Lord has already led them and upon all the goodness which He has bestowed them, unworthy as they have been. This calls for praise and thanksgiving to their Covenant God in Christ Jesus.

And as the beginning of another year raises thoughts of the future; how suitable the prayer of Moses the man of God is, in the 90th Psalm: "So teach us to number our days, that we may apply our hearts unto wisdom." And how suitable the counsel of the Lord Jesus is also: "Be ye also ready, for in an hour that ye think not of, the Son of Man cometh."

May those who truly fear the Lord, as they contemplate future days, also death and eternity, be enabled to respond in their hearts to the exhortation of the Word of God, "Rejoice in hope of the glory of God." And may that hope abound in them by the power of the Holy Spirit. And may many poor sinners in our Church, and outwith it also, be favoured, in the wonderful grace of God, with this blessed hope, during this New Year and in times to come, to His praise.

NOTES OF FELLOWSHIP MEETING AT FEARN COMMUNION — APRIL, 1967

Question:— "And of His fullness have all we received, and grace for grace." (John chap. 1, v. 16).

Marks were asked of those who found themselves empty, and more and more empty, and have no sufficiency of their own. All their sufficiency is in this Person. In another passage it states, "It pleased the Father that in Him should all fullness dwell", and it was hoped that the minister would explain what is here referred to as "grace for grace".

Minister opening the Question:— This Person is referred to here

as the Word because He reveals the thoughts of the Father to men just as a man's words make known what he thinks, and you know that as a man thinketh in his heart, so is he. The thoughts of the Most High could not be known to us unless He Himself made them known, but it has pleased Him to make known His great thoughts which are from eternity through His Son. Therefore Christ is called the Word of God, and the chapter gives us an account of this function of Christ in language whose depths have never been fathomed. The inspired Apostle tells of God sending His Son in the likeness of sinful flesh, the One through whom alone salvation can be obtained by any child of Adam.

"And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Even in His estate of humiliation His glory was seen. But there were many of whom it could be said, "He came unto His own but His own received Him not." Nevertheless the hearts of others were affected, and they beheld His Glory when He dwelt among them full of grace and truth. Well, John goes on to say regarding his own experience, and that of all the people of God, that it is out of the fullness that is in Christ that they have received that which will stand the scrutiny of the judgment day, and what will pass for genuine currency in heaven. Whatever is more lasting than the things of earth is received out of the fullness that is in Christ. All manner of gracious influences are stored up in Him who came into this world for the purpose of obtaining a plenteous redemption for sinners. It was not a partial deliverance from the guilt and condemnation of sin. It was not just a restoration to the position which men had before the fall, namely, that those who had sinned might be forgiven and made alive, but there is a fullness of the glorious privilege of the adoption of sons. "As many as received them to them gave He power to become the sons of God."

Now the death of Christ was the crisis of His saving work. By that sin and Satan were conquered and a way opened up whereby as many of our race as would trust in Him would be forgiven all their iniquities and justified freely by His grace, and brought into God's reconciled presence with a righteousness that shall have no end or diminution seeing that it is the righteousness of Christ imputed to them. The redemptive work of Christ made available a fullness of merit sufficient to purge away all their sins and reinstate them unchangeably so that they cannot fall away from God's favour here or in eternity.

It was necessary to the application of these privileges to the people for whom they were purchased that the Holy Spirit should renew them and sanctify them. They were in some measure made aware of their own spiritual emptiness and led to see their need

of Christ. They saw that they were guilty and helpless, spiritually and morally reduced to the position of beggars, miserable, blind and naked. That sense of poverty which is begotten in the soul that is brought to the foot of the cross is only the beginning of a lifelong course of further discoveries of the same. Whatever they will have for eternity they must obtain from the fullness that is in Christ, the fullness of His power which turns them away from the things of earth and enables them to value the things of salvation. Their life becomes a continual application to the fullness that is in Christ.

"Grace for Grace" could, I think, in the first place be taken as "grace upon grace", i.e. as the sense of poverty deepens the Christian realises that yesterday's grace will not do for today. He needs fresh supplies of grace from heaven by Christ's Word and Spirit, grace for every hour and minute of the day until he closes his eyes at night. He lives, but it is not he who lives but Christ who lives in him. He is not self-sustaining but dependent on the fullness that is in Christ. The notable Rowland Hill was sometimes eccentric in his way but his eccentricity always had the stamp of godliness on it. A gracious minister was once in very poor circumstances, and a gentleman who knew this, and wished to help him, gave Rowland Hill a sum of £100 to administer to the needs of the good man as he saw fit, so Rowland Hill enclosed £5 in an envelope with an unsigned note saying simply "More to follow" and sent it off to the man. This he did at intervals, and it was always "More to follow" until the £100 was spent. This, I think, well illustrates the way in which the believer receives grace upon grace as long as he lives. Or it might be taken this way, "Grace for grace" in the sense of grace making way for more grace. This principle applies in education and training of all kinds. Each new gain increases the capacity for further gain. The student of mathematics must begin at the elements of arithmetic, and each increase in the knowledge of his subject lays the foundation for further increases. Similarly, one degree of grace leads to another. The acquisition of each grace prepares the way for another, and grace as it grows will ever be seeking for more grace and greater grace.

I think this is a very suitable question and hope the brethren will be enabled to speak to it from their personal experience and to our mutual edification.

Speaker No. 1. Marks are asked of those who have received of the fullness that is in Christ Jesus, especially marks of "grace for grace." All have got a faith's view of Christ as the only begotten of the Father. The view that the believer gets is as of the only begotten of the Father in our nature, and now, marks are particularly wanted of grace for grace, or, as Mr Cameron

said, "Grace for every grace — a grace for every grace in the man Christ Jesus." The believer has to be conformed to Christ. He is the first born among many brethren, and in order to conform to Him, the poor creature who has been regenerated, sees now the glory of His person and that he must get grace for grace. It is only by grace that He must be conformed to Christ. We think there are two things in particular which makes the believer different from every other person in the world. He is circumspect, first in his worship and walk, and he is receiving of Christ's fullness. He is made a new creature in Him, and in the moment he got that he was enabled to worship the true God as reconciled in Christ Jesus, for God in the person of the Father met him in Christ with a smiling countenance instead of as an angry God. In that moment his sins are pardoned and he is justified and reconciled to God. He now rejoices in God and he is enabled to worship Him in spirit and in truth. As a proof of that you find David saying when going up to the house of God—"That I the beauty of the Lord behold may and admire." The natural man, no matter what his learning may be — as the prophet says that it is true of him that Christ is as "a root out of a dry ground to him." Where then does this beauty come in in the experience of the believer? Many a day some believers heard about Christ in the preaching of the gospel, and when Christ was offered to them as an all-sufficient Saviour, they said — 'He will not have me because I am a sinner', but in the moment the eyes of the understanding are enlightened to behold Christ in the glory of His Person and the sufficiency of His work, this person sees Christ all-sufficient. He now wants something for his affections, and his affections are made spiritual. Now, he sees that Christ is all-sufficient for his case. He says, "Look how I have abused all the privileges I had, and how He is perfectly suited to my case". The affections go out to Christ at that very moment. The will is renewed and the soul closes in with Christ. He is received by Christ and the soul is made in some measure conscious of it. The enmity of the heart was slain at the very moment he was regenerated, and the conscience was purged by the Holy Spirit through the Lord Jesus Christ, and now he worships in spirit and in truth. How often the believer may be sitting in the pew hearing the gospel preached, and, so far as his feelings are concerned, he fears he does not have anything at all. The old man appears to have the victory so far as his feelings are concerned. They long to see Christ as heretofore, and at the time appointed, and in accordance with that desire, the High Priest making intercession at the Father's right hand, and in answer to the pleadings of the believer, he gets a sight of Christ, and begins to run in His precepts' path. They learn that "Without me ye can do nothing", but when He

comes Himself they mount up with wings as eagles, they walk and they do not faint, and it is seen now that they are verily His people. The conscience is made tender. They are a tender people and as they are advancing in years they see more of the awfulness of sin and their need of continual repentance before God. The effect of this is to make them humble and grace after grace follows showing that they have received out of this fullness, and they are ashamed of themselves. They would feign hide out of sight, and, at the same time, are rejoicing in the Lord. That is not the natural man! How can a person be rejoicing in the Lord and mourning at the same moment? He looks to Jesus by faith in exercise first and evangelical repentance follows at its heel. "They shall mourn for Him." It is not the measure of the experience — it is the nature of it, and although it may be feeble in the case of some, it is their desire to draw near to God. These are two clear marks. Whether the measure is great or small, fruit will follow, and "By their fruit ye shall know them".

Speaker No. 2. I would not like to say anything beyond what I went through. I would not like to speak of anything that I have merely gathered from books, good as they are, unless I had experience of it. If you were going to put any precious liquid into a vessel, the first thing you would make sure of would be that the vessel was empty. Well, we think that God will not put His grace into any person until he is emptied of himself, and the Lord's people can say that they feel they owe to the Lord ten thousand talents and have not a penny wherewith to pay. We heard the brother who spoke before me say that these people feel ashamed of themselves. Amen, very true! They cannot describe their condition in more suitable words than what the Psalmist has in Psalm 113 where he speaks of himself as the man who is on the dunghill oppressed with poverty. Really, they would not like any of their fellow men to be tried with poverty as they are. They see their fellow men with some preparation but they feel themselves that they have nothing, but that they are rude and ignorant and as a beast in God's sight. They cannot understand the Scriptures yet there is nothing in the world they would love so much as to understand the Scriptures. I was speaking to a very discerning, godly man, and when I complained to him of this poverty of not understanding the Scriptures, he replied, "If you understand the way of salvation through Jesus Christ and Him crucified you have more than although you understood all the types and symbols in the Bible. If you know the way of salvation and that has been shown to you by the Holy Spirit, that is the core and sum and substance of the whole Bible." This people are quite sure — they have no doubt that the way of salvation is through Jesus Christ and Him crucified, as we were hearing from

the brother who spoke before. He said, at the beginning, that they have all been brought to see that Christ is the Son of God — “God manifest in the flesh”. This people believe that it is for the sake of Jesus Christ that they are not inhaling the fumes of brimstone instead of the balmy, healthy air of heaven. They believe that it is for the sake of Christ that the sun makes its daily round of the heavens, that we have the seasons of the year, and that the laws of nature do function. It has been known that the passengers aboard a vessel at sea waken when the propellers stop. Well, there are many in this world who do not believe in the Son of God, and that it is for His sake the laws of nature do function. Well, these men will surely waken when the laws of nature will stop and cease to function, to find out on the Day of Judgment what they owed to Jesus Christ, for we believe that when Jesus Christ is finished with the world the laws of nature will stop — no more need for them. Well, I should give as a mark of those who have received out of His fullness, that they are a praying people— constantly in the exercise of prayer. Some people believe that prayer will not alter things and that things will take their course. There are those they call fatalists who say, “What is prayer going to do?” Well, let fatalists say what they like, this people believe in prayer — offering up their desires unto God for things agreeable to His will, and they are frequently at a Throne of grace, and we think that a person who is never seen in the exercise of prayer is a dead soul and he will be shut out of heaven at last. Well, we think that those who receive out of the fullness of Christ must be going to Him in prayer — the prayer of faith. These people, we think, have no wisdom of themselves and they have to ask of God in Christ for wisdom to conduct even the ordinary affairs of life. Some would think it beneath them to go and trouble God for that. The Lord’s people make their requests known unto God, and their prayer is — “Lord guide me, bless me and keep me from all evil, and guide me in all circumstances what I should say and do.” They feel they cannot put one foot before another without the guidance of God. This people know that they are as void of all righteousness as Satan himself, and they see in Christ what will enable them to stand in the day of trial. There is a fullness of sanctification — a fullness that they need. They know that they cannot sanctify themselves. Christ is their sanctification and they know that there is enough in Him. This people, at times, cannot tell the way they feel. It is not lawful to utter what they cannot tell to anybody but God Himself. I may say myself today that I am thankful for two things. One of these is that my inside is hid from my fellow creatures, and that it is the glory of God to conceal a matter. I am thankful for these two things, and I am in agreement with what I heard from the man who spoke and the

man who opened the "Question", and I would add to that, that it would be grace to be earnestly asking for grace, the grace of God in Christ Jesus. If you take grace to be an undeserved favour which God bestows on you — well, this people feel that this is what they understand they are in need of. They have the publican's prayer — "God be merciful to me a sinner". Now it is good to learn things from books but it is more important to have them written on our heart.

Speaker No. 3. I think that marks were asked of those who have the hope that they had received this grace for grace from Christ and through Christ and for His sake, and I take it that it is marks of those who have this grace in truth that is asked and that is desirable. Well, those who hope that they have received grace for grace feel indebted to the Lord Jesus Christ for what He has done for them. They will never forget what He has done for them when He took our nature and came into the world as a man of sorrows and acquainted with grief, and He humbled Himself in such a way that He most willingly died the cursed death of the cross in the room and stead of those who were given to Him in the everlasting covenant. Well, those who have received grace from Christ will never forget it. Never can they forget what was done for them — that if He should mark their iniquities against them they could not stand in His presence, and they know that it is by grace they are saved, and that not of themselves — it is the gift of God. This gift is freely given. None deserve this gift, but most of the men of the world, as long as they are left to themselves, they think that they do deserve what comes from the hand of the Most High, but those who have received grace and were taught by Him, they know that they are undeserving, and that they owe everything to the Lord Jesus Christ, and, therefore, that they cannot help going out in their love to Him. They say, like others, — "We love Him because He first loved us". They know this love would never be in them unless Christ, from all eternity, had loved them with an everlasting love. But those who have received grace, as we have it here, it will manifest itself to them. They are a humble people, as it is written, — they are clothed with humility, and they will take a low place, and the more grace they receive, the more they will be seeking holiness of life. That has been true of the most eminent saints in the Word of God. They feel ashamed of themselves, but that is not true of all, because man by nature is proud and self-sufficient, and we have heard reference made already to the fact that some are rich and increased in goods and have need of nothing, while those who have received this grace feel that they are poor indeed, and their need and poverty will be causing them to seek and pray for grace to help in every time of need. We heard of a worthy man in

Portree — he was known to some here — Mr N. MacKinnon, an elder in the Portree congregation, and it was said that when he would be praying that he would feel his need of going back to seek forgiveness for the prayer he was offering. That was because he knew what was in his own heart. But I think it was also asked what was meant by “grace for grace”. Those who receive grace feel their need — their daily need of grace and more grace until the end of the day. They feel their own emptiness, barrenness and unprofitableness, and they are not what they would desire to be, but after it all they have a hope, and the hope of those who have received grace is a good hope, and a sure hope, and may we all seek to have a hope that will not perish, and the hope of the children will not be put to shame.

Speaker No. 4. We believe that the people who receive this fullness were, as we heard already, brought to understand, in a measure, their own emptiness. They were brought to understand, in a measure, their own need in the sight of God as lost, ruined enemies who had lifted up the heel of rebellion against Him, and who had cast off the bands of His holy law, and we believe that those who are of this people spoken of here were brought in a day of mercy to know that this is where they were. God brought before them their state and condition. They were brought to see that they could do nothing to save themselves; that the wrath of the Eternal God would be their portion if they continued as they were, and we believe that they were brought to see that the sins of which they had been guilty were against a righteous God, and their question then was “How can I be just before God?” We believe that a sense of their trouble in some measure was given to them, that they were brought to this confession that they could do nothing to help themselves, and that although they were acquainted with the letter of the gospel, and acquainted with the facts that are stated in the Bible concerning Christ, that they could do nothing, notwithstanding that, to save themselves. This people were brought to see that there was a fullness in Jesus Christ to meet their need, yet they could not receive out of that fullness unless God, by His grace, would enable them to do so. This people were brought by the free and sovereign grace of God to say like another, “Lord, if thou wilt, thou canst make me clean” when he saw the fullness that was in Christ, and, again, to be like the poor woman who had the issue of blood. She was persuaded that there was a fullness in the Divine Redeemer when she pressed forward through the crowd in order to touch the hem of His garment. We believe that, in a day of mercy, this people were brought to see Him as the One who made a satisfaction for sin on the hill of Calvary, which is sufficient for all who come to Him in a day of mercy. They come to admire the fullness of the grace

in Christ, and to see there was such fullness in Christ for the believer that even after he had been enabled to drink of it there was still a fullness in it, and when all the people of God had been drinking from it this well was as full as ever. We believe that this people are made conscious of their many needs. They see their need of Christ as a prophet, priest and king. He is all glorious to them. They desire to be delivered from pride, and the only way is by being enabled to behold in some measure the fullness that is in Christ. They are unclean in themselves, and the Lord Jesus is so pure, clean and holy. We believe that they are conscious that it is by grace they can receive grace and also that they are made conscious that it must be by grace always that they receive grace — that unless the Lord will by His Spirit make them dependent on Jesus, and make them feel that they are in continual danger, and have need of being kept by the grace of God, they will fall continually.

Speaker No. 5. We have not far to go to see an evidence of grace. It is an evidence of grace that we are assembled here today. The words have been quoted here today — “By grace are ye saved through faith, and that not of yourselves, it is the gift of God”, and the truth is worth quoting at any time, and every one within this building at present, who realises it, have evidences of grace that should recommend to them the grace of God. It is of grace that they are spared and allowed to endeavour to praise God for His goodness to them. We need grace to plead for mercy. He will be seeking grace to understand the Scriptures. “By grace are ye saved through faith”, and unless a man has faith he cannot have grace, for a man that has faith believes that the Word of God is true and that God is omnipotent — that He is the Ruler and the Judge and all sin is committed against Him. They realise their need of a Saviour — the Lord Jesus Christ. It is by grace this people are enabled to believe on Him, for it is written — “Believe on the Lord Jesus Christ and thou shalt be saved”. There is no salvation in any other but in the Lord Jesus Christ. This people know that they cannot praise Him as they are in themselves and they know in some measure what a fearful pit they have been delivered from. One sin is sufficient to damn any person for eternity, and how many sins have we all committed! Christ is the propitiation for the sins of His people and “Whosoever believeth on Him shall not perish but have everlasting life.” Marks are specially asked of grace for grace, and if you get grace pray for more and more grace. You cannot get enough grace. The believer prays for grace and more grace when he is up against any difficulties. He does not trust in his own strength.

Speaker No. 6. I would like to draw attention to verses 12 and 13 — “But as many as received Him, to them gave He power

to become the Sons of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God". We have here described the experience of the soul coming for the first time to believe in Christ. Their case is a confession of emptiness and then believing in the fullness that is in Christ, and then the emptiness and the fullness come together — the empty soul receives out of the fullness that is in Christ. On looking back on that experience, surely it is more and more important and more prominent in the mind of one who has come to know Jesus Christ savingly that it was the Holy Spirit that caused him to be born again—not by his mother, father or even his minister, but by the Holy Spirit. It was not another who introduced him to Christ. — It was the Holy Spirit, and I was thinking of this—the part which the Holy Spirit has performed in this growth in grace. "Hereby we know that we are in Him by the Spirit that He has given us". How is it that we are to grow in grace and to learn a little so that we may be prepared to receive more grace? Is it not by the Holy Spirit teaching and leading us again as a father taking a child by the hand from experience to experience to receive a view of His fullness? Surely it is true that our appreciation of His fullness becomes greater. But how are we to grow in grace? How are we to receive more of the Holy Spirit? How are we to receive of the things of Christ which the Holy Spirit reveals to sinners? The Holy Spirit is surely jealous for the claims of Christ as prophet, priest and king (we heard already about these offices) and we are enabled by grace to give Christ the glory that is due to Him. We are led by the Holy Spirit to Christ, and the glory is His if this is what is filling our hearts and minds, and our emptiness is brought together in an eternal union with perfect fullness.

Speaker No. 7. I think this text is a fundamental truth of the true religion, i.e. our part — man's part is that he has destroyed himself — that he has nothing to offer God, and that the restored relationship between God and man comes from God's side in giving us His Son. The religion of man, and the attempts of man to worship God are all based on a natural desire for man to reach God. We get this even among the heathen when they endeavour to propitiate the spirits of their ancestors by offering them sacrifices and worshipping them, and this is the principle of the natural man's religion: to try and offer something that is acceptable to God. I remember when as a young boy I felt a kind of satisfaction when I thought I was rendering worship to God when not many people were doing it, and this is our own cursed spirit of pride, and we do not realise until we are taught of the Spirit that we have nothing that we can give to God. It is something that is taught by the Spirit that there is this fullness in God. I think that

one test of this is that each man can tell whether the strength of his religion comes from his own will or from the fullness that is in another. My contribution to my religious life is negative. I fall and I sin, and if there is anything in my religious life it comes from another source. This fullness is something that comes from God. I see the evil that is in my heart, and the confusion of face that belongs to me, but He has loved a number that no man can number, and He has given His Son and His fullness is filling them and begins to fill them in time and throughout eternity. It is the work of Christ the Restorer. This is His work. It is all of grace. We have to receive and believe it, and ask for particular grace, and to seek for more grace and to seek that His grace would enable us to do what we are utterly unable to do in ourselves.

Speaker No. 8. I remember, many years ago, I had a conversation with a godly man, and we discussed the subject in a small way, and this godly man said — “You will have to get grace to ask for grace.” At that time I could not understand these words in my own experience but now I can follow the meaning of them to some extent.

Minister closing The Question. We may well regard ourselves as a privileged few here today having regard to what we have heard from the Word of God about the work of the Holy Spirit in the souls of men and women. The men spoke, I believe, with a measure of liberty and, I am persuaded, with no ordinary measure of edification, and for that we ought to “thank God and take courage” for we might well be in a temple with thousands and have to listen to what would not be for edification but rather to what would be to the dishonour of the Head of the church. Many marks have been given; also profitable explanations of the passage of Scripture given as a basis for the exercise in which we have been engaged. The brother who gave out the “Question” desired an explanation of the words of the text — “Of His fullness have all we received, and grace for grace” and I believe he is very satisfied with what he heard. This fullness has reference to the divine fullness of the Redeemer. In other words, the fullness of the incarnation of the Son of God, and that fullness has been opened for sin and uncleanness. It was the existence of sin which necessitated the manifestation of the divine wisdom and power. Christ assumed our nature for this specific purpose that He might by the sacrifice of Himself put away the sins of the people given to Him in the everlasting covenant. The wisdom of God was manifested in the incarnation of a person of the adorable Trinity to take away sin. (Some men maintained that even though man had not sinned the Son of God would have assumed human nature but that view is not in the Word of God.) Christ came into the world to save sinners. Many illustrations have been given to point

out the meaning of the fullness of Christ, and the last one was very good indeed. It refers to the fullness of satisfaction the lamb found in his mother's milk, and again the fullness of warmth derived from the rays of the sun. These, warmth and nourishment, suffice to satisfy the lamb. Well, that is true of the believer in Christ; he has full satisfaction in Christ. It cannot be over-emphasised that the believer has in Christ what satisfies his soul for time and eternity. If you look up the references to this fullness in other passages of the Word you will notice in the Epistles to the Ephesians and the Colossians that Paul recounts the fullness of satisfaction which Christ gave to law and justice for the sins of the people. He was made perfect through sufferings, and having been made perfect through sufferings He ascended on high and He received gifts for men, even for the rebellious, and He gave all this for the edification of the Church until we all come in the unity of the faith to the fullness of Christ. The fullness of Christ is for the edification and the sanctification of all who are bound up together in the bundle of life with Him. The latter part also has been explained — "grace for grace". One of the brethren quoted that text "grace worketh by love". The Apostle, under the inspiration of the Holy Spirit, classifies the graces of the Spirit, faith, hope, charity or love, and we are told that faith works by love. The word used there means energiser — gives power. The Lord gives grace and glory.

LIFE OF JOHN GIFFORD

The life and writings of the eminent John Bunyan still continue to be of absorbing interest to many, though it is almost 300 years since the first of his volumes left the printing press.

In "Grace Abounding", the remarkable record of his own deep spiritual experience, he often refers to "holy Mr Gifford" as one who had manifestly a great influence on him. When he first visited him, being under deep soul concern at the time, little did he realise that he was meeting one who also himself had "walked according to the course of this world" as Bunyan had, both men being destined to show wondrously in their lives the truth that "where sin abounded, grace did much more abound". (Romans 5 : 20).

John Gifford was born in Kent, and evidently received a liberal education. During the civil war in England between Crown and Parliament in the time of Cromwell, Gifford fought on the King's side with the rank of major at Maidstone, was taken prisoner, and condemned to the gallows by Fairfax, the Parliamentary

General. Cast into the town gaol, he awaited his doom. "But, ye night before he was to dye," says a contemporary record, "Gifford's sister found the sentinels asleep, and her brother's fellow-prisoners too drunk to comprehend."

So she stealthily led her brother out into the open, and to freedom. For three days Gifford lay hid in a ditch, with only water to live on. However, he made his escape from a felon's death, as, later, he was destined to escape from "the wrath to come". He subsequently went to live at Bedford, where he established himself as an apothecary, the only profession which an ex-officer in those days might enter.

He had ever been, and continued to be, an evil liver. "Reckless and profligate, a great drinker and gambler, and oaths came from his lips with habitual profaneness," says Robert Southey.

He seems to have hated the Puritans, and had actually thoughts of slaying one of them, Anthony Harrington, for no other reason than that he was one of their leaders in Bedford.

Frenzy over a heavy gambling loss dared Gifford to "utter words against God, and to foster dark thoughts". He was at his worst when a book by a Puritan writer, Robert Bolton (1572-1631), Fellow of Brasenose College, Oxford, came into his hands, on the "Foure last things, Death, Judgment, Hell and Heaven".

As Gifford ponders over the life and very features of Bolton, and even more as he proceeds with the subject matter of the book (for does not the learned scholar of Brasenose College tell of death, of judgment and hell?) his pulse quickens; and how such words as Bolton's speak to the brain inflamed profligate as he reads!

"Consider, that to dye, is but to be done once, and if we erre in that one action, we are undone everlastingly. And therefore have thine end ever in thine eie — that thou maist look upon thy last bed to be full sorely, terribly assaulted by the King of feare . . . by the fearfull sight of all thy former sinnes . . . and the very powder-plot of the Prince of Hell . . . Consider that thou must presently passe to an impartiall strict; the highest and last tribunal, which can never be appealed from, or repealed; for every thought of thine heart, every word of thy mouth, every glance of thine eye, every moment of thy time . . ."

Enough! Gifford remembered that he himself had barely escaped from the penalty of man's law, through the intervention of a sister's love; he also remembered that, in his profession, he had often tended the dying — has he not ALSO attempted to "make havoc of the church, breathing out threatenings against the disciples of the LORD", and especially poor Anthony Harrington? But he reads on, "Consider the privation of God's glorious presence, and eternal separation from those everlasting joys".

The book falls from his hands; it was as if the solemn words, "Thou art the man" had sounded in his ears—he falls on his knees, a guilty hell-deserving sinner, his cry now like the Philippian gaoler, "What must I do to be saved?" When his tears cease, John Gifford again picks up the volume, and now, with a quickened interest, he reads on: "Oh, then, having yet a price in thine hand to get wisdom, to go to heaven, lay it out with all holy eagerness, while it is called today, for the spirituall and eternall good of thy soul . . . Heaven, the place which God and all His blessed ones inhabit eternally — where we shall see Him face to face."

This was the turning-point in Gifford's life. Subsequently, when he went to tell the good news to the Puritans of Bedford, whom hitherto he had so grievously persecuted, "they were all afraid of him, and believed not that he was a disciple." However, he persisted in joining them at worship, and eventually gained their confidence.

John Gifford was heard at first in a private way, and then publicly. He exercised a remarkable ministry. The hand of the Lord was upon him. Himself and those with him made diligent search of the scriptures and gave themselves to prayer. This exercise of faith in seeking guidance led to the foundation of a gospel church in Bedford, in the year 1650, John Gifford being appointed pastor; he accepted the charge, gave himself to the Lord, and to His people, to walk with, and watch over them, in HIM.

Bunyan's deep soul conflict is well-known to all who are familiar with "Grace Abounding". Suffice to say, that under the Lord's hand, Gifford's influence, in private conferences and in public preaching, proved a great blessing to **the tinker**. Once, in particular, Gifford preached on the words in the **Song of Solomon**, "Behold, thou art fair, my love, behold thou art fair", bringing out these conclusions: (1) That the Church, and so every saved soul, is Christ's love, when loveless; (2) Christ's love, without a cause; (3) Christ's love, when hated by the world, is Christ's love, when under temptation and desertion; (4) Christ's love, from first to last.

John Gifford was not the man to lead his people into a false peace by unsound doctrine. He bade them not take the opinion of man, but to seek by earnest prayer, the illumination of God's Holy Spirit upon His word, "because," said Mr Gifford, "if you have done otherwise, you will find that, when you are strongly tempted, the strength to resist which you expected to find within you is lacking."

His ministry was destined to be short. In September 1655, after showing signs of failing health previously, his condition worsened, and his beloved flock, though offering many prayers

on his behalf, resigned themselves to what was manifestly the will of the Lord. He was about to call His servant home. The dying man, wondrously, was able to dictate a last epistle, which for many years after was read to the congregation each New Year's day. The following were some of his statements:—

"Every one of you are as much bound to walk with the Church in all love, and the ordinances of Jesus Christ our Lord, as when I was with you."

"Union with Christ is the foundation of all saints' communion."

"When you are met as a Church there's neither rich nor poor, bond or free, in Christ Jesus."

"Spend much time before the Lord about choosing a pastor."

"Let the promises made to be accomplished in the latter days be often urged before the Lord in your coming together."

"Forget not your brethren in bonds."

"Finally, brethren, be all of one mind, walk in love one to another, as Christ Jesus hath loved you."

Then Gifford raises his hands in benediction, and those around his bed bow their heads as he whispers:—

"Now the God of peace, who raised up our Lord Jesus Christ from the dead, multiply His peace upon you, and preserve you to His heavenly kingdom, by Jesus Christ."

Then in a stronger voice he says: "Stand fast, the Lord is at hand." One thing more remains to be done, he must sign the document, which he does — though quiveringly — the name beloved by them all, JOHN GIFFORD — then he draws a long deep breath, his head sinks back on the pillow, and "holy Mr Gifford" has gone to his rest.

His remains were laid to rest in St. John's Churchyard by his sorrowing flock. His life, since the day he surrendered himself to God, was such as befitted one called into the service of his Lord and Saviour Jesus Christ, and was enabled, by grace, to keep his garments clean.

"Mark thou the perfect, and behold,
The man of uprightness.
Because that surely of that man,
The latter end is peace."

No record (for was he not an Intruder?) tells of John Gifford's ministry at St. John's, and no mark denotes his place of burial. He had "gone to be with Christ, which is far better."

Note: This account was taken from "Life of John Bunyan" (by Frank M. Harrison) by H.S., Edinburgh.

THOUGHTS ON THE PSALMS

by Rev. Alex. McPherson

(continued from page 244)

PSALM TWO

Verses 2, 3. Jesus Christ is Jesus, God's Anointed. We have already noted that He was never anointed with oil but received from the Father the immeasurable impartation of the Holy Spirit which designated and qualified Him for the office of Mediator of the new covenant. In his book, "The Doctrine of the Holy Spirit", Dr Smeaton has a chapter on "The work of the Spirit in the anointing of Christ". To anyone who has the book I would say that a perusal of that chapter would yield great benefit. What I shall attempt to do here is to abbreviate and simplify Smeaton's teaching. He says that the anointing with the Spirit was in three grades successively imparted.

The **first** was at his incarnation. It was the Holy Spirit who prepared the body which God the Son assumed into union with his divine Person. Luke tells us what Gabriel said to the virgin Mary. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : wherefore that holy thing that shall be born of thee shall be called the Son of God." (Luke 1, v. 35). In order to be the last Adam, the second covenant head of the race, the Saviour had to be sinless. Every child born by ordinary generation is born in sin, therefore another course had to be taken to avoid this in the case of the Redeemer. It was the Holy Spirit therefore and not man who formed that which was born of Mary, and this holy human nature was assumed by the Son of God into a union peculiar to Himself and unshared by the other Persons of the Godhead. This union was so perfect that the holy thing born of Mary must also be called the Son of God. He who is from eternity became one with that which was created in time. There are two natures but only one Person who is not only God but man, yet is such without partaking of the corruption transmitted by Adam to all the ordinary members of his race. The Redeemer had to be a near kinsman without any taint of Adam's sin and guilt.

If it now be asked, "But did not the fact that Mary was a sinner make it impossible for a holy child to be born of her?" we must bear in mind that sin, evil and terrible though it be, has not become the very essence of man. It is this fact which makes redemption possible. There is a real distinction between human nature, God's good work, and sin which corrupts that nature and exposes it to wrath. God can redeem man and separate him from sin. He does the latter at the death of every believer. God by His

Spirit did create out of the substance of the virgin a child who had no sin, and that perfect child who was born in the city of David was Christ, the anointed One.

Not only in his miraculous conception, however, but in every endowment of body, mind and spirit with which Jesus began life was He the subject of the anointing of the Spirit. Another feature of the man Christ Jesus which must be grasped if we are to understand certain things said about Him in Scripture, is that, notwithstanding his two natures, his personality was that of the Son of God. His human nature had no distinct personality but derived its consciousness and self-direction from his Godhead. The communication from one nature to the other was by the Holy Spirit, and this also was part of the anointing which fitted Him for his office of Mediator.

Thus the man Christ Jesus knew that He was the Son of God, as we read in John 13, v. 3-5: "Jesus knowing - - - that he was come from God, and went to God; he riseth from supper, and laid aside his garments, etc." As a result of his anointing He acted and spoke according to the will of the Father, which will was shared by Himself the Son and communicated to his manhood through the Holy Spirit. Thus we read, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." (John 8, v. 28). In short, Christ lived his entire life through the Spirit. What He undertook was by the Spirit's direction; what He spoke was by his guidance, and what He did was by the Spirit's power.

The **second** grade of Christ's anointing was at his baptism. Until then He had lived a private life distinguished from that of other men only by its holiness and wisdom, but his entrance upon his public ministry necessitated the conferring of supernatural gifts. John the Baptist was given notice of this inauguration and knew that it had occurred when he saw the Spirit, like a dove, descending upon Jesus. On this august occasion all the Persons of the Trinity were distinctly manifested — the Father revealing Himself by an audible voice, the Son appearing in the flesh which He assumed, the Holy Spirit descending in a bodily shape like a dove. The anointer was the Father, the anointed was the Son, the unction, or anointing oil (Ps. 45, v. 7) was the Holy Ghost. As Isaiah had foretold, the Spirit of the Lord, the Spirit of power now rested on Immanuel. (Isaiah 11, v.1, 2). And, as the Baptist said, "God giveth not the Spirit by measure unto him." (John 3, v. 34).

Jesus possessed such a fulness of the Spirit that He could communicate his own miraculous power to his friends. "Heal the sick, cleanse the lepers, raise the dead; freely ye have received, freely

give." Sustained by the Spirit, Jesus overcame the Devil's temptations. He returned in the power of the Spirit into Galilee where He began to convert sinners unto Himself. He taught the doctrines of his kingdom, foretold the future, cast out devils, wrought miracles and finally offered Himself without spot to God through the eternal Spirit. By the Spirit, Christ executed all the parts of his mediatorial work during his estate of humiliation.

The **third** grade of the anointing is that referred to in verse six of this Psalm. "Yet have I set my king upon my holy hill of Zion." Compare the metrical version.) At Pentecost, Peter stated the fact as plainly as words can. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Acts 2, v. 33.) This third degree of unction, the receiving of gifts for men, was for the erecting and organising of the New Testament Church. All for whom Christ died must be brought to receive Him as their Saviour, and only the Holy Ghost could do that. The Spirit also had to be the donor of those gifts of mind and spirit which the servants of the Lord would require for their tasks.

So the Spirit was given, and from Pentecost onwards, He has worked among sinners as the Spirit of conviction and the Spirit of adoption. Who would confer the gift of the Spirit, a divine Person, but one who was also a divine Person. Is not Christ such a Person? Did He not receive the right to send forth the Holy Spirit by atoning for his people's sins? The subject may be summed up in this way. To the end that the Son of God might mediate between his Father and sinners, He received a holy human nature by the anointing of the Spirit. To the end that Jesus might atone for his people's sins, He was anointed with a plenitude of the Spirit. To the end that He might effectually call all his redeemed people. He was anointed with the Spirit who quickens, and sanctifies and is the Comforter of these people. Take all this together and one has some idea why Jesus is called the Anointed, or the Christ. The great question for us therefore ought to be: have we experienced the blessed anointing of the Holy Ghost conferred by the Saviour of sinners so that it can be said of us, "Ye have an unction from the Holy One and know all things"?

CHRISTIAN GIVING

by Rev. D. M. Campbell

(Paper read at Church Conference held at Zenka, Rhodesia,
January 1968)

The title of this paper "Christian Giving" might seem to imply that there is a kind of giving which is not Christian Giving. This

could be true in two ways. (a) There is giving which might be described as non-Christian, i.e., when one heathen person gives to another heathen person. This is done outside the Church, as it were, and from no Christian motive. (b) There may be a giving on the part of one professing the Christian religion, in a grudging manner. This is un-Christian.

When we speak here about Christian Giving, we speak in the same way as we do when we speak about Christian Baptism, or the Christian Sabbath. The title will not be found in the Bible as such. The word Christian is used to describe something which was instituted at, or after, the Resurrection, or the continuance of something after the Resurrection, which was ordained during the Old Testament era. From what follows we hope it is clear that Giving, which was begun during the Old Testament dispensation is also a New Testament ordinance. We shall enumerate three examples of giving.

I. GIVING BY WAY OF HOSPITALITY is the first we shall mention. The apostle exhorts us to be "distributing to the necessity of saints, and be given to hospitality". Then in Hebrews 13 : 2 we are told "be ye not forgetful to entertain strangers, for thereby some have entertained angels unawares". This is a reference to Abraham, who killed a calf for three strangers who he later discovered to be angels. The principle of hospitality was operative since Pentecost in a special way in the New Testament church. We are told in the book of Acts that the disciples had all things in common. Paul writes to some about their work and labour of love in "ministering to the saints". This was what Lydia did when she asked the apostles to go to her house. It may have been one of the factors considered in admitting people into the church. "Let not a widow be taken into the number . . . unless she have washed the saints feet, if she have relieved the afflicted . . .". This certainly was one of the determining factors in the election of men as office-bearers in the church. In I Tim. 3 : 2, we read that such men must be "given to hospitality", and again in Titus I, 8, we are told that an office-bearer must be "a lover of hospitality". The Bible shows that hospitality from gracious motives is a means of divine blessing as well as being a divine obligation. Perhaps under this heading might be included references to collections made for poor saints, (Rom. 15 : 26), and widows, the wrong administration of which was the occasion, in the divine providence, of the ordination of Deacons. (II Cor. 8 : 20; Acts 6 : 1).

II. PROVIDING FOR THE ERECTION OF A PLACE OF WORSHIP is the second example we shall, briefly, mention. When the children of Israel came out of Egypt, the Lord commanded that His tabernacle should be built at the expense of the

people. (Exodus 35 : 4-6.) The Israelites gave so much that they had to be stopped from giving for a while. When the worship of God was restored by King Jehoshaphat, under the guidance of Jehoida the priest, the people brought money in abundance. (II Kings 12 : 4-6.) Again when the Israelites were brought out of Babylonian bondage the people gave liberally. (Ezra I : 3.) Although expressions in the New Testament such as "it is a shame for a woman to speak in the church" and many others do not, probably, refer to buildings, but to the gathering or assembly of Christians, yet in most cases we believe, the early Christians assembled in buildings. Also although at first, they assembled in any convenient building, in an "upper room" or "in thy house", they would have been compelled as time went on, and as "the Lord added to the church daily such as should be saved" to erect their own buildings at their own expense. Climatic conditions, cold winds, or heavy rains, or both, make this necessary, as well as other factors. (Ezra 10 : 13 and Acts 20 : 8, 9.)

III. PROVISION FOR THOSE WHO LABOUR in the service of God is the third example of giving we shall allude to. (a) **From the Old Testament.** The Levitical priests had to live on what the people gave. They ate part of the meat brought by the people for sacrifice. The breast and the shoulder we are told in Exodus 29 : 27 was for the priests. The people could give of their corn, their wine, their oil, their herds. We are told in Deuteronomy "Thou mayest not eat within thy gates the tithe of thy corn or of thy wine or of thy oil, or of the firstlings of thy herds or of thy flock . . . but thou must eat them before the Lord thy God in the place which the Lord thy God shall choose". (b). **From the New Testament.** When the Saviour sent forth His disciples to preach we are told in Matthew 10 : 9 that He instructed them to "provide neither gold nor silver nor brass in their purse . . .etc". Why did their Master give such instructions ? Was it so that they would appear poor in the estimation of the world ? The Lord Himself gave the reason then — "for the labourer is worthy of his reward". Paul takes up this principle in his epistle to the Corinthians "for it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn." Then, "do you not know, "he goes on to say, "that they which minister about holy things live off the things of the temple? And they which wait at the altar are partakers with the altar ? Even so hath the LORD ORDAINED that they which preach the gospel should live off the gospel." (I Cor. 9 : 13).

THE INCENTIVE FOR CHRISTIAN GIVING. We should intelligently consider the following things in our hearts :

1. The gift that God the Father made of His Son. "For God so loved the world that He gave His only begotten Son that

whosoever believeth in Him should not perish but have everlasting life." Paul says "thanks be unto God for His unspeakable gift."

2. Christ's giving of Himself. He "gave His life a ransom for many." "For ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He was made poor, that ye through His poverty might be made rich."
3. That raises the question of how sinners of mankind can be made rich. (a) By the gift of the Holy Spirit, and He also is the author of regeneration, (Titus 3 : 5) and of faith, (Eph. 2 : 8). The gift of God is eternal life. (Rom. 6 : 23). (b). The gift of the preaching of the Word, and (c) the gift of the apostles and prophets and teachers gifted to the church by Christ. If any man enquire of the brethren he says, "they are the messengers of the churches and the glory of Christ." (2 Cor. 8 : 23.)

We would also like to point out briefly other matters brought before us in the Word of God in connection with Giving, and which are worthy of serious thought.

1. **WHO OUGHT TO GIVE ?** When we go back to the Old Testament and consider the tithes and offerings that were brought to the temple, we ought to conclude that every family gave of the fruits of their fields, and of their cattle, etc. Poverty did not rule out Giving. Turtledoves are mentioned for those who were not able to provide better for sacrifices. In the New Testament we are told "let him that is taught in the Word communicate with him that teacheth in all good things." (Gal. 6.6). This is a very explicit reference to the duty of ALL who hear and are instructed out of the Word of God to give to those who preach the Gospel according as the case may require.
2. **HOW TO GIVE AND HOW MUCH ?** The answer to this is given very plainly in the Word of God. "Whosoever is of a willing heart let him bring it" said the Lord to Moses. (Exod. 35 : 5). Of the children of Israel who left Babylon we read that "all they that were round about strengthened their hands with vessels of silver and with gold, with goods and with beasts, and with precious things, beside that was **WILLINGLY** offered." (Ezra 1 : 6). Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity for God loveth a **CHEERFUL** giver." (2 Cor. 9 : 7). Also the Lord Jesus Christ said that almsgiving was not to be done for show. "Thou when thou doest thine alms let not thy left hand know what thy right hand doeth." Simon Magus was willing to give liberally from wrong motives. He thought that the gift of God could be pur-

chased with money. (Acts 8 : 14).

In the Old Testament the children of Israel were instructed to give a tenth of their increase to the Lord. Some do not believe that this is necessary now, and that Christians ought to be more liberal than that. Some who give little give more than a tenth, like the woman who cast her all into the treasury. (Mark 12 : 41-43). Some like Ananias, who comparatively speaking gave much — gave grudgingly. We do not imply that the amount that he gave was the cause of his death. It was that he had lied “unto the Holy Ghost”. The idea of a regular weekly contribution by each individual is set forth in I Cor. 16 : 2. “On the first day of the week let EACH ONE of you lay by him in store according as the Lord has prospered him.”

3. THE BENEFITS OF GIVING. The neglect of this matter was withholding the blessing of God from Israel. God says through Malachi, “ye are cursed with a curse even this whole nation,” and in connection with the same thing Paul says to the Galatians, “Be not deceived God is not mocked for whatsoever a man soweth that shall he also reap.” (Gal. 6.6).

Temporal and spiritual benefits accompany scriptural liberal giving. That was exemplified in the days of Moses, King Josiah and Ezra. Paul says that he “that soweth bountifully shall reap also bountifully. (2 Cor. 9 : 6) and to the Phillipians he says “my God shall supply ALL your needs etc.” “Prove me now herewith saith the Lord, if I will not open you the windows of heaven and pour you out a blessing so that there shall not be room to receive it.” (Mal. 3 : 4). Faith is required for Christian giving.

In I Cor. 9, Paul writes that giving redounds to God’s praise (verse 12) and glory (verse 13). It is a means of awakening prayer in one for others, and uniting the people of God in loving fellowship (verse 14).

POSADH AN ANAMA RI CRIOSD

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

(Air a leantuinn bho t.d. 252)

VII. Bheir E’n aire do’n cùisean uile agus cuiridh E air adhart iad. Is e àite an fhir-phòsda an aire a thoirt agus a bhi cur air adhart cùisean a mhnatha, agus cùram gu nàdurra a ghabhail dh’ise agus dha’n a bhuineas dhith. Agus mar so tha e thaobh Chrìosd: cuiridh E air adhart cùisean a shluaigh uile, agus sin air neamh, agus air an talamh, agus ’n an anamaibh fein.

1. Bheir E’n aire agus cuiridh E air adhart dhoibh an cùisean

uile air neamh. Tha'n cùisean glé mhòr air neamh, tha an gnothuch ann an sin mòr; agus tha Criosd am Fear-pòsda a toirt an aire dha uile, agus dha chur air adhart dhoibh uile, agus sin gu dìleas. Da-rìreadh chaidh E'n sin le rùn a bhi giùlain air adhart an gnothuichean dhoibh; uime sin thà e air a ràdh nach deachaidh E stigh do'n ionad naomh làmh-dheanta, ach do neamh féin, gu bhi seasamh an làthair Dhé air an son. Eabh. ix. 24. Bh'uaithe so, mar an ceudna, tha e air a ràdh dha'n taobh gu'r E'm Fear-tagraidh maille ris an Athair air an son, I. Eoin ii. 1. Tha E tagradh ris an Athair air an son. Am bheil tagradh aca r'a chur suas ris an Athair air son an tròcair so na'n tròcair ud eile? Tha E dha chur suas air an son: gabhaidh E an ùrnuighean, agus crathaidh E orra fhuil Féin, nì E cùbhraidh iad le deagh fhàile a thùis Féin, agus an sin bheir E dh'ionnsuidh an Athar iad le làimh Féin, Tais. viii. 3. Tha sinne ag ùrnuigh gle bhristeach, ach càirichidh E ar 'n ùrnuighean, seadh, bitheanta, cha'n urrain sinn ùrnuigh a dheanamh; 'n uair nach urrain sinn labhairt air ar son fein, labhraidh E air ar son, agus roghnaichidh E ar tagraidhean dhuinn. Am bheil coireachan agus casaidean air a thoirt a stigh 'n an aghaidh, aon chuid le Satan, fear-casaid nam bràithrean, na lagh agus ceartas Dhé a tha gach latha air fhoireigneadh agus air a bhriseadh? Tha Criosd a tighinn 's an eadruiginn air an son, tha E freagairt na h-uile nì; tha E cronachadh Shatain, Sech. iii. 2. Anns a cheud àite thà sinn a factainn Iosuah 'n a sheasamh an làthair aingeal an Tighearna, agus Satan 'n a sheasamh aig a làimh dheis gu cur 'n a aghaidh; agus aig rann 2, thà sinn a faotainn Chriosd a' geur-chronachadh Shatain air son a chasaid: "Agus thuirt an Tighearna ri Satan, Gu'n deanadh an Tighearna do chronachadh, O Shatain; gu'n deanadh an Tighearna a roghnaich Ierusalem, do chronachadh: nach aithinne e so, air spionadh as an teine." Agus mar a tha E cronachadh Shatain, mar sin thà E riarachadh lagh agus ceartas an Athar; mar sin thà e air a ràdh gu'm bheil E deanamh eadar-ghuidhe air an son, agus sin a chùm tilgeadh bun os ceann gach casaid is urrain lagh agus ceartas a chur a stigh 'n an aghaidh, Rom. viii. 33, 34. An do pheacaich iad, agus am bheil iad a cur feum air maitheanas as ùr, am bheil iad a cur feum air gu'm biodh nithean air an cur ceart agus còmhnhard eadar Dia agus iadsan as ùr? So, mar an ceudna, nì Criosd air an son; "Ma pheacaicheas neach air bith, tha fear-tagraidh againn maille ris an Athair, Iosa Criosd am firean: agus is esan an iobairt-reitich air son ar peacaidhean, agus cha'n ann air son ar peacaidhean-ne a mhàin, ach mar an ceudna air son peacaidhean an t-saoghail uils." I. Eoin ii. 1, 2. Am feadh a tha iad, tre pheacadh agus tre bhuaireadh, a peacachadh air an talamh, tha Esan, a mach as a ghràdh mòr, a tagradh ris an Athair air an son ann a' neamh: mar so tha E a cuimhneachadh

an cùisean uile air an son ann a' neamh.

2. Tha E cuimhneachadh agus a cur air adhart air an son an cùisean uile air an talamh. Tha aig na naoimh an gnothuichean agus an cùraman a' measg dhaoine air an talamh cho math ri an gnothuichean air neamh maille ris an Athair; agus nì Criosd mar am Fear-pòsda na gnothuichean sin a chur air adhart dhoibh mar an ceudna. Da-rìreadh tha E ghnàth cuimhneachail orra, agus ag oibreachadh air an son gu bhi deanamh maith dhoibh agus gu bhi coilionadh gach nì a bhuineas dhoibh: uime sin tha E 'g ràdh, "Thà m'Athair ag oibreachadh gus a nis, agus thà mise ag oibreachadh." Eoin v. 17. Thà mì ghnàth ag oibreachadh a chùm bhur maith. Am bheil eucoir air a dheanamh orra agus iad air an geur-leanmhuinn le nàimhdean? Diolaidh E an eucoirean uile; uime sin thà e air a ràdh gu'm bheil E smachdachadh "rìghrean air an son." Salm cv. 14. Agus ann an àite eile, gu'm bheil E tagradh an cùis an aghaidh a' nàimhdean, agus nithean mar sin. Am bheil iad a cur feum air saorsa agus slàinte a mach as an trioblaidean agus an truaighean? Bheir E slàinte dha'n ionnsuidh Isaiah 1 xiii. 9. Am bheil iad a cur feum air companas agus stiùradh tre an doilgheadasan agus am buairidhean ann am fàsach an t-saoghil? Treoirichidh agus stiùraidh E iad; tha E treorachadh Ioseph mar threud. Salm ixix. 1. Agus an àite eile: "Fior-theagaisgidh mì thù, agus nochdaidh mì dhuit an t-slighe air an tigeadh dhuit triall; seolaidh mì dhuit le m'shùil." Salm xxxii. 8. Thà E dha'n giùlain tre an teannachaidhean agus an duilgheadasan uile; agus eadhon 'n uair is motha thà de choltas Air a bhi dha'n dì-chuimhneachadh, eadhon an sin tha E ghnàth cuimheachchail orra, agus air gach nì a bhuineas dhoibh: oir ghearr E iad air dearnaibh a làimhe, agus tha am ballachan 'n a fhianuis a ghnàth; agus sin ged is tric a their iad, "Threig an Tighearna mì, agus rinn mo Thighearna mo dhì-chuimhneachadh." Isaiah xlix. 14.

3. Cuimhnichidh agus reitichidh E gach nì a bhuineas dhoibh 'n an anamaibh fein. Thà aig na naoimh iomadh nì mòr agus cudthromach ri bhi air an cuimhneachadh an taobh a stigh dhiubh, nithean anns am bheil riatanas mòr, agus n'an robh iad ri bhì air an reiteachadh agus air an cuimhneachadh leo fein, cha deanadh iad ach obair bhoichd dheth. Ach O! nì Criosd am Fear-pòsda iad so uile a chuimhneachadh agus a reiteachadh dhoibh mar an ceudna air an son; Agus gu cinnteach cha'n urrain iad a dhol air seacharan 'n a làimh-san. Tha E toirt dhoibh a Spiorad gu bhi'g oibreachadh an oibre uile annta, agus air an son. Tha E gabhail beachd air ciod e'n gràs, a' neart, a chomhairle, a chomh-phàrtachd a thà iad a seasamh ann am feum air, agus le a Spiorad tha E frithealadh n'an uile dhoibh: uime sin thà e air a ràdh gu'm bheil E toirt dhoibh gràs agus tròcair "chùm cobhair ann

an am feum.” Eabh. iv. 16. Lòn ’n a àm, agus a bhi araon ’n a Cheannard agus n’a Fhear-criochnachaidh an creidimh. Eabh. xii. 2. Thà E cuimhneachadh agus a toirt fa’n ear cia mar a tha’n obair mhòr a dol air adhart ’n an anamaibh, agus gabhaidh E cùram dhe a soirbheachadh agus a deanamh iomlan. O cia mar a bu chòr dha sa ar tarruig gu Criosd, agus ar misneachadh gu bhi gabhail ri tairgseachan a ghràidh!

VIII. Thà E toirt dhoibh còir air beatha mhaireannach agus air glòir. B’abhaist do na fir còir a tharruig suas air son a mnathan, a bha toirt seilbh dhoibh air a leithid so a dh’fhearuiunn agus oighreachdan. Mar sin tha Criosd a toirt còir dhà cheile ann a nì nach lugha na beatha shiorruidh agus beannachd. Tha E deanamh thairis còir mhòr dhoibh; glòir, cudthrom de ghlòir, “tròm chudthrom glòir,” II Cor. iv. 17, oighreachd nan naomh ’s an t-solus, Col. I. 12., oighreachd neo thruaillidh” I. Pead. i. 4. Rioghachd, rioghachd shiorruidh, rioghachd air a h-ullachadh mu’n do leagadh bunaitean an domhain, Mata xxv. 34. “Crùn na beatha,” Tais. ii. 10., “crùn fireantachd,” II Tim. iv. 8.; crùn glòir air nach tig smal, na sheargas. I Pead. v. 4. ’S e’n fhirinn a th’ann, tha E dha’n sgeadachadh le a shaoibhreas uile, ionmhasan, uraman, maille ri uile shochairan a thighe, leis gach nì a cheannaich E le fhuil, le uile bheannachdan a ghràidh, le uile ionmhasan neamh, maille ri uile ghlòir na siorruidheachd. Gach nì a tha’s a ghealladh, gach nì a tha’s a chùmhnannt, gach nì a thà an comhairle ghlòrmhor an taghaidh, gach nì a tha an làthair-eachd Dhé, ann an gnùis Dhé, is urrain broilleach Dhé a thoirt seachad; gach nì is urrain cridhe Dhé a thoirt, is urrain cridhe Dhé a dheilbh, is urrain cumhachd Dhé a thoirt air adhart, na’s urrain fuil Dhé a cheannach, ann an sin thà Criosd a toirt còir dha shluagh. O dhaoine, cia mòr a bu chòr dha so ar tarruig agus ar tàladh gu Criosd. An fhiach neamh agus beatha nì air bith? An bheil uile ghlòir na siorruidheachd gu’n luach air bith? O. cò sibhse gu’m biodh Criosd toileach ’ur cur a stigh ann an so uile? Annaibh fein tha sibh a luidhe ann an uchd agus am broilleach ifrinn, ’n ’ur n’oighreachan air fearg agus diteadh, ann an cunnart gach tiota a bhi tuiteam anns an t-slochd ifrinneil: ach feuch! tha Criosd a tighinn dha’r n’ionnsuidh; agus ma ghabhas sibh Ris, bheir E dhuibh còir ann a’ beatha agus beannachd, còir na leithidean sin agus nach faca sùil, agus nach cuala cluas, agus nach d’thàinig e an cridhe duine a bhreithneachadh. I. Cor. ii. 9. Gabhaibh E, uime sin, thà mì guidhe oirbh, ann bhuir dlùth ghlacaibh.

Mar so chì sibh, ann an tomhas, na nithean mòr a tha Criosd a deanamh air son a cheile: a nis an gabh sibh Ris, na nach gabh? Nach fhaod mì ràdh rìbh mar a thuirt Saul aig amaibh r’a sheirbhisich? “An toir mac Iese achaidhean agus fion-liosan,

agus an dean e sibh uile 'n 'ur ceannardan air mhiltean, agus 'n'ur ceannardan air cheudan?" I Sam. xxii. 7. Mar sin, an toir peacadh, na an saoghal, na an lagh, ris am bheil sibh gu nàdurra pòsda, a leithid de nithean mòr dhuibh 's a bheir Crìosd? Am pàigh iad so bhur fiachan dhuibh, an coinnich iad ri'r feuman, an leighis iad bhur lotan dhuibh, agus an leithidean sin? An dean iad so bhur maith siorruidh cìnnteach dhuibh, agus an dean iad sona sibh 's an t-saoghal ri teachd, mar a nì Crìosd? Mo thruaigh! cha'n urrain iad aon dhiubh so a dheanamh dhuibh: O dùinnibh, dùinnibh uime sin ri Crìosd, is urrain agus a tha toileach so uile a dheanamh dhuibh.

(R'a leantuinn.)

NOTES AND COMMENTS

A Letter from Ulster

We have been given a reading of a letter from a Christian man in Ulster, received recently by our Publications Treasurer. The terms of this letter wholly agree with the different observations made in our **Note and Comment**, in the December issue, under the heading "Ulster Today". The above letter was written on the 23rd November 1968, and we did not see it until after our December issue appeared. The writer, who gives his name and address, states: "I am sure you have read in the press about the so-called Civil Rights parades, which in fact are R.C. parades of evil people who want to destroy our Protestant faith and put us under Rome Rule . . . I appeal to you and your friends to support us in our fight for the faith." The writer may be assured that we take his comments seriously and have every intention of supporting Christians in Ulster threatened by Romish activities.

Alcoholism

A director of the Glasgow Council on Alcoholism recently undertook a survey of an industrial concern and discovered Alcoholism affected 14 per cent of the directors and executives. It was argued that this would mean that between 10 and 14 per cent of the working population of this country are at some stage of Alcoholism. It was also stated that in America Alcoholism was recognised as the fourth-greatest killer disease. Yet, there are business firms which "glory" in the fact that they are exporting from Scotland more strong drink than ever before. One of the darker sides to this evil of regular drinking and Alcoholism is the involvement of the young of both sexes. What kind of husbands and wives, fathers and mothers, are to arise from the bars and the clubs which abound everywhere, to sell strong drink? Whatever some professional men say about the 'nature' of Alco-

holism, it is a direct and terrible fruit of drunkenness, and is a tyrant the poor victim would fain escape from. The things that are impossible with men, are possible with God; and it is with God that there is hope for the Alcoholic both physically and spiritually.

Demand for Return of Death Penalty

Not long ago, a demand for the return of hanging was tabled in the House of Commons, by three Members of Parliament, from Scotland. They belonged to different parties. This was prompted by the alarming increase in murder and violence in Scotland. Since this demand was tabled, the public in Scotland have been horrified by some of the gruesome details related at a murder trial in Aberdeen. That the heart of man is desperately wicked, has been demonstrated outstandingly again and again in these modern days of advancement in certain respects. The Word of God is True; although men do not accept its teaching and prefer the lie, in many cases. But man's heart is indeed desperately wicked and none can change it but God by the power and might of His Holy Spirit. As to the death penalty for the appropriate crime, we support any demand for its return.

CHURCH NOTES

Deacons' Court and Kirk-Session Records

The Record Books of Deacons' Courts and Kirk-Sessions should be sent to Clerks of Presbyteries **now**, for examination by respective Presbyteries. — Robert R. Sinclair, Clerk of Synod.

Financial Statements

Congregational Financial Statements should **now** be sent to Clerks of Presbyteries for examination by respective Presbyteries. Another copy is to be sent to Mr Wm. D. Fraser, General Treasurer. — Robert R. Sinclair, Clerk of Synod.

Arrival home of Rhodesian Staff

Rev. D. Campbell, Zenka, his wife and family, and Miss Rhoda MacKay, Ingwenya, arrived safely in Glasgow, on 10th December, after a safe and comfortable flight from Rhodesia to Britain in the kind providence of the Lord. We hope they will have a pleasant furlough among the friends in Scotland. — D. MacLean.

Aberdeen Hall — An Appeal

Our small congregation recently formed at Aberdeen have now acquired premises which they hope to convert into a small place of worship. The congregation is composed mainly of students from different parts of the Church, studying at Aberdeen, and this year, with the uncertainty of gaining places in the Universities

in the south, where our Church is to be found, more students than ever have turned to Aberdeen. A few people of the church have settled in the town, and the prospects are that more will follow, when it becomes known that there is a Free Presbyterian place of worship in Aberdeen, where regular services are conducted. Necessary alterations, added to the price of the building, will bring the total cost, it is thought, to no less than £1,300.

The Northern Presbytery have taken a deep interest in the Aberdeen congregation from its inception, and wish to appeal to our sympathetic people throughout the Church to give what assistance they can to clear off this debt. It would be a great encouragement to this small congregation should the response be generous and timely.

Contributions may be sent to Mr Wm. MacKenzie, "Deebank", Crown Drive, Inverness, who has been appointed Treasurer, and any sum, however small, will be duly acknowledged in the F.P. Magazine.

D. A. Maclean, Moderator.

A. F. Mackay, Clerk.

LITERARY NOTICES

Bible Places, by S. F. Paul, 126 pages; 6/-, plus 1/- postage.

Bible People, by S. F. Paul, 141 pages; 6/-, plus 1/- postage.

These two books contain brief articles which appeared from time to time in **The Friendly Companion**, the Young Peoples' Magazine issued by the **Gospel Standard** Strict Baptists. They are from the pen of Mr S. F. Paul, of Brighton, the present Editor of the **Gospel Standard** Magazine. Mr Paul is well-known by many Free Presbyterians and has for many years been acquainted with the Free Presbyterian Church of Scotland. These books have been issued with the special desire that they may find their way into the hands of the young. 47 Bible Places are dealt with and 62 Bible People. We cannot quote extensively from these excellent books, but give the following extracts: **Hebron**: "What a sweet place Hebron was to Abram then! It was his home, where he lived with his wife Sarai. But it was also the place where God met with him and blessed him. So he built an altar there and worshipped God every day, making a sacrifice upon the altar as God had commanded. This shows that we should try to remember God in our homes, in reading His Word and in prayer. This is why your father, if you are favoured with a gracious one, takes down the Bible every morning and evening to read to you and to try to seek God's blessing." **The Woman of Samaria**: "So He

taught her plainly that He was the Messiah that she was asking about. This was so wonderful to her that she forgot all about getting water from the well. She left her waterpot and went back into the city and told the people there that she had found Christ, the Messiah. So if we are taught how sinful we are, and brought to know Him as our Saviour, we shall want to leave all things and follow Him."

These books are full of interesting and Biblical information about Bible Places and Bible People, with wise and spiritual comment so suitable to young precious souls. We recommend these books for gifts or prizes to the young in whom our readers may be interested. **They are to be had from:** Mr O. G. Pearce, The Retreat, 15a Park Avenue, South, Harpenden, Herts. The printers of these books, John G. Eccles, Inverness, have done their work well.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund — M. R. MacKay, Fiscary, £2; M.M.D., £10; Jas. MacLeod, Kerracher, £9; Glenvicaskill and 2 Balgown, £18; Anon., £10; Mrs MacLennan, Hillsdale, \$25; Miss J. Munro, Bettyhill, £3.

Home Mission Fund — M. R. MacKay, Fiscary, £2; In memory of beloved parents, Mr and Mrs MacKenzie, Seaview, Shieldaig - Miss I. Munro, Evanton, £2.10/-; Miss J. Munro, Bettyhill, £3.

Foreign Mission Fund — M.M.D., £5 for Transport; In memory of beloved parents, Mr and Mrs MacKenzie, Seaview, Shieldaig - Miss I. Munro, Evanton, £2.10/-; Jas. MacLeod, Kerracher, £3; Miss C. Meighan, per Rev. D. MacL., £5; Fowler-Gibson family, in memory of their dear mother, Mrs C. Fowler-Gibson, Salvador, \$50; Portree Sabbath School, £50; "Mbuma", £2.7/- from Mr A. Van Baalen, Holland, per R.W.M.M.

Aged and Infirm Ministers' etc. Fund — Mrs MacLennan, Hillsdale, \$25.

Dominions and Overseas Fund — Mrs MacLennan, Hillsdale, \$25.

Home of Rest Fund — Miss Linden, £3; Mrs E. Lawson, Detroit, U.S.A., £4.8/-, per R.W.M.M.; Mrs Wilkins, S. Croydon, £4.7/-, per R.W.M.M.

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

Free Distribution Magazine Fund — Mr M. MacL., Borsum, Finsbay, 8/-; Mr A. F., Redding, by Falkirk, 16/-; Mrs C.M.M., Edinburgh, 3/-; Miss E.N., Inellan, £2.18/-; Mrs E.G.V., Tonbridge, 3/-; Mrs A.L., Dunoon, £3.18/-; Mrs C. MacL., Hillsdale, £7.1.4d; Mrs C. MacD., Portree, 8/-; Mrs C.C., Auckland, 5/-; Mr J. MacL., San Francisco, £1.8/-; Mrs A. MacL., Ullapool, 10/-; Mrs V. Dunedin, 5/6.

Publications Fund — Mrs C. MacL., Hillsdale, £7.1.4d.

Welfare of Youth Fund — Ness Congregation, £5; Mrs C. MacL., Hillsdale, £7.1.4d.

On behalf of the Trinitarian Bible Society — Stratherrick Congregation, £28.16.6d; Raasay Congregation, £18.11.9d; Scourie Congregation, £4.

Note. £3 was received in envelope with Ullapool postmark dated 28th November. No name or details of which fund this donation or subscription was to be given was sent. Could the sender please inform the Publications Treasurer.

The Treasurers of the following congregations acknowledge with sincere thanks:

Staffin — Friend, £2 for Sustentation Fund, per M.M.; Friend, 10/- for July Communion expenses.

Glasgow — Note. Acknowledgment in November magazine, "Friend", Glasgow, per G. M. MacLeod, should have read per J. M. MacLeod. For Congregational Purposes — Anon., £18; Anon., £5; Anon., £1; Friend, Inverness, per T. McR., £1. For Foreign Mission — Mr and Mrs C., Glasgow, £1; Anon., £5; Anon., Glasgow, £5. For Trinitarian Bible Society — Anon., £5; Anon., Glasgow, £5. For Dominions and Overseas Fund — Anon., £5. For Home of Rest Fund — Anon., £5; Anon., Glasgow, £5. For Communion Expenses — M.S., Glasgow, £2. For Bus Fund — M. McK., Clydebank, £1.

London — Friend, Winnipeg, per Rev. D. B. Macleod, £20 for Church and Manse Building Fund; Mr H. MacDougall, Bath, £10 for College and Library Fund; Miss Isobel Munro, £2 for Congregational Funds.

Beaully — Church Building Fund — Mr Ian Matheson, Fort William, £50; Friend, Dingwall, £50 (both per Rev. D. A. MacFarlane); Two Friends, Inverness, £5; Friend, Tain, 10/-; Friend, Tain, £1; Mrs Dougan, Tain, £5 (all four per Mr J. MacLennan); Miss Ross, Balblair, £5; Mrs Fraser, Leanach, £5.

Applecross — A Friend, per Mrs E. MacIver, £5 for Manse heaters.

Dumbarton — Church Manse Fund — "Small Mite", Stockinish, £5; Friend, Edinburgh, £1; Miss Russell, £1; Nurse Platt, £1; Friend, £1; Mrs Hendrie, £2; The late Miss Macinnes, £5; Miss Turner, £10.

Daviot — Harvest Thanksgiving Collection for Trinitarian Bible Society — £16.15/-.

Uig — In memory of the late Mr Angus Morrison, elder, Valtos, £25 for Congregational Purposes, per M. Smith; Stornoway Friend, £2 for Car Maintenance; Stornoway Friend, £2 for Communion Expenses (both per Rev. D. J. MacAskill; J.M. (Sron-Du) £4 for Church Maintenance.

Greenock — Anon., £5 for Greenock Manse Purchase Fund, per Rev. L. MacLeod.

Bonar Bridge — Anon., £20 for Church Repairs.

Bracadale — F.P. Manse Building Fund — Friend, Glendale, £1; Friend, Staffin, £2; Friend, Staffin, £1, per Mr D. MacAskill; Friend, Staffin, per Mrs K. Mackinnon, £1. F.P. Church Repairs Fund — A.H.C., £1; Staffin Friend, £1 (both per Mr D. MacAskill).

Home of Rest — Resident, £1; Resident, £1; Donations per Rev. A. V. MacKay, £2.10/-.

Broadford — Manse Building Fund — Raasay Friend, £1; A Friend, Kyleakin, £40; M.M.D., Sleat, £5; A Friend, per Mr D. MacKay, £1.

Applecross — Nurse D. Macdonald, £3 for Sustentation Fund, £1 for Home Mission and £1 for Foreign Mission, per Johan MacKinnon; Mrs Macrae, Inverbain, £2 for Sustentation Fund; Friend, N. Coast, £1 for Sustentation Fund (both per Rev. A. Murray).

The Religious Bookroom — The Librarian thankfully acknowledges the gift of a set of the works of John Flavel by an anonymous donor for the Library; also the following donations to the Book Room: F.P. Ness, £1; Anon., £6; Miss F. Johnston, Michigan, £1.12.6d. **Foreign Mission Fund** — A. Pascoe, £1.10/- per Book Room.