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MAKE US GLAD

The ninetieth Psalm is entitled: "A prayer of Moses the Man of God." In this remarkable and solemn psalm, the man of God refers to the profound truth that God is from everlasting to everlasting and then proceeds to survey the brevity of man's days upon earth. At the close of the psalm, he offers several particular petitions to the Lord which are appropriate in connection with the case of sinners and saints. One of these is to be found in verse 15: "Make us glad according to the days wherein thou hast afflicted us . . ."

Moses knew well by experience what affliction meant. His afflictions were many, varied and grievous. The Lord's people have never been immune to affliction and adversity of one kind or another. The Lord Jesus Christ warned His people that in the world they would have tribulation. And back in the Old Testament Church, David proclaimed: "Many are the afflictions of the righteous." In the portion quoted from the pen of Moses, the man of God recognises the government and the hand of God in the experience of affliction. And this will be the wisdom of God's people, to discern and acknowledge that God is in their afflictions of a truth, whether their afflictions be of the nature of a trial or a chastisement.

It is most desirable and needful that the Christian in passing through affliction of whatever kind, and however severe and heavy, be deeply exercised at the divine throne, seeking a gracious and God-honouring frame of heart and mind. Job obtained a wonderful spirit God-ward at the very outset of his heavy losses and sorrows, and was enabled under it all to say, "Blessed be the name of the Lord."

Nevertheless the strongest believer is liable to be unduly depressed and discouraged and to be in heaviness by reason of

affliction. They have really no help of man at all when they are tried inwardly. God is their refuge and strength and a very present help in all their troubles. Through their Redeemer they must needs turn to their divine refuge and help; and this Moses did when he prayed: "Make us glad according to the days wherein thou has afflicted us . . ."

There are many ways in which God does answer this prayer from His poor and afflicted people and some of these we will briefly indicate.

He grants unto them renewed and fresh views of their suffering Saviour, as when Jesus appeared to the eleven disciples, behind closed doors for fear of the Jews. He said to them: "Peace be unto you," and He also showed unto them His pierced hands and His side. What a wonderful effect all this had upon the troubled hearts of the disciples! "Then were the disciples glad when they saw the Lord." And so it can be now.

He also leads them at times to appreciate and understand that in their darkest troubles, His covenant love, in Christ, for them changes not; and that even when He chastens them, He loves them in so dealing with them for their profit.

They are indeed made glad in the midst of affliction, when favoured with a felt sense of God's love toward them in their hearts and as His children. John in his 1st Epistle exclaims: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This love may thus be felt sensibly and adored, and elevate and rejoice the heart of the afflicted child of God.

Then it can be a great source of comfort to the believer, to be led by the Holy Spirit to believe and indeed feed upon the remarkable declaration in Romans, chapter 8: "All things work together for good to them that love God, to them who are the called according to his purpose." This is indeed an antidote to the soul ready to say: "All these things are against me."

And then the tried believer is surely made glad, when God enables him by faith to lay hold firmly upon the revealed truth, that Christ and salvation shall never be taken away from him. Mary at the feet of Jesus was given this blessed assurance by her Lord: "Mary hath chosen that good part, which shall not be taken away from her."

And finally, Paul and Silas, afflicted servants of the Lord Jesus Christ, prayed and sang praises to God, in the prison at Philippi. They were made glad in the midst of affliction by the God of all comfort.

THE GOOD HOPE AND THE FALSE HOPE

(Sermon by Rev. William MacLean, M.A., preached and recorded in Palmerston North, New Zealand, on Friday, 23rd June, 1967).

TEXT: 1 Peter 1, 3, 4 — "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

We shall consider as the Lord will enable us: 1. Those who have this hope. 2. The nature of their hope — it is a lively or living hope. 3. That bound up with this hope is an interest in and a right to the inheritance which is incorruptible and undefiled and that fadeth not away, reserved in heaven for all who have this hope. In other words, it is those who have this hope, as the words of our text make clear, who are heirs of heaven.

And firstly — those who have this hope. There was a day when they did not have this hope. The Word of God declares that all by nature are without God and without hope in the world, that is without this lively hope, this good hope through grace. All have a hope of some kind, but only those who have been begotten again, or born again, have this lively hope.

There are many whose hopes are centred on the things of this world. Their portion is in this life only. Their hopes and prospects therefore are worldly and materialistic. They have no hope for eternity. Their need of being born again, and of being prepared for death and eternity are matters which give them no concern. They are of the earth earthly. They are like the rich man in the parable who prospered in worldly things, and who said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12 v. 20. How numerous they are in our day who live as this rich man, blinded by the god of this world, wise in their own estimation but fools in God's sight, careless and unconcerned as to their latter end! But the wrath of God will be the eternal portion of all who die as the rich man did, for "the wicked shall be turned into hell, and all the nations that forget God." (Psalm 9, v. 17). They shall then know, when it is forever too late, the answer to the solemn question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" It would be our wisdom to face this question now, for "now is the accepted time, now is the day of salvation," and to believe that nothing short of having Christ as our portion will profit or save our souls. "Godliness with contentment" the Word

of God tells us, "is great gain." We can have neither, apart from faith in Christ. Believe in the Lord Jesus Christ and thou shalt be saved, for "none perish that Him trust."

There are others, and they too form a numerous class, who profess to have a hope. They do not question but that they are God's children, and that they will be received into heaven at last. If, however, they were examined as to the foundation of their hope, they would confess that they live honest and good lives, engage in social work, in helping the poor, the sick and the bereaved, they do much for the Church and serve the Lord. They are not irreligious like the first class. But all without exception, whose hope for eternity is based on what they themselves think they are and upon what they do and what they hope to do, have not "the lively hope" which our text speaks of, but a false hope. Those who have this "lively hope," their good hope through grace is not based on any works of their own. It is based on nothing less than Jesus' blood and righteousness. Christ is the centre and the foundation of their hope. The Truth declares that the hope of the hypocrite shall perish, but that the righteous has a hope in his death. A hypocrite, according to the common scriptural usage of the term, is a person who is deluded or self-deceived. All who are building their hopes for eternity on their own good works, their kindness to their neighbours and so on, are building on a foundation of sand. They are self-deceived and their hope shall perish. they are not of the righteous who have a hope in their death. The foolish virgins were hypocrites, that is they were self-deceived. At death the lamp of their hope went out. Instead of being received into heaven as they expected, they were shut out and shut into the prison of eternal despair. We read that the door was shut. How solemn the words, "And the door was shut!" But the wise virgins who had this lively or living hope entered in.

2. Now in connection with the nature of this hope, it is said to be a lively hope or as it is elsewhere called, a good hope through grace that shall not be put to shame. We are told that they who have it, were begotten again unto a lively hope by the resurrection of Christ from the dead. Christ's resurrection from the dead implies the death which He died in order to make an atonement for sin. "He was delivered for our offences and raised again for our justification." No sinner can be justified in God's sight, can be accounted righteous and have the pardon of his sins, but on the ground of Christ's atoning death. "It is the blood," we read, "that maketh an atonement for the soul." No blood could make an atonement for the soul but the precious blood of Christ. The blood of the sacrifices slain on Jewish altars pointed to the coming of Christ, to the one sacrifice which He in the fulness of time was to offer for sin. It is Christ's sacrifice on Calvary that made the

atonement that God required for sin. It is the sacrifice which the Lord in His eternal love provided. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life." We therefore read, that the blood of Jesus Christ, God's Son, cleanseth from all sin. There is infinite efficacy and merit in Christ's blood to wash the foulest sinner clean. As proof that Christ by the offering of Himself met and satisfied the claims of divine justice and made the atonement for sin which justice in God required, God raised Him from the dead, but exalted and glorified Him in the human nature with the glory which He had with the Father before the world was. He is exalted to be a Prince and a Saviour for to give repentance and remission of sins unto Israel. It is in virtue of His death, resurrection, ascension and glorification, that He is set before us in the gospel as a Saviour mighty to save. There is no hope for any sinner apart from Christ, but in Christ there is hope for the greatest sinner out of hell. He is set before us in the gospel as a door of hope and as an open door. "I am the door, by me if any man enter in he shall be saved."

It is true of those who have a good hope through grace, that they died to the false hope they once entertained. We have either a good hope or a false hope. If we have not been begotten again to a lively hope by the resurrection of Christ from the dead, then our hope is false. It is a hope that will perish. The apostle Paul tells us, there was a time in his life that he was a godly young man in his own estimation. He fully believed he was in possession of a hope that gave him a right to the heavenly inheritance. In the mercy of God he died to that hope. He came to see it to be false and unfounded. It was based on the training and privileges he had as an orthodox Jew, which included the sacraments of the Old Testament Church, Circumcision and the Passover. Besides the thorough grounding he had in the law and the prophets at the feet of Gamaliel, and the zeal with which he did God service, he bore a character which was outwardly blameless and above reproach. If any could lay claim to credentials for heaven on the ground of church privileges and good works it was Saul of Tarsus. A day, however, came in his experience when he was brought to see that they were altogether irrelevant as a ground for salvation, that he was guilty of going about to establish his own righteousness and not submitting to the righteousness of God. "When the commandment came" he confesses, "sin revived and I died." The commandment which gave a death-blow to his mistaken hopes was the tenth commandment. "I had not known sin, but by the law, for I had not known lust, except the law had said, Thou shalt not covet." The Holy Spirit opened up to his understanding and conscience the spirituality of God's law, that it requires perfect

obedience in heart, walk and conversation. Such perfect obedience can only come from a nature that is holy, sinless and undefiled. Adam, as he came forth from the hand of God in a state of innocence, had such a nature. He was therefore, able to come up to the righteousness of the law, to give the law that perfect obedience which the law required. But since the Fall man has a nature that is sinful, defiled and depraved. On account of the sinfulness of our nature and the sinfulness of our actions we are under the curse and condemnation of God's holy law. As it is written, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." The ruin of man's nature by the Fall, and his total inability to be saved by any obedience of his own to the law, is experimentally opened up in the understanding of all who have a good hope through grace. They are taught to know that by the works of the law no flesh can be justified in God's sight. That is an unerasable conviction that the Holy Spirit stamps on their hearts. But not only did those who have this good hope die to all hope of obtaining salvation, or of being justified in God's sight by any works of righteousness of their own, but they also died to all ability on their part of believing in Christ. Persons may profess to believe in, and even defend and contend for, the doctrine of justification by faith, and yet only have a natural faith, or as divines term it, an historical faith. It is the faith of decisionism, the soul-deluding technique of popular evangelists who lead their converts to believe, that their decision for Christ is the fruit of the faith which is the gift of God. We can believe in the Fall of man, the divinity of Christ, His virgin birth, atoning death, His physical resurrection, ascension and glorification, and as we have already mentioned, the doctrine of justification by faith alone, and yet have only an historical or intellectual faith. The intellect of man apart from regenerating grace cannot attain to saving faith and to a sound and profound acquaintance with the cardinal doctrines of Christianity. Persons brought up in orthodox circles unquestionably hold to such doctrines. There are many, too, who undergo an intellectual conversion from Arminianism to Calvinism. They come to hold and to uphold the doctrines of free and sovereign grace. But alas! They unwarrantably conclude that because their creed is sound, that their hope is good. But all who have been convinced of their sinnership before God, whether they were orthodox or unorthodox, were convinced of their inability to believe in Christ. The Holy Spirit convinces all whom He savingly teaches, of the sin of unbelief, that their inability is their sin and proof of their guilt. They are brought in guilty before God, the judge of all, in their consciences and brought to see and to believe, that God would be just in their eternal condemnation. Only those who have been convinced of their total

inability, believe experimentally, and therefore savingly, in the doctrine of the total depravity of man's nature, for no sooner has the sinner died to his own ability and to realise that in himself he is helpless and hopeless, than his mind is enlightened in the knowledge of Christ, so that he sees Christ by faith and receives and rests upon Him alone as He is freely offered in the gospel. All who are regenerated are dead to the law. No sinner who has passed from death unto life looks to the law for life. All, without exception, who belong to the household of faith, whether sanctified from the womb as John the Baptist was, or like Timothy from childhood made wise unto salvation, whether their conversion corresponds with that of Lydia or of the Philippian jailer, all are dead to the law. And if dead to the law then married to Christ, as the Truth declares, in a covenant which ensures and makes over to them all the blessings which are in Christ. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." They are called effectually and justified freely. "It is one thing" as Dr Owen says, "to be in a state of grace, it is another to know that this is the case. All believers are in a state of grace. They have peace with God, being reconciled to Him by the blood of the cross, but as to what shall be the measure of their understanding of their interest in it, this is left to the sovereign grace and good pleasure of God. There are many believers who all their days never come to an abiding sense of peace with God, but are filled with troubles and exercised with fears and perplexities, so that they go sorrowing and heavy all their days." Persons with an intellectual or historical faith are not tried as to their faith or as to their hope. They are buoyed up with the delusion of an unquestioned assurance. The savour of spiritual death is in their writings no matter how sound, and in their exercises no matter how scriptural. They are strangers to the poverty of spirit of the living in Jerusalem (Matth. 5). Those who have a good hope through grace are said to be an afflicted and poor people whose trust is in the name of the Lord.

A "lively hope" is not apart, as we already observed, from faith in Christ. The confession and desire of those who have it is, "that I might be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Faith is the substance of things hoped for. Faith sees a substance, a reality, in the blessings of redemption freely offered to us as sinners in the gospel. We read of those in the parable of the marriage feast to whom the invitation, "All things are now ready, come ye to the feast," made no appeal. What was real and of substance to them was their land, their oxen, their merchandise and their family concerns. They are the seed of the serpent, whose god is their belly and who

live on the dust. They have neither appetite nor relish for the manna from heaven. But the lively hope and the faith unfeigned of saving grace seeks to rise to the confession of the apostle — “the things that were gain to me, them I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” Faith sees a reality in the blessings of the gospel, and hope waits for them. Those therefore, who have this hope, are a waiting people. They wait upon the Lord and look to Him for the blessings their souls stand in need of.

My soul, wait thou with patience
upon thy God alone;
On Him dependeth all my hope
and expectation.

Ps. 62 v. 5 (Metrical version).

Where this “lively hope” is there is an endeavour to keep the commandments of God. Those who are in Christ, are under the law to Christ. Although they are dead to the law as a ground of acceptance, they are under the law to Christ as their rule of life. “If ye love Me” Christ says, “keep my commandments.” The prayer and desire of grace is, “Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments: for therein do I delight.” They love the law of God after the inner man. They are not under the law, but under grace. That is, they are delivered from the condemnation of the law, but not from the obedience due to the law. The grace of love in the soul manifests itself in obedience. “This is the love of God that we keep His commandments.” There is false teaching abroad in connection with the believer’s relation to the law. The verse, “ye are not under the law but under grace,” is interpreted to mean that the law as a moral code and rule of life for the believer is dispensed with. Such an interpretation is not from grace but from nature, for the grace of God that bringeth salvation, as the apostle says in his epistle to Titus, teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world. Saving knowledge of Christ is all of grace. “And hereby we do know that we know Him” says the apostle John in his First Epistle, “if we keep His commandments. He that saith I know Him, and keepeth not His commandments is a liar, and the truth is not in him.” There are others who hold that the moral law is not the believer’s rule of life, but the precepts of the gospel. But what are the precepts of the gospel, but an unfolding and an opening up of the spirituality of the law?

It is by the resurrection of Christ from the dead that His people are begotten again to a lively hope. The denial of the doctrine of Christ’s resurrection from the dead, so widespread in our day, is the very negation of the Christian faith. All who deny Christ’s

physical resurrection from the dead have no lively hope. They are liars and hypocrites, and all such shall have their portion in the lake which burneth with fire and brimstone which is the second death. All who have this lively hope believe in the resurrection of Christ, for their faith and hope is in a living Saviour, the One who was dead and is alive, and alive for evermore after the power of an endless life. They have, accordingly, a love to the Lord's day, the divine memorial to Christ's resurrection from the dead. A person who claims to love Christ and who has no love for His day is self-deceived. His love is spurious and his hope is false. The following question was put by the saintly Rev. Robert Murray McCheyne:— "Did you ever meet with a lively believer in any country under heaven — one who loved Christ, and lived a holy life — who did not delight in keeping holy to God the entire Lord's day?"

Those who have this "lively hope" are said in this chapter to purify their souls by obeying the truth through the Spirit. The Word of God has become precious to them.

"This word of thine my comfort is
In mine affliction:
For in my straits I am revived
by this thy word alone."

Ps. 119, 50.

They are as new-born babes, as we read in chapter 2 of this epistle, desiring the sincere milk of the Word, that they may grow thereby. Nothing will sustain and nourish the life of grace in the soul, but the sincere milk of the Word, unadulterated by false and erroneous views. Those born again cannot feed on the husks of false doctrine. Those who wilfully do, prove that they are strangers to grace and to God. We find the apostle warning the saints in Corinth against complicity in or compromise with what is false and idolatrous in doctrine and worship, and he concludes his warning with the exhortation, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What is contrary to the revealed will of God as set forth in His Word is "unclean" in His sight. And if "unclean" in God's sight, it cannot but have a defiling and deadening effect on those who countenance it. It will rob His people of their liberty, and prove a yoke of bondage to them. But in obeying the truth through the Spirit in pursuing the path of duty so clearly set before them in the above exhortation, the Lord will be restoring to them the joy of His salvation, and giving them tokens that they are His sons and daughters. However difficult and trying they may see their duty to be, how gracious the encouragement in the

words, "And I will receive you." To the self-deceived, the approval and the applause of men is more to them than the honour of Christ and His Cause in the world.

They seek also to purify their souls in obeying the truth through the Spirit, as set forth in verses 14-16 of this chapter. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, as I am holy." "And every man," says the apostle John in his First Epistle, "that hath this hope in him purifieth himself, even as He is pure." His people are kept conscious of their need of being cleansed and kept. And to Christ, the Hope of Israel and the Saviour thereof in the time of trouble, they look for both. They plead the merit of His precious blood to cleanse them from secret faults and to keep them from all presumptuous sins. With the Psalmist they confess, "If in my heart I sin regard the Lord me will not hear." Balaam was a prophet whose profession was great and his words were good. "Let me die," he said, "the death of the righteous, and let my last end be like his." Although he desired the end of the righteous, for the righteous has a hope in his death, Balaam had no desire to live the life of the righteous. He loved the wages of unrighteousness despite his confessions to the contrary. The Lord exposed the enmity which he cherished to His Israel. His hope, like the hope of every hypocrite, perished at death. How solemn the words, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." They were workers of iniquity either in secret or in public. But those with a good hope are made honest. They greatly fear being deceived for eternity. "Search me, O God," is their cry "and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

It is true of His people that they have unfeigned love to the brethren. "We know," said the apostle, "that we have passed from death unto life because we love the brethren.

They have a love for the Cause of Christ in the world. They seek and pray for the coming of His kingdom, the glorious days promised, when His will shall be done in the earth as it is done in heaven. It is through the outpouring of the Holy Spirit blessing the gospel, which will usher in the millennial glory of the Church, when the earth shall be full of the knowledge of the Lord as the waters cover the sea." Their prayer and desire is that of the Psalmist, "The whole earth let His glory fill, Amen, so let it be."

The Rev. Christopher Munro, a godly minister of the last century in Scotland, once remarked in the course of his preaching, "If you can say in truth, 'Thy kingdom come,' I tell you that you have what will stand you for eternity."

3. Those who have this lively hope have a right and a title to the inheritance which is incorruptible and undefiled and that fadeth not away. Their right to it has its source in their election in Christ before the foundation of the world. Christ redeemed them by the price He paid for them, and by His perfect obedience obtained a right to the inheritance for them. "I go," He said to His disciples, "to prepare a place for you, that where I am there ye may be also." He was then on His way to Gethsemane and Calvary. They have a right to the inheritance through the sprinkling of Christ's blood upon them, in their regeneration, in their being quickened out of the grave of spiritual death in which they were, and in their being put in possession of a good hope through grace.

It is through much tribulation that they are to enter the kingdom, but whatever storms they meet with on their voyage to the desired haven, it is said that the anchor of their hope is both sure and steadfast. It is the all-prevailing intercession of Jesus, their Saviour and Advocate within the veil, who is made an high priest for ever after the order of Melchisedec, that keeps the anchor of their hope sure and steadfast. He ever liveth to make continual intercession for them. It is in virtue of Christ's intercession that they are kept in the world, sanctified through the truth and in His own appointed time, glorified. They are said in verse 3 to be kept by the power of God through faith unto salvation. That is the salvation they will receive at death, when they enter into possession of their eternal inheritance. It is through faith in His power that they are kept. It is through faith in His blood that they are washed.

So they from strength unwearied go
still forward unto strength,
Until in Sion they appear
before the Lord at length.

Psalm 84, 7.

Their desire is to give to Him the honour, and the glory and the praise which are His due. They feel they come far short of what they desire. When they would do good, they find evil to be present with them. But the Lord has promised to fulfil the desire of those that fear Him. Their desire shall be fully satisfied when throughout the endless ages their song of praise shall be, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen."

ANECDOTE OF LATE REV. DR BALFOUR, GLASGOW

By the Rev. J. Thomson, Minister of Dysart, Fifeshire

Dr Balfour was distinguished for the happy union of great and amiable qualities. He was a man of deep piety. This appeared not only in the discharge of his official duties, but also in his intercourse with Christian friends. Wherever he was he uniformly maintained a deportment becoming an ambassador of Christ. Nor was there ought repulsive in his manners. On the contrary his piety was cheerful, and he evinced such real kindness of heart, such warm and enlarged charity, that his society was a source of peculiar delight to all who were privileged to enjoy it.

Possessing these qualities, this highly honoured minister of the gospel, when called upon to testify his displeasure at the conduct of transgressors, was eminently successful in tendering reproof. This is a very difficult, as well as a painful duty. If a rebuke be administered under the influence of passion, if it be ill-timed or out of place — if, in short, it be given in circumstances calculated to irritate and not to humble and reform the offender, it is manifestly worse than useless. Hence the necessity of a sound judgment to seize upon the time and mode befitting a matter of so much delicacy, and also of general benevolence, combined with unbending fidelity, to convey to the delinquent, in the most effective manner, a just sense of the enormity of his crime. In those requisites Dr Balfour excelled. He was truly a judicious reprover. A few words from him spoke volumes. And the following anecdote which I received from more than one respectable quarter, shows that his endeavours to reclaim heaven-daring sinners were not unavailing:—

On one occasion when Dr and Mrs Balfour were on their way home from Glasgow to Stirling, they had for their fellow passengers, in the stage-coach, three gentlemen who were proceeding to India. Two of these were young lads, who had just left their native homes, and were about to embark in quest of wealth or of fame to that sultry clime. Probably to allay the pangs of separation from their beloved parents and relatives, they, like many others in similar circumstances, allowed their minds to dwell on golden prospects. Dear youths! who would not feel interested in their condition, just setting out in the journey of life, heedless, perhaps, of the spiritual privations to which they should be subjected, and of the countless dangers to which they were exposed? How important it is, therefore, that our young men, ere they leave the domestic circle, be thoroughly instructed in the principles of our holy faith, and be impressed with the conviction that the fear of God is the only effectual guard against the corruption and allurements of a world, lying in wickedness! Alas! in the present instance, it was the misfortune of these inexperienced youths to be

placed under the protection of one who, instead of acting, as he was in duty bound to do, the part of a father and a friend, set before them an example of so unhallowed a character that, if followed, would tend inevitably to ruin their immortal souls. Awful to relate! their elder companion, the third party was a profane swearer! this soon became manifest from his conversation. Ever and anon he took the name of God in vain. Nor did he seem to be in the least abashed at his own profanity. He gloried in his shame. So hardened was he in sin! so habituated was he to transgression.

We can easily conceive how painful it must have been to the godly minister to witness such daring profanation of that sacred name, every mention of which demands the most profound reverence. He saw, however, that directly to reprove the transgressor in such a place would serve no good end. But to testify his displeasure at such impious conduct, Dr Balfour availed himself of the first opportunity of withdrawing from the company of the profane man, by taking a seat on the outside of the coach. This was a silent but very expressive reproof. Nor was it altogether without effect. A guilty conscience is always jealous. And the remark, addressed by the delinquent to Mrs Balfour, "I suppose that is a parson?" told that all was not at ease within. Happily for him who used this contemptuous term that "parson" was faithful to his office, and therefore worthy of the unfeigned respect of all who value moral worth, or who have any regard for the highest and best interests of mankind.

Dr Balfour felt great pity for the profane swearer, and also for the young gentlemen under his charge. We doubt not, he lifted up his heart to God in prayer in their behalf. But he resolved to do something more. It was of the utmost consequence to have a private interview with the offender, in order if possible, to bring him to a sense of his perilous condition, and to prevail upon him to "flee from the wrath to come." Accordingly, when they arrived at the next stage, the Dr went into the inn, and requested the said violater of the Divine law to accompany him. There, when alone, he told him his design in soliciting an interview. He brought the painful subject of his recent profanation directly and fully before him. He unfolded the nature of his sin, the heinousness of his guilt, and the tremendous consequences to which it exposed his never-dying soul. He appealed to the understanding, the heart and the conscience of the delinquent, in a manner becoming the end in view. And, considering how commanding were his talents, and how solemn and melting the tones of his voice, and how influential his Christian tenderness and fidelity, we may well believe that nought was wanting, on his part, to render the reproof available. What passed between them we cannot further particularise.

But this we know, that the delinquent not only listened attentively to what was addressed to him, but felt grateful for the kindness, as well as the faithfulness evinced by his reprover. He was evidently affected. "Sir," said he, "I feel much obliged to you for the delicate manner in which you have conveyed your reproof. For had you reproved me in the coach, in presence of these young men, in all probability my evil passions would have been roused, and I would have insulted you." How instructive is the fact, and how impressively does it remind us of the necessity of being "Wise as serpents and harmless as doves."

The interview was soon brought to a close. And they who were, so unexpectedly, brought together on a subject of eternal moment, parted, who could tell if evermore to meet this side of the grave? But it was the Lord's will that this should not be their last interview. The reproved traveller, with his interesting charge, set out for a distant region, where till of late, scarcely a ray of Divine light shone on the deluded inhabitants. But even in that land of heathenism, God does not leave himself without a witness. There he is essentially present, and there, too, his sovereign grace has recently achieved many a splendid triumph. God has no pleasure in the death of the wicked. He follows them with the language of tender expostulation, saying, "Turn ye turn ye for why will ye die?" He did so in the instance under our consideration, the profane man who, in God's adorable providence, was brought, as it were accidentally, for a few moments, into contact with a faithful servant of Christ in Scotland, was raised up in idolatrous India, to bear a living testimony to the truth that, "the word of the Lord shall not return unto him void." His conscience was evidently touched. He felt the justness of the reproof. He felt the overpowering tenderness that marked the expostulation of the Christian minister. That occurrence he could not forget. Wherever he went, the arrow of conviction stuck fast in his inner man, and troubled his hours of repose. A feeling of remorse haunted him by night and by day. At length he was effectually roused to a heart-felt sense of his guilt and danger, in the sight of that great and holy God, who "is of purer eyes than to behold iniquity." And that Holy Spirit who then visited him with strong and abiding convictions of sin, discovered to him, in due time, the only sure remedy, and prevailed upon him to cast himself as a perishing sinner on the mercy of the Divine Redeemer, who "came to seek and to save that which is lost." What a wondrous change! The proud blasphemer is now become a devout and affectionate worshipper of that God, whom he had so long and so daringly offended; and he who despised the blessings of Christ's salvation, now feels that, in comparison of these everything else sinks into utter insignificance. Behold he is now "a new creature," a monument of

sovereign mercy. "A brand plucked from the fire."

It is often the lot of faithful ministers not to know in this world, the good effects which, through the blessing of God, results through their instruction, their reproofs and warnings, and their exhortations and prayers. But it pleased God in the present instance, to rejoice the soul of his servant, by an exhibition of the fruit of the interview above detailed. After the lapse of several years, a gentleman called on Dr Balfour at Glasgow. Having introduced himself, and perceiving that the doctor did not recognise him, he asked if he remembered the interview that took place between them on their way to Stirling. The doctor presently recollected the occurrence. "Well," said the stranger, "I am the person whom you then reproofed, and I am come now to tell you that your reproof has had the desired effect, and that you have been the instrument of my conversion to God." O how intensely interesting the scene! There stood the reprover and the reproofed in circumstances that called for the liveliest gratitude to the God of all grace and consolation, both rejoicing in the marvellous change, and both animated by the hope of a blissful immortality. And, after such an example of usefulness, what Christian need despair? "Let him know that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

THOUGHTS ON THE PSALMS

by Rev. Alex. McPherson

(continued from page 306)

PSALM TWO

Verse 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

We have seen that verse 7 is the words of the risen Saviour from his throne in heaven, telling how He came to be there as the result of an eternal decree, an atoning death, and a glorious resurrection and ascension. Thus enthroned, He is invited to ask what He will. No bounds are set to the territory He may claim. He may ask that the heathen should become his subjects, and He may have them from the furthest parts of the globe. His immense domain is to embrace ignorant, sin-darkened creatures from all lands. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee."

Verse 9. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

In the process of drawing to Himself a willing people, Christ shall destroy his enemies as a person with an iron bar would

shatter clay pots. His work has all along been opposed by monarchies, republics and empires, not to mention the Papacy, the arch foe of His church. Yet Christ's purposes have never been frustrated. He has ruled the world and will continue to do so, setting one up and casting another down, so that at the exact time and manner fore-ordained, his bloodbought people will come to his footstool in genuine submission. These two verses are a charter for missionary work. But ere we leave them, let each of us ask: "Have I come to submit to Jesus through the new birth and faith in Him who was dead, and is alive, and is alive for evermore? Am I now under his holy government, and glad to be?"

This brings us to the last three verses. It will be remembered that the first three depicted the world in revolt against God and his Christ; the second three set forth God's attitude to the rebels, and the next three the statement of the divine decree respecting Himself by Christ. Now the last section of the Psalm shows us the Most High addressing the people described at the beginning, the rebellious world represented by its rulers and leaders.

Verse 10. "Be wise now therefore, O ye kings: be instructed ye judges of the earth."

Having heard these words from heaven, rebels will be wise to take instruction. Their rebellion is vain; God has already established Christ as the King of kings, and all who will not submit to Him will be broken in pieces. Every sinner should consider that continuance in sin will be his ruin. There is no possibility of his coming off well from his disobedience to God. And when the divine Judge will come to settle his account with sinners, He will search out every rebel, great and small. History tells of unsuccessful rebellions and their aftermath in which the leaders were severely dealt with while lesser men were let alone. But every sinner without exception will be punished for his part in this worst of all revolts. Therefore, each person who is still a child of wrath should realise that except he repent, he will die in his sins. Eternal punishment is inevitable for every impenitent rebel.

Verses 11, 12. "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Three counsels follow. The last must be taken first because it is the act whereby a sinner submits in penitence to Christ the King. He must come and kiss Him as Saviour. A kiss, if sincere, denotes something very different from rebellion. It signifies (1) **Reconciliation**. The prodigal son was greeted in this way to show that he was forgiven. When Esau met Jacob amicably, it was with a kiss. Each rebel against God should return to God as manifested in Christ to be a just God and a Saviour, and thus be reconciled.

"We pray you in Christ's stead, be ye reconciled to God, for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. (2) **Love.** Each reconciled sinner has the love of God shed abroad in his heart. Being forgiven much, he loves much. "We love him because he first loved us." (3) **Allegiance.** This also is symbolised by a kiss. Samuel in this way declared himself Saul's loyal subject when he installed him as Israel's king. (1 Sam. 10, v. 1). Like Thomas, the convert to Christ will say, "My Lord and my God;" and like Paul, "Whose I am and whom I serve."

The second counsel is, "Serve the Lord with fear." There must be no presumption in the believing sinner's new relationship with God. He is a great God and King, and will not be imposed upon. He is to be obeyed and served with reverence and godly fear. The third counsel is, "Rejoice with trembling." Christianity is not gloomy, but it is a sober religion. Holy joy goes hand in hand with the saddening knowledge of the dark and perilous state of a sinful world. Neither can those still in the body, **exposed to temptation**, and warring with inward corruption and devilish principalities and powers, rejoice as those who after the victory lay aside their weapons and doff their armour. Joy and trembling go together here; salvation is to be worked out with fear and trembling.

To sum up; the prime need of every sinner is to be reconciled to God through Christ. To come short of that is to fall into hell under the power of God's anger. Who can describe the wrath of the Lamb? But all who put their trust in Him are blessed.

THE SCRIPTURALNESS OF INFANT BAPTISM AND OF SPRINKLING IN BAPTISM

by Rev. W. MacLean, M.A., Gisborne

The above Westminster Standard publication was issued four years ago. Part One — **The Scripturalness of Infant Baptism** contains XVII Sections, Section XVII — **Concluding Remarks** is from Dr A. A. Hodge's "Outlines of Theology". "The practice of infant baptism." Dr Hodge states, "is an institution which exists as a fact, and prevails throughout the universal Church, with the exception of the modern Baptists, whose origin can be definitely traced to the Anabaptists of Germany, about A.D. 1537. Such an institution must either have been handed down from the Apostles, or have had a definite commencement as a novelty, which must have been signalled by opposition and controversy. As a fact, however, we find it noticed in the very earliest records as a universal custom, and an apostolic tradition."

The writings of Iranaeus, Justin Martyr, Origen, Cyprian and Augustine quoted in Section I prove this. "Our argument is,"

writes Dr Hodge, "that infant baptism has prevailed (a) from the apostolic age, (b) in all sections of the ancient Church, (c) uninterruptedly to the present time, (d) in every one of the great historical Churches of the Reformation, while its impugnors date since the Reformation.

Section VIII. Baptism a Sign and Seal of the Covenant of Grace. "As baptism is an ordinance of the visible Church, it is also a sign and seal of the **external** administration of the covenant of grace. There is the **internal** administration of the covenant. The internal administration has respect to true believers, who join themselves to the Lord, by a free and hearty consent which entitles them to the saving benefits of the Covenant. In this internal administration **The Spirit is the Seal** — Eph. 1.13. **Treatise on Baptism**, by Matthew Henry).

Baptism as a sign and seal of the **external** administration of the Covenant belongs to all who are members of the visible Church — 'all who profess the true religion with their children', provided their profession is not contradicted by ignorance or wickedness.

"When I say that baptism is a seal of the Covenant of grace, I mean," writes Matthew Henry, "(1) That God doth, in and by that ordinance, assure us He is willing to be to us a God', according to the tenor of the Covenant. A sense of our meanness as creatures, especially of our vileness as sinners, might make us despair of the honour and happiness of such an interest and relation; this ordinance therefore is appointed, not only to convince us that He is reconcilable, but to convey to us the benefits of reconciliation upon gospel terms. This is the covenant, 'to be a God to thee, and to thy seed after thee' — Gen. 17.7, and in token thereof (verse 10) 'you shall be circumcised'. And forasmuch as our defilements by sin are the greatest discouragements, the instituted seal is a significant sign of our cleansing from these defilements. (2) That God doth, in and by that ordinance, engage us to be to Him a people: 'I will be their God, and they shall be My people'.

"Baptism, we have found, is an ordinance of Christ's mediatorial kingdom; therefore all who pertain to that kingdom are to be baptised. It is the **Magna Charta**, which every subject may claim the benefit of, and plead interest in, unless by any forfeiture, he deprived himself of the privilege of it. It belongs not to the internal but external administration of the kingdom; it is an ordinance of the visible Church and pertains therefore to those who are visible members of the Church" (Matthew Henry).

Baptism is not a seal on faith, as the Baptists hold, but on the covenant of grace, the blessings of which are set forth and freely offered in this ordinance. "What does God seal?" asks Williams.

(Baptism Vol I, pp. 181-182). "His own gracious proclamation, exhibited to the subject. The voice of God's heralds is to this purpose: 'Now then we are ambassadors for Christ', publishing to a lost world, the most merciful terms of reconciliation; and if any suspect the truth of our message, or the faithfulness of our divine Author, behold both ratified by His own SEAL."

Section XIV — **Differences in the Two Sacraments as Sealing Ordinances.** It was at one time the almost universal practice on the Continent, in Scotland, England, Ireland, the Colonies and America to act upon the principle that every baptised person not ex-communicated being himself a member of the visible Church has a right to have his child regarded and treated as such also. This is the view held and defended by Dr Kennedy of Dingwall in ch. IV of "**The Days of the Fathers in Ross-shire**", as against the view which was rapidly gaining ground in the South of Scotland where latitudinarianism in doctrine and practice had thrown open the Table of the Lord to almost all and sundry and denied baptism to parents unless they became communicants. "The Ross-shire fathers held," writes Dr Kennedy, "that the two sacraments were in general seals of the covenant of grace, and that as such they were equally valid. But they also held with Mastricht that **they did not specially seal the same measure of privilege.** They held that the qualifications for baptism and full communion **are not identical**, that many may properly be admitted to the former, who are not prepared for the latter." The arguments advanced by Dr Kennedy and Mastricht are convincing that it is a great evil to make the Church consist only of communicants and to cast out into the world without any of that watch and care which God intended for them, all those together with their children who do not see their way clear to come to the Lord's Table.

Dr Kennedy states that four most desirable results were secured by the mode of dispensing sealing ordinances, practised by the Fathers in North, — the mode, too, which at one time was almost universal as already noted. These four results go far. Dr Kennedy says "to prove that this mode was **according to the mind, and was crowned with the blessing of the Lord**". (No. 2) . . . It marked and preserved a distinction, so far as this can be legitimately done, between the approved followers of Christ and all others. This distinction as an ecclesiastical one, is quite blotted out, when both sacraments are administered on the same footing, . . . (4) It always reminded the ministers of the danger of indiscriminate preaching When a minister has always a congregation of communicants before him, he is easily led to address from the pulpit, as it ought to be fitting he should, when standing at the head of the Table of the Lord."

"The Ross-shire fathers had no difficulty in regarding the Sacra-

ment of the Supper, as intended by the Lord, specially to seal something other and higher than that which is specially sealed by baptism. They called it, with Mastricht, '*sacramentum nutritionis*', as being intended to be an occasional feast to believers during all their wilderness journey. They beheld in the symbols of Christ's body and blood the clearest and closest manifestation of the glory of the Lord, and in the exercise of those who partake of them the nearest approach to the Lord that can be on the earth. They regarded the guests at the table as having the most conspicuous connection with the cause and glory of Christ. They saw the Church pointing the eye of the world to a communion table, to inform them whom she accredited as the true people of God. On all these accounts they felt that they were specially called to guard the passage to the table of the Lord, and to subject to the closest scrutiny all who would approach it. And surely they were right"

Mastricht, from whose writings Dr Kennedy approvingly quotes, was a Dutch theologian of the 17th century. Mosheim in his "Ecclesiastical History" speaks of Mastricht as being held in the highest reputation for erudition and soundness in the faith, while Principal Cunningham describes his system of theology as eminently distinguished for its ability, clearness and accuracy.

Part II — **The Scripturalness of Sprinkling in Baptism** contains XII Sections. I The Significance of Baptism. II Baptism Not a Burial. III Baptism of the Holy Ghost. IV The Meaning of the Greek Word "**Baptizo**". V The Biblical Mode of Baptism. VI A Definite Distinction of Terms. VII I Cor. X, 1, 2, and I Peter III, 20, 21 Proofs Against Immersion. VIII The Baptism of John — Was it by Immersion or by Sprinkling? IX The Baptism of Christ in Jordan. X The Confession of a Convert from Baptism in Water to Baptism with Water. XI "Half-Truths". XII The Westminster Assembly's Unanimity on the Mode.

W.M.

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POSADH AN ANAMA RI CRIOSD **Leis an Urr. Eideard Pearce (A.D. 1672)**

(Air a leantuinn bho t.d. 315)

II. Is am mar so a tha cridhe Chriosd, agus mar so air a shuidheachadh air pòsadh ri peacaich, gu'm bheil E gu 'ur milis dha ioraslachadh Fein a chùm an tàladh, agus a tagradh riutha air son an gràidh agus an gabhail Ris. Na'm faiceadh sibh duine leis an

uile dhùrachd agus thagradh ag oilheirpeachadh a bhi cosnadh oigh agus a nochdadh a gràidh dhith, dha leantuinn latha an deigh latha le tairgseachan agus tagraidhean as ùr, nach tigeadh sibh a dh'ionnsuidh a cho-dhunaidh gu'n robh a chridhe gu mòr air a shuidheachadh air pòsadh rithe. Agus nach eil e mar so maille ris an Tighearn Iosa a thaobh pheacaich bhochd? Nach eil E dha'n tàladh, agus a nochdadh a ghràidh dhoibh, agus sin leis an uile dhùrachd agus thagradh drèiteach, dhà'n leantuinn le tairgseachan agus tagraidhean as ùr bho latha gu latha? A nis, that E coinneachadh riutha aig an òrdugh so, agus an sin that E dha'n tàladh agus a nochdadh a ghràidh dhoibh; a ris, tha E coinneachadh riutha aig an àrdugh ud agus an sin tha E dha'n tàladh agus a nochdadh a ghràidh dhoibh. A ris, tha E cur a theachdairean, agus leo-san that E dha'n tàladh, agus a nochdadh a ghràidh dhoibh: a ris, tha E cur a Spioraid, agus Leis-san, tha E dha'n tàladh agus a nochdadh a ghràidh dhoibh. Mar so tha E anns gach dòigh, aig gach uile chothrom, dha'n tàladh. Agus ann a bhi da'n tàladh, cia cho dùrachdach 's a tha E dha'n gairm agus dha'n cuireadh dha ionnsuidh Fein! Cha'n e tairgse fhuar, na gluasad fann a tha E deanamh dha'n ionnsuidh, ach tha E gluasad agus a tairgse, a gairm agus a cuireadh leis an uile dhùrachd agus thagradh; "Hò gach neach air am bheil tart, thigibh-se chùm nan uisgeachan;" Isaiah 1 v. 1. Agus a ris, "Tha'n Spiorad agus a' bhean nuadh-phòsda ag ràdh, Thig. Agus abradh an ti a chluinneas, Thig. Agus an neach air am bheil tart, thigeadh e. Agus ge b'e neach leis an àill, gabhadh e uisge na beatha gu saor." Tais xxii. 17.

Cia cho làidir agus a tha E tagradh agus a reusanachadh a ghnòthuich riutha! Tha Criosd, cha'n e mhàin a gairm agus a cuireadh, ach tha E mar an ceudna a tagradh agus a reusanachadh ri peacaich anns a chùis, agus sin anns an dòigh is milse agus leis na h-argumaidean is cudthromaich is urrain a bhi; "Hò gach neach air am bheil tart, thigibh-se chùm nan uisgeachan; agus esan aig nach eil airgiod, thigibh ceannaichibh, agus ithibh; Seadh, thigibh, ceannaichibh, gun airgiod agus gun luach, fion agus bainne. C'ar son a tha sibh a' caitheadh airgiod air nì nach aran? Agus 'ur saothair air nì nach sàsuich? Eisdibh le deach aire riumsa, agus ithibh a nì a tha maith; agus gabhadh 'ur n' anam toilinntinn ann an cuilm shòghmhor. Aomaibh 'ur cluas, agus thigibh a m'ionnsuidh-sa; eisdibh agus mairidh ar n' anam beo; agus nì mì ribh coimhcheangal siorruidh, cadhon tròcairean cinnteach Dhaibhidh." Isaiah 1 v. 1-3. Agus a ris, "Pillibh, pillibh, o 'ur droch shlighibh, c'ar son a bhàsaicheas, sibh, O thigh Israel?" Esec. xxxiii. III. Cha'n eil tlachd air bith agam 'n 'ur damanadh, ach bu roghnaiche leam gu'n tigeadh sibh 'a m'ionnsuidh agus gu'm biodh sibh beo. C'ar son a bhàsaicheadh sibh? Nach fhearr

beatha no bàs? Noch fhearr neamh no ifrinn? Nach fhearr gràdh na ana-miann? nach eil sòlasan mo làthaireachd-sa, a tha gu siorruidh aig mo dheas-laimh, nì's fearr na solasan a pheacaidh, nach eil ach re seal, seal goirid? C'ar son a bhàsaicheadh sibh? Nach eil eil iocshlainte ann an Gilead? nach eil leighe an sin? Nach eil Mise comasach air tearnadh a dh'ionnsuidh a cheum is fhaide mach? Agus nach eil mo ghairdeanan fosgailte farsuinn gu bhi gabhail ribh? Nach d'thuair mise bàs air son an dearbh chioch so, g'um biodh sibh-se beo? Amhaircibh, ann an so tha m'fhuill, ann an so tha mo lotan; feuchaibh mì anns a gharadh, agus faicibh mì dòrtadh m'fhola air bhur son. Faicibh mì air a chrann agus faicibh mì dòrtadh m'fhola, seadh, a dòrtadh m'fhola gu bàs air bhur son; agus an sin am faigh sibh bho 'ur cridhe mo dhiùltadh nì's fhaide? A dh'aon fhocal, nach cailleadh sibh bhur'n uile chostas agus bhur'n uile shaoithir? Am biodh sibh air son a bhì mealtuinn maith, a' maith is fearr, a' maith is motha a bheir de shàsachadh? Am bheil bhur'n inntinn a chùim beatha, agus am bu mhaith leibh 'ur'n anamaibh a bhi beo bu bràth? Am bheil inntinn air bith agaibh a chùim mo chùimhnanta, agus uile shaibhreasan agus ionmhasan a chùimhnanta sin? an sin gabhaibh rium agus ri mo ghràdh, anns am bì agaibh na h-uile nì.

Cia cho milis 's a tha E leaghadh, agus cia cho tais 's a tha innigh a gluasad dha'n ionnsuidh agus thairis orra! Tha E tighinn dha'n ionnsuidh, cha'n e mhàin le cuiridhean air a bhilean, ach mar an ceudna le deòir 'n a shùilean, agus truas maoth 'n a chridhe, gu làidir ag oibreachadh dha'n ionnsuidh. Nis tha E gul, an sin that E'g osnaich; nis tha E deanamh osna, an sin a silleadh deur; agus so uile gu bhi agus an tàladh dha Ionnsuidh Fein. "A Ierusalem, a Ierusalem, a mharbhas na fàidhean, agus a chlachas an dream a chuirear a t'ionnsuidh, cia minic a b'àill leam do chlann a chruinneachadh r'a chéile, mar a chruinnicheas cearc a h-eoin for a sgiathan, agus cha b'àill leibhse." Mata xxiii. 37. Tha bhi'g ainmeachadh an ainm da uair a nochdadh doimhe a ghràidh agus a thruais dhoibh. Agus smuaintichidh mì gu'm bheil mì faicinn cia cho maoth agus a tha cridhe mo Thighearna gràdhach agus a tha E leaghadh agus eadhon a sileadh fola thairis air a chaithir mhì-chreidmheach so, agus tha so a' gabhail a stigh ann uile pheacaich mhì-chreidmheach dha bheil E dha thairgse Féin; tha E air a leaghadh gu deòir air an son, mar tha e agaibh ann an Lùcas xix. 41, 42. Ann a Mata tha E mhàin ag osnaich, ann an Lùcas tha E'n da chuid a gul agus ag osnaich: tha againn ann an so Aoibhneas na talmhuinn uile a' gul agus ag osnaich, agus sin thairis air Ierusalem, a chaithir fhuileachdach, caithir o bha dortadh fuil nan naomh, agus caithir a bha tartmhor an deigh fhuil Féin, caithir a bha làn de aingidheachd, làn de dhìmeas air a shoisgeul, a ghràs, agus a shlàinte.

Cia cho saor agus cho follaiseach agus a tha E dha fhoill-

seachadh agus dha thairgse Féin dhoibh! An tairgse a tha Crìosd a deanamh air Féin cha'n eil crìoch orra, ach 's e th'innte ach tairgse a tha coitchionn agus farsuinn do'n a h-uile; ni motha 's e tairgse a th'innte a tha air cùmhachan cruaidh agus geur; ach air cùmhachan gràis agus gràidh; "Seallaibh rium-sa, agus bithibh air 'ur tearnadh, uile iomalla na talmhuinn; oir is mise Dia, agus cha'n eil atharrachadh ann." Isaiah xlv. 22. "Ho! gach neach air am bheil tart, thigibh-se chùm nan uisgeachan." Isaiah 1 v. 1. "Thigibh a m'ionnsuidh-sa, sìbhse uile a tha ri saothair, agus for throm uallaich, agus bheir mise suaimhneas dhuibh." Mata xi. 28. "Ma tha tart air neach sam bith, thigeadh e a m' ionnsuidh-sa, agus òladh e." Eoin vii. 37. "Feuch, tha mì a'm sheasamh aig an dorus agus a bualadh: ma dh' eisdeas neach sam bith ri m' ghuth, agus gu'm fosgail e'n dorus, thig mì a steach da ionnsuidh, agus gabhidh mì mo shuipair maille ris, agus esan maille rium-sa." Tais iii. 20. Agus a ris. "Agus ge b'e neach leis an àill, gabhadh e uisge na beatha gu saor." Tais. xxii. 17. Gabhaibh beachd, na h-uile, gach aon dhiubh, gach neach leis an àill, a dh'aindeoin cho salach agus cho peacach, a dh'aindeoin cho dubh agus cho leth-sgòdach, ged a bhiodh e'n a namhaid cho uamhasach dhomh agus dha mo ghlòir. Is cinnteach, is cinnteach, mar a biodh a chridhe gu mòr anns a gnothuch cha tairgeadh Se E Féin cho saor agus cho neo-chrìochnach.

Cia cho gràdhach 's a tha E tagradh agus a cur ìmpidh orra! Cha'n urrain an leanabh maoth agus crìtheanach a bhi ni's motha a tagradh agus a cur ìmpidh air an Athair so air am bheil campar air a chur, a chaomhnadh agus a bhì air a dheanamh réidh ris, na tha Crìosd ag asluchadh agus a tha tagradh ri peacaich a tha toirt oilbheum Dhà a bhi air am pòsadh Ris, agus a bhì air an deanamh sona Leis gu bràth; "Uime sin is teachdairean sinn air son Chrìosd," a deir an t-Abostl, "mar gu'n cuireadh, Dia ìmpidh leinne: tha sinn a guidh oirbh as uchd Chrìosd, bithibh reidh ri Dia." II. Cor. v. 20. Gabh beachd tha'n so ùrnuigh agus asluchadh, Tighearn na glòir, mar gu'm b'eadh, air a ghlùinnean, ri peacaich bhochd, a tagradh riutha a bhi gabhail Ris agus r'a ghràdh; "Tha sinn a guidh oirbh as uchd Chrìosd;" 's e sin, cha'n e sinne, ach Crìosd troimhinn, a tha'g ùrnuigh agus ag asluchadh ribh. O cìod e'n ioraslachadh a tha'n sin!

(R'a leantuinn.)

NOTES AND COMMENTS

Official Episcopalian Church Practice

We who keep aloof from the present-day Church Unity activities, are sometimes charged with a lack of the Spirit of Christ and Christian charity. Yet, there are times when those, apparently full

of zeal for Church unity, reveal their true attitude to others outwith their own communion; and measured by their own public utterances and willingness to confer with representatives of other churches, reveal a good measure of hypocrisy. This seems to be a fair estimate of the **official** attitude of the Aberdeen and Orkney Provincial Synod of the Episcopalian Church. It has been reported that many members of this church favoured relaxation of the existing laws in the light of the **ecumenical movement** and wished to admit to communion any member of other churches who had been baptised as Christians. The Synod decided not to relax the existing rules which bar members of other churches from taking Communion in the Episcopalian church. They restated their normal rule that none shall be admitted to Communion until such time as he be **confirmed** or is ready for confirmation in the Episcopal church. This ceremony of confirmation is of course carried out by a bishop. Many members in the Episcopalian church are, it is reported, resenting this refusal to relax the rules. In our view, they are so displeased by virtue of the fact that they have heard from their bishops and clergy in recent years, so much talk about the desirability of church unity. This latest incident exposes to view the hollowness and hypocrisy of the abundant talk about Christian charity and unity. It must, after all, be unity under the rule and hands of bishops. How other non-Episcopal churches do not see this is hard to understand. It would save them a lot of time and talk at conferences.

Christmas Controversy

The celebration of what is called Christmas Day as a religious festival has no authority in Scripture and the date, 25th December, for its celebration, is an arbitrary date fixed centuries ago. It seems that this date which frequently falls upon a weekday, annoys some who otherwise profess an interest in Christmas. A change in the time of celebrating Christmas is desired by a number of Members of Parliament, who have tabled a House of Commons motion calling for the date to be permanently fixed on the Lord's Day nearest to December 25th. One reason given for seeking to confine Christmas to a Sabbath is that when it falls upon a weekday, this causes widespread upheaval of normal living arrangements. The one comment we would make is, that this move is in line with a great deal of the modern Christianity which would confine **all professed religious** observances to one day in seven, the Sabbath Day. One would think by all the fuss that is made about Christmas and professedly the birth of Christ, that one weekday in the whole year would surely not be too much for such to devote to this purpose. But no! The religion of today grudges the least time from worldly activities to be devoted to any religious exer-

cises. The Scottish Reformers did away with the festivals of Christmas and Easter. They did not forget the incarnation and death and resurrection of the Son of God in their doctrine and preaching, on weekday and Sabbath, throughout the year. The birth of Christ is a **continual** source of comfort to believers, along with His atoning death on the cross and His glorious resurrection.

Jews Persecuted in Russia

In a letter to the press, a Jew, resident in this country maintains that Jews in Russia are being persecuted by the State there. He states that synagogues are being closed down and no new ones opened. The Jews are not allowed to train ministers of religion, print prayer books or to bake unleavened bread for the Passover. He avers they are also being put out of work and denied civil rights. We accept this account as a true report. The Russians are pro-Arab in the Israeli-Arab conflict in the Middle East. And what can be expected but just this type of activity toward Russian Jews, when other Communists desirable of a more liberal mode of life are crushed. The poor Jews are still, in some parts of the world, since Hitler's day, a tried and troubled people. We of course cannot forget that their fathers cried before Pilate, with regard to the crucifying of the Son of God: "His blood be on us, and on our children." But one day they, as a people, will be brought to look upon their Messiah whom they pierced and to mourn over their sin, in the sovereign **grace of God**.

CHURCH NOTES

The late Rev. D. M. MacDonald, Portree

(Tribute by Western Presbytery)

It is with sincere sorrow that the Presbytery records the passing away of the Rev. Donald Malcolm MacDonald, late of Portree, on the 1st day of September 1968, three days before attaining his 86th birthday. Mr MacDonald was received as a student of the Church in August 1903, and was licensed on 24th April 1914. On the same evening he was ordained to labour in the Canadian Mission Field, where he remained for over two years. On 1st August 1916 he was inducted at Bayhead, North Uist, and on 8th July 1919 to Portree, Isle of Skye, where he remained until 30th November 1948, when he resigned his charge owing to ill-health. Until his resignation he acted as Clerk of the Western Presbytery, and for a long number of years he acted as Convener of the Religion and Morals Committee of the Church. The work of this Committee he carried on in a most efficient manner, so that his annual Reports, when read at the Synod, were listened to with breathless interest. Though afflicted with extreme deafness for many years, and thus more dependent on what he read than on what was conveyed to

him otherwise, he had a facile pen and a clear mind, and could convey his thoughts in a very edifying manner. He was of a very bright and peaceable disposition, an excellent conversationalist, and from the fact that his mind dwelt most on spiritual and eternal realities he was very edifying in congenial company.

We take this opportunity of extending to his son, and three daughters and his sons-in-law our sincere sympathy with them in their great loss and sorrow, but would rejoice, and would ask them to rejoice, that their sorrow is not the sorrow of those who have no hope, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." I Thess. iv. 14.

On behalf of the Presbytery,

John Colquhoun, Clerk.

London Communion Services

The services will be as follows (D.V.):— Thursday, 3rd April, 11 a.m. and 7 p.m.; Friday, 4th April, 11 a.m. and 7 p.m. (Fellowship Meeting); Saturday, 5th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 6th April, 11 a.m. and 6.30 p.m.; Monday, 7th April, 7 p.m.

The weekday services will be held in the Bridewell Hall (London City Mission), Eccleston Place, S.W.1.; and the Sabbath services in St. Michael's Hall, Eccleston Place (opposite Victoria Coach Station) — Rev. R. R. Sinclair, Wick, and Rev. Alfred MacDonald, M.A., Gairloch, are expected to assist at the Communion (D.V.).

Letter to the Archbishop of Canterbury

20th January 1969.

Dr Ramsay,
Archbishop of Canterbury,
Lambeth Palace,
London, S.E.1.

Dear Sir,

We wish to protest against your intended presence at St. Paul's Cathedral to welcome Cardinal Heenan, Roman Catholic Archbishop of Westminster, when he arrives there to preach on the evening of January 22nd during the 1969 Week of Prayer for Christian Unity. Your presence at the Cathedral on the occasion of the Cardinal's visit, cannot fail to be interpreted as sanctioning the action of the responsible church authorities in extending such an invitation to the Cardinal.

We deeply regret the many inroads which have already been made on the Protestant witness of the Church of England, and we are further saddened by this renewed departure from that witness. From the Protestant standpoint Cardinal Heenan is a blind

leader of the blind, being still immersed in all the darkness and delusion of the anti-Christian system. In the matter of religious belief he makes no secret where he stands. He stands foursquare with the tenets of the Romish faith. Such doctrines as papal infallibility, the mass, priestly absolution, mariolatry, with all the other Romish heresies, he owns as his avowed beliefs, and assiduously propagates them in this country through the Roman Catholic organisation over which he rules. However true it may be that some of these heresies have been, by art and subtlety, introduced into sections of the Church of England, yet they form no part of the historic Protestant faith of that church.

Deeply concerned for the preservation of the Protestant faith and liberties bequeathed to us through the Reformation, we call on you, Sir, and the leaders of the Church of England to abandon your present perilous ecumenical course as it can only lead to unity at the expense of truth and at the sacrifice of Protestant principles. We urge a return to the true faith of the Gospel, rejection of the blasphemous and anti-Christian doctrines of the Roman Catholic Church, and refusal to recognise as true servants of Jesus Christ any who cordially embrace her hateful dogmas.

On behalf, etc. . . . (Sgd.) D. B. Macleod, Convener.

Reply

22nd January 1969.

Lambeth Palace, S.E.1.

Dear Mr Macleod,

Thank you for your letter. I am well aware of the serious differences between the doctrines of the Roman Catholic Church and those of your own church and mine. I believe however that it is right for Christians to pray together on the strength of those beliefs which they do share, such as the Blessed Trinity and the divinity of Our Lord, and to work together as fellow Christians in spite of their differences.

Yours sincerely,

(Sgd.) Michael Cantur.

Letter to the Dean of St. Paul's

20th January 1969.

The Dean of St. Paul's,
St. Paul's Deanery,
London, E.C.4.

Dear Sir,

We wish to protest against the action of the Church authorities in St. Paul's Cathedral in extending an invitation to Cardinal Heenan, Roman Catholic Archbishop of Westminster, to preach in the Cathedral on January 22nd during the 1969 Week of Prayer for Christian Unity. This action, we believe, will only serve to beguile the minds of people as to the true nature of the Roman

Catholic system. At the same time it is, we believe, an affront to persons of Protestant convictions, and an undermining of the Protestant character of the Church of England.

We enclose a copy of a letter sent to the Archbishop of Canterbury protesting against his intended presence at the Cathedral on the occasion of the Cardinal's visit.

On behalf of the Religion and Morals Committee, etc.,
(Sgd.) D. B. Macleod, Convener.

Mbumba Mission Hospital

Miss C. Tallach has intimated to the Committee that she does not intend to return to Rhodesia. Dr James Tallach expects (D.V.) to go to Mbumba in March and with his arrival there will be some expansion to the work in the Hospital. Dr Tallach hopes to open a theatre as soon as possible after his arrival.

There are two vacancies for nurses at Mbumba Hospital and the Committee will be very pleased to hear from nurses belonging to the Church who feel they would like to serve Christ in the Mission Field in Rhodesia.

Applicants should get in touch with the Clerk of this Committee as soon as possible. — (Rev.) Donald MacLean, Clerk to the Jewish and Foreign Mission Committee, 13 Kingsborough Gardens, Glasgow, W.2.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund — R. MacD., Grantown on Spey, £5, per R. MacK.; A. MacKay, Quidinish, £2; In memory of my loved parents, Mrs J. Ross, £2; K. Lamont, £5; Miss I. Cameron, Drimnin, 30/-; Mrs A. Campbell, Broallan, £5; Mrs MacArthur, Forres, £5; Morrison Sons, Harris, £4; Mrs Macarthur, Forres, £4; Mr D. MacKenzie, Glenelg, £4; "A Friend with best wishes", £1; Mrs L. M. Williams, Edinburgh, £10 (last five per R. MacK.).

Home Mission Fund — Mrs Grant, Broallan, £1.

Foreign Mission Fund — Miss Neilson, London, £5; Mantlepiece Mission Box, Brackloch, £3; Thanksgiving, Kyle Friends, per R. MacK., £5; A Friend, G.R. Michigan, £26.9/-, per R. MacK.; Mrs Canty, Auckland, £20.13.4; Two Glendale Friends, in memory of Rev. J. Tallach, £5; Anon., £5; "C. Cedar", £5.0.9; D. MacKenzie, Glenelg, £2; R.F., East Tarbert, 12/-; "In memory of Roderick MacKenzie, Inverness", £1 (last six per R. MacK.).

Jewish Mission Fund — Mrs G. Murray, Barvas, Lewis, £3.18/-, per R. MacK.

Dominions and Overseas Fund — Miss I. MacDonald, Eston, £19.6.1.

Home of Rest Fund — A Friend, £5; Mantlepiece Mission Box, Brackloch, £2; Gairloch Friend, per R. MacK., £5; Mrs Jean Ross, 8/-; A Friend, £5, per Rev. A.F.M.; A Church Friend, £8, per Rev. A.F.M.; Miss M. Morrison, Poolewe, per R. MacK., £2.4/-; Misses MacDougall, Oban, £4.18/-, per R. MacK.

On behalf of the Trinitarian Bible Society — Lochinver, Stoer and Drumbeg Congregations, £36; Bracadale Congregation, £16.5.3; South Harris Congregation, £46.

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

Magazine Free Distribution Fund — A Friend, 8s; Miss H.M. MacL., 6s; Mrs C. MacL., Kendebig, 8s; G.B., 8s; Mr A. H. MacL., Culkein, 8s; Miss J.G., Lochinver, 8s; M.M.D., 8s; Mrs G.A., Carnoustie, 8s; N. MacL., Achiltibuie, 10s; Mr I. MacL., Lochinver, 8s; Mr A.K., Onich, 8s; Mrs M.F.C., Skinidin, 18s; Mrs M. McL., Northton, 8s; Mrs M.M., Tarbert, 18s; Mr A.C., Inverness, 18s; C. MacD., Northton, 10s; Mrs N. McK., Ullapool, 8s; Miss M. MacC., Gravir, 16s; Mr A.M., Nedd, 8s; "Friend", Ardgour, 7s; Miss C.T., Skigersta, 6s; Mr H. MacK., Beaulay, 8s; Mrs R. MacL., Kendebig, 6s; Mr D.N., Tomatin, 7s; Mr A. MacL., Maryburgh, 8s; Anon., Tarbert, 7s; Mrs J.R. "In memory of my loved parents", 10s; A.McD., Achintore, 8s; M.A.McL., Leverburgh, 8s; M.M.D., Leverburgh, 18s; J.McP. per A.J.C.M., £1; A.McL., Stockinish, 8s; Mr S.C., Invergordon, 5/6; Mr R. McL., Nigg Station, 8s; Mrs W.J.M., Palmers Green, 7s; G.B., Cardross, 8s; Mrs D.C., Tullibody, 3s; M.M., Fort William, 11s; D.G.C., Applecross, 14s; F. MacD., Balintore, 8s; Miss C.N., Dunvegan, 7s; Miss C.M., Glasgow, 14s; Mr A.G., Middlesbrough, 3s; A.F., £3.18s; B.P., London, £5; A.R., Balintore, 8s; Mr D. J. MacL., Beaulay, 18s; Miss R. MacL., Stockinish, 8s; M.M., Ardlui, 22s; Friend, Applecross, £1; Friend, Applecross, £1; Mrs G. MacL. Stornoway, 5/4; Mr D. MacK., Laide, £1; K. MacD., Harris, 7s; A Friend, U.S.A., £5.2s; Anon., Stornoway, £2.4s; Mrs A.M., Cobham, 7s; I.N., Glendale, 18s; Mr J.H.C., Kirkcaldy, 18s; Miss A. McK., Inverness, 8s; Nurse A. McK., Inverness, 8s; A.McL., Vancouver, 16/7d; A.J.F., Inverness, £7.14s; Mrs K. A. McK., Uig, Skye, 3s.

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Welfare of Youth — A.F., £5; B.P., London, £5; A.J.F., Inverness, £7.

Trinitarian Bible Society — Greenock Congregation, £21.6.3d; Mrs J. Ross, Blairbuie, Achiltibuie, 10s; Morrisons Sons, Harris, £4; A.F., £5; Ballifeary Home of Rest Collecting Boxes, £4.8.8d.

The Treasurers of the following Congregations acknowledge with sincere

Inverness Ladies' Rhodesian Fund — Collection at meeting in November, £87.13.6d; "In Memory of my brother and auntie", £2; A Kyle Friend, £2.10/-; A friend of the Mission, £10.

Carbost — Anon., £1.10/-; Wellwisher, Staffin, £5; Friend, Skye, £25, per Mr D. Macaskill; collected by book, Carbost and district, £110, per Mr John Macaskill; collected by book, Portnalong, £4.9/-, per Mr P. K. Macaskill.

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Glendale — Mrs E. Kirkham, Leeds, £3 for Sustentation Fund, £3 for Home Mission Fund, and £2 for Foreign Mission Fund. Car Park — A Friend, £5; Another Friend, £2; A Friend, £10 (all three per Rev J.C.): D. Mackay, Flashadder, £1 for Car Park and 10/- for T.B.S.

Fort William — Car Fund — C.M., Kinlochleven, £5; Mrs McDonald, Tyndrum, £1, per Rev. J. A. McDonald. Church Funds — Mrs Zeigler, Texas, \$15.

Dunoon — Friends, Oban, £31; Miss A. MacK., Ness, £4, per Rev. L. MacL.; Mrs L., Ardheslaig, £1 (all for Church Building).

Kyle of Lochalsh — Mrs MacIver (late of Tolsta), £2 for Sustentation Fund, £1 for Home Mission Fund, £1 for Foreign Mission Fund, 10/- for Trinitarian Bible Society, and £2 for Kyle Church Door collections.

Home of Rest — A. Ross, Scourie, £5; A Kyle Friend, £2.10/-; Knockbreak, Waternish, Congregation, £5, per W. Macleod, Treasurer; A. MacD., £2; (all per A.F.M.; Waternish, £5; A MacDiarmid, £2; London Friend, £1; Two Residents, £10; A. Skye Friend, £1; A.M., Inverness, £5.

FREE PRESBYTERIAN CHURCH OF SCOTLAND

SPECIAL COLLECTIONS — YEAR ENDED 31st DECEMBER 1968

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Foreign Mission Fund	Aged and Infirm 'Ministers' etc. Fund	College and Library Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	TOTAL
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Nothern Presbytery—										
1 Bonar-Bridge	D. A. MacFarlane, Minister	73 0 0	58 10 0	14 18 0	7 7 0	10 11 6	9 9 0	4 18 8	8 18 8	187 12 10
2 Lairg		210 6 0	51 7 6	24 0 0	17 10 0	15 0 0	15 0 0	17 0 0	13 10 0	363 13 6
3 Beaully		500 0 0	134 9 2	231 4 2	29 1 7	39 10 1	31 18 1	35 6 7	34 16 6	1,036 6 2
4 Dingwall		500 0 0	150 0 0	150 0 0	28 3 2	24 2 9	50 0 0	27 14 9	34 5 3	964 5 11
5 Dornoch		81 0 0	23 6 7	23 14 9	10 11 6	7 7 6	5 10 0	5 2 3	6 4 6	162 17 1
6 Rogart		75 0 0	24 0 0	12 0 0	5 0 0	5 0 0	5 0 0	7 0 0	5 0 0	138 0 0
7 Fearn	D. A. MacLean, Minister	113 18 3	41 8 1	44 2 2	28 10 0	16 10 0	16 14 6	27 10 0	18 0 0	306 13 0
8 Halkirk		320 0 0	52 10 7	60 0 0	16 13 6	12 14 3	17 2 0	16 18 3	16 4 6	512 3 1
9 Helmsdale		200 0 0	20 0 0	22 0 0	20 0 0	9 0 0	8 0 0	9 0 0	—	288 0 0
10 Inverness	A. F. MacKay, Minister	2,024 4 11	310 18 6	1,253 18 7	142 14 11	130 13 9	121 4 0	100 7 0	112 12 4	4,196 14 0
11 Kinlochbervie	A. MacPherson, Minister	141 0 0	224 0 0	111 10 0	25 8 3	25 2 0	24 6 6	21 5 0	21 5 6	593 17 3
12 Scourie		29 0 0	42 0 0	23 0 0	10 0 0	10 0 0	10 0 0	10 0 0	10 0 0	144 0 0
13 Daviot		265 15 0	62 8 6	59 0 0	22 7 3	27 5 0	18 2 0	16 14 6	15 3 0	486 15 3
14 Tomatin		191 0 0	53 10 0	28 0 0	20 5 0	24 10 0	20 0 0	19 10 0	27 15 0	384 10 0
15 Stratherrick		205 0 0	75 5 3	44 8 0	23 2 0	22 17 0	23 8 6	17 18 3	24 13 0	436 12 0
16 Strathy	A. Robertson, Missionary	59 10 5	100 0 0	40 10 0	21 0 0	24 10 0	20 0 0	16 0 0	17 0 0	298 10 5
17 Tain		200 0 0	100 0 0	50 0 0	32 0 0	26 0 0	20 0 0	18 0 0	14 0 0	460 0 0
18 Thurso	R. R. Sinclair, Minister	81 2 6	5 0 0	—	—	—	—	—	—	86 2 6
19 Wick		540 0 0	125 12 6	113 5 0	60 7 0	59 0 0	58 0 0	70 0 0	51 2 0	1,077 6 6
		5,809 17 1	1,654 6 8	2,305 10 8	520 1 2	489 13 10	473 14 7	440 5 3	430 10 3	12,123 19 6
Southern Presbytery—										
20 Aberfeldy	D. Campbell, Minister	22 0 0	—	—	—	—	—	—	—	22 0 0
21 Dumbarton		233 19 7	—	18 19 0	15 3 9	19 4 0	13 11 6	14 6 9	6 2 6	321 7 1
22 Edinburgh		1,000 0 0	100 0 0	200 0 0	41 5 1	44 11 0	31 0 0	34 11 1	51 5 5	1,502 12 7
23 Fort William	J. A. MacDonald, Minister	704 13 3	94 17 2	79 13 10	31 1 0	36 0 0	32 8 6	32 14 0	32 16 9	1,044 4 6
24 Glasgow, St. Jude's	D. MacLean, Minister	1,864 18 6	486 7 11	401 14 7	126 3 6	115 17 6	123 10 10	72 2 6	106 11 0	3,297 6 4
25 Dunoon	L. MacLeod, Minister	—	—	—	3 0 0	—	—	—	—	3 0 0
26 Greenock		300 0 0	43 0 0	55 0 0	23 0 0	21 0 0	16 0 0	20 0 0	—	478 0 0
27 Kames		159 12 6	32 10 6	35 7 6	16 11 6	14 12 0	21 10 3	18 9 6	9 3 0	307 16 9
28 Lochgilphead	D. B. MacLeod, Minister	22 5 0	10 0 0	9 10 0	1 15 0	3 15 0	0 15 0	1 10 0	2 10 0	52 0 0
29 London		383 11 2	63 5 6	52 1 10	5 4 0	10 0 0	5 0 0	15 0 0	25 0 0	589 2 6
30 Oban		520 0 0	45 15 0	66 16 9	36 14 0	38 1 9	38 16 9	14 18 9	20 8 9	781 11 9
31 Vancouver, Canada	R. MacDonald, Minister	—	—	—	19 6 10	—	—	—	104 11 7	123 18 5
32 Winnipeg, Canada	Wm. MacLean, Minister	—	—	—	—	—	—	—	—	—
33 Gisborne, New Zealand		—	—	101 19 6	—	—	—	—	—	101 19 6
34 Auckland, New Zealand		D. M. MacLeod, Minister	—	—	—	—	—	—	—	—
35 Wellington, New Zealand		—	—	—	9 6 1	—	—	—	—	9 6 7
		5,211 0 0	875 16 1	1,030 9 1	349 4 8	303 1 3	282 12 10	223 12 7	358 9 0	8,634 5 6

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Foreign Mission Fund	Aged and Infirm 'Ministers' etc., Fund	College and Library Fund	Organisa- tion Fund	General Building Fund	Dominions and Overseas Fund	TOTAL
Outer Isles Presbytery—		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s.
36 Achmore	A. Morrison, Minister	89 5 0	26 0 0	25 0 0	15 0 0	5 0 0	—	8 0 0	—	168 5
37 Stornoway		1,273 11 3	207 7 6	225 14 6	85 0 0	90 0 0	75 0 0	85 0 0	92 16 3	2,134 9
38 Bayhead, North Uist		545 0 0	77 7 0	45 2 6	23 4 6	15 0 0	21 15 0	21 3 6	18 10 0	757 2
39 Breasclete	D. Nicolson, Minister	149 19 3	47 4 1	44 16 1	10 0 0	20 0 0	10 0 0	7 0 0	8 0 0	296 19
40 North Tolsta		1,002 0 0	142 0 0	140 0 0	42 0 0	45 10 0	50 0 0	28 0 0	40 0 0	1,489 10
41 North Harris		735 17 0	285 12 0	129 13 6	31 6 0	36 12 10	36 17 1	39 10 7	35 4 9	1,340 13
42 Northton	A. M. Cattanach, Minister	246 17 1	117 0 5	58 4 3	26 14 2	25 10 3	25 10 2	24 10 2	16 0 0	540 6
43 South (Strond		148 7 6	47 13 0	14 9 0	11 12 6	6 13 0	15 15 9	—	17 15 6	262 6
44 Harris (Finsbay		223 6 0	57 0 0	28 8 0	11 15 0	13 10 6	12 12 6	11 10 0	9 14 6	367 16
45 (Seilabost	J. Nicolson, Minister	81 11 0	35 7 0	12 10 0	7 0 0	9 0 0	6 0 0	—	—	151 8
46 Ness, Lewis		650 0 0	70 0 0	130 0 0	20 0 0	12 0 0	12 0 0	12 0 0	—	906 0
47 Uig, Lewis		D. J. Macaskill, Minister	700 0 0	42 0 0	150 0 0	30 0 0	30 0 0	25 0 0	—	23 0 0
		5,845 14 1	1,154 11 0	1,003 17 10	313 12 2	308 16 7	290 10 6	236 14 3	261 1 0	9,414 17
Western Presbytery—										
48 Applecross	A. Murray, Minister	375 0 0	131 14 0	124 0 0	21 11 0	21 0 0	15 0 0	21 0 0	18 0 0	727 5
49 Bracadale		160 13 6	39 2 6	44 6 0	20 10 8	—	20 0 9	18 14 0	20 10 4	323 17
50 Strath		180 4 0	73 14 6	46 0 6	9 5 0	10 11 6	11 0 6	13 0 0	20 1 9	363 17
51 Flashadder	A. Chaplin, Missionary	32 1 6	24 1 0	5 11 6	2 10 0	2 5 0	2 0 0	2 10 0	2 0 0	72 19
52 Gairloch		1,117 13 6	216 16 6	54 16 6	47 3 7	44 5 10	43 13 11	49 10 11	44 7 0	1,718 7
53 Glendale		291 8 6	79 9 6	59 19 0	22 15 0	35 17 9	22 11 9	37 8 9	33 0 0	582 10
54 Valtin	J. Colquhoun, Minister	175 0 0	76 0 0	45 0 0	15 0 0	16 0 0	12 0 0	15 0 0	15 0 0	369 0
55 Waternish		75 0 0	20 10 0	18 0 0	8 8 0	10 0 0	8 0 0	7 0 0	11 15 0	158 13
56 Laide		311 6 6	107 19 0	69 10 0	17 7 6	18 8 6	18 6 0	20 1 6	19 10 0	582 9
57 Kyle of Lochalsh	D. Campbell, Missionary	74 10 0	55 1 0	31 0 0	17 9 9	13 10 7	13 16 0	15 14 3	12 11 6	233 13
58 Plockton		61 16 0	49 8 0	24 16 0	11 0 0	7 0 6	8 15 3	8 11 0	8 17 0	180 3
59 Lochbroom		672 11 1	187 14 7	106 16 7	45 0 0	63 0 0	50 0 0	45 0 0	44 0 0	1,214 2
60 Lochcarron	M. MacInnes, Minister	—	94 0 0	55 2 0	18 16 10	12 7 0	11 17 9	24 11 0	10 11 0	227 5
61 Lochinver		278 18 0	106 3 0	83 0 0	22 0 0	30 0 0	22 1 0	23 0 0	24 0 0	589 2
62 Stoer Drumbeg		255 15 8	102 0 0	55 0 0	26 7 0	30 0 0	40 13 6	21 10 9	29 2 3	560 9
63 Portree	A. Macaskill, Minister	1,077 12 7	245 6 4	258 15 0	54 0 6	83 19 3	47 1 6	48 11 7	68 16 3	1,884 3
64 Raasay		316 9 6	138 3 0	65 14 6	16 1 6	15 14 9	21 0 0	22 18 3	19 1 3	615 2
65 Shieldaig		32 0 0	45 0 0	46 0 0	15 0 0	18 7 0	12 10 0	19 0 0	18 10 0	206 7
66 Staffin	J. MacLean, Missionary	273 0 4	76 14 1	41 16 6	24 5 3	17 10 0	18 5 9	16 19 0	12 0 0	480 1
		5,761 0 8	1,868 17 0	1,335 4 1	414 11 7	449 17 8	398 12 11	429 12 0	431 13 4	11,089 9
SUMMARY										
Northery Presbytery ...	...	5,809 17 1	1,654 6 8	2,305 10 8	520 1 2	489 13 10	473 14 7	440 5 3	430 10 3	12,123 19
Southern Presbytery ...	...	5,211 0 0	875 16 1	1,030 9 1	349 4 8	303 1 3	282 12 10	223 12 7	358 9 0	8,636 5
Outer Isles Presbytery ...	...	5,845 14 1	1,154 11 0	1,003 17 10	313 12 2	308 16 7	290 10 6	336 14 3	261 1 0	9,414 17
Western Presbytery ...	...	5,761 0 8	1,868 17 0	1,335 4 1	414 11 7	449 17 8	398 12 11	429 12 0	431 13 4	11,089 9
		22,627 11 10	5,554 10 9	5,675 1 8	1,597 9 7	1,551 9 4	1,445 10 10	1,330 4 1	1,481 13 7	41,262 11

Bayhead, North Uist — For Church Repairs — Friend, £10; Uist Friend, £5; Friend, £1; Mrs Saitterthwaite, Vancouver, £7; Mrs Edwards, Bonar Bridge, £10; Neil MacLennan, 2 Lochportan, £2; Friend, £10. For installation of electricity — Skye Friend, £2; Friend, £5. Envelope in collection plate for manse decoration, £10. Sustentation Fund — Mrs MacLeod, Grimsay, £5; Friend, Uist, £5; Friend, Harris, £2, per Rev. A.M.

Aberdeen Building Fund — Mr John Martin, Wick, £1; Mrs Macleod, Loth, £1; Mrs Murray, Dalhalvaig, Stratherrick, £1; Friend, £1; Rev. D. A. Maclean, £2; Thurso Congregation, £10; Miss Helen C. Fraser, Thurso, £5; Mr and Mrs Farquhar, Strathy, £2; Wellwisher, Strathy, £1, per Mr James Macleod; David Sinclair, Halkirk, £2; Misses Black, Halkirk, £5; Mr James McLeod, Halkirk, £2; Mr John Hymers, Olgrinbeg, £2; The McGregor Family, Halkirk, £1; Mr Wm. Taylor, Wick, £5; Mrs McAskill, Strathy Point, £2, Miss Dora Polson, Halkirk, £1 (all per Rev. D. A. Maclean, Halkirk); R.W.H.K., Inverness, £20; Friend, Dingwall, £2; Friend, Hilton, Fearn, £1; Ian R. Macleod, Skigersta, £2; "Mite from Staffin", £5; E. Morrison, Kinlochbervie, £5; D.J.M., Skye, £5; D. MacKenzie, Inverasdale, £2; Stornoway Postmark, £10; Mrs John Macleod, Lochinver, £1; Rod Gillanders, Applecross, £4 (last two per Publications Treasurer); Friend, N. Coast, Applecross, £1; J. McInnes, Glendale, £5; "Shieldaig", £1; Friend, Inverness, £2; Mr and Mrs Maclean, Elgin, £7; D.C., Inverness, £5; Alex. Forgie, Falkirk, £25; Miss S. A. Macleod, Inverness, £1; M. Livingston, Lochcarron, £5; Inverness Postmark, £1; Inverness Postmark, £5; Sister Macleod, Inverness, £2; Mr A. and Miss M. MacKenzie, Brackloch, by Lairg, £2; Mrs A. R. McDonald, Waternish, £1.10/-; "A Stone on the Building", N. Tolsta, £2; F. Maclean, Ardersier, £5; D. McKay, 86 Melvich, £2, per Rev. D. A. McLean; J. Gillanders, "Applecross", Hayes, £3; Friend, Inverness, £5; Wellwisher, N. Tolsta, £1; Two Wellwishers, Bath, £3; Mrs Morrison and Mrs Melver, N. Tolsta, £2; R.R.S., £10; Aberdeen Graduate, Stornoway, £5; Fort William Congregation, per I.M., £20; Mrs S. McRae, Kirkton, Glenelg, £1; Friend, Helensburgh postmark, £1; An unworthy sinner, Fort William, £5; Mrs Ada F. McDiarmid, Drumnadrochit, £1; John W. MacKenzie, Leverburgh, £3; Raasay F.P., £1; Skye Friend, Portree postmark, £5; C. and I. T., £5; Anon. (handed in), £5; M. McCuish, Gravir, per R.W.M.M., £2; Mrs Smith, 10 Seaforth Road, Golspie, £5; B. and C. Graham, Portree, £2; J. Cumming, Glasgow, £1; I.M., Lochbroom, £5; Two Friends, per D.Kelly, £5; John MacKenzie, Bridgend, Islay, £1.8/-; B.P., London, £10 (last two per R.W.M.M.); Friends, Inverness, £10; Anon., Glasgow, £5; "N.A.E.F., Inverness", £5; "M.M.", £2.16/-; Interested, Skye, £5; Connel postmark, £5; London postmark, £2; M.S., Glasgow, £5; Wellwisher, Vatten Congregation, £3; A Friend, Inverness, £5; Mr and Mrs G. Matheson, Inverness, £5; Friend, Inverness, 5/-.

Beaulie Church Building Fund — Edinburgh Postmark, £35; Mr H. Heuvelman, Holland, £41.13.4d; Craigmore, Beaulie, £20; J.S.S., £3; Friends, £50; Interest free Loan from Dingwall Congregation, per Mr Kelly, £1,000; Mrs MacKaskill, Strathy, £3; J. MacPherson, £5; Friend, Inverness, £3; Friend, £3 (last four per Mr A. MacLennan); Inverness Church Plate, January 23, £5; Friend, per Mr J. MacLennan, £20; Gairloch Friends, per Mr D. MacKenzie, £10.10/-; Anon., Beaulie Church Plate, £10; Passer by, per Mr D. S. Kelly, £2; J.S.S., £5.

Broadford — Manse Building Fund — Miss MacKinnon, Flashadder, £5 per Rev. F. MacDonald; Two Friends, £5; Two Friends, £1; Friend, Glendale, £1 (last three per Mr L. MacKinnon); Friend of the Cause, Broadford, £5, per Mr D. McKay; R. Robertson, Breakish, £5; Mantel Piece Box, £10.2/-; Friend, Kyleakin, £5; Friend, Raasay, per Mr D. Mackay, £3; Anon., £10; Portree Friend, £2 (last two per Mr L. MacKinnon).

Church Library — The Librarian wishes to make it clear that the gift of a set of John Flavel's Works by a member of St. Jude's Congregation (intimated in January Magazine) was for the Library and not for the Bookroom.