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Lord, What Wilt Thou Have Me To Do?

(Acts 9 : 6)

This was the question addressed to the Saviour by Saul of Tarsus when the Lord met with him on the Damascus road. Saul had spent many days in the service of God (as he thought) while persecuting the disciples of Jesus of Nazareth. But the time had now come when the once persecutor of the Church of God was to be changed by the almighty power of God into the mighty apostle of the Gentiles. How evident it is that nothing short of divine grace could have accomplished such a radical transformation as took place in the case of Saul of Tarsus in turning the outstanding opponent of early Christianity into its foremost protagonist.

Saul was arrested in the very midst of his persecuting work "Where-upon," he says, "as I went to Damascus with authority and commission from the chief priests, at mid-day . . . I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me." Saul, the persecutor, was smitten down by the sudden revelation given to him of the glory of the divine Redeemer and the arresting charge, "Saul, Saul, why persecutest thou me?" In this way he was effectually convinced of the evil of his sin in persecuting the church of God. So sensible was he of the enormity of his guilt in this respect that afterwards he confesses: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." How misguided he now saw his former zeal to be and recognised how far removed his former course was from the way of the Lord.

How quickly did the proud Pharisee become a humble suppliant! — Lord, what wilt Thou have me to do? In this question he acknowledges the sinfulness of his former ways and desires to be led into the right way. How expressive is this question of the mind and attitude

of the renewed soul. How truly it expresses the inmost thought of the gracious soul at every juncture in life's journey — "Lord, what wilt Thou have me to do?" It is of grace alone that a person desires to know and to do the will of the Lord. The Lord's people desire to hear His voice saying to them: "This is the way, walk ye in it." They know that the Lord's way is the best way for them. They seek direction from Heaven on their path and the Lord graciously assures them:

"I will instruct thee, and thee teach
the way that thou shalt go;
And, with mine eye upon thee set,
I will direction show." (Ps. 32 : 8).

To Saul of Tarsus, the Lord said: "Arise and go into the city, and it shall be told thee what thou must do." And to Ananias in Damascus, the Lord made known His will for Saul: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Let us now apply this question to ourselves. Do we say, Lord, what wilt Thou have me to do? Do we seek direction from the Most High in all things? Do we desire to do the Lord's will? Or are we still wedded to our own sinful ways and to self-pleasing? If so, may we hear the voice of the Lord saying to us. "My thoughts are not your thoughts, neither are your ways my ways," and may we be brought to say with the Psalmist:

"Thy ways, Lord, show; teach me thy paths:
Lead me in truth, teach me."

May we also be brought to say with Saul of Tarsus. "Lord, what wilt Thou have me to do?"

Sermon

by Rev. Thomas Boston

"Compel them to come in." Luke 14 : 23.

And are they not happy that are in? Is your rock as their rock, O sinners, yourselves being judges? And why will not ye come in too? Christ's house is not yet filled. Many have come in, but "yet there is room" for more, ver. 22. And we are sent to "compel you to come in." So we have it in charge in our text.

The scope of this parable (which, upon the matter, is the same with that of the marriage-feast, Matt. 22.) is to show the rejection of the Jews for their rejecting of Christ, and the calling of the Gentiles into their room. The supper to which they are bidden here, is Jesus Christ,

with all His saving benefits: He is the maker, and the matter of this supper also. In the morning of time, in the patriarchal ages, men were invited to this feast; for even then there were not wanting preachers of righteousness, 2 Peter 2:5. In the mid-day, under the law, they were invited to it, by prophets, priests, and Levites. And here in the evening, in the last times, the times of the Gospel, they are called to it as a supper; the dispensation of the gospel being the last dispensation of grace to the world. The Jews were they that got the first offer, but they would not come; they made their excuses, as ye may read vers. 17, 18, 19, 20. of this chapter. The Gentiles get the next offer; the servant is sent out to the streets and lanes: the ministers of Christ preach the gospel to the poor Gentiles, and they receive it. But all come not in at once: therefore the servant is sent out into "the highways and hedges," where the most miserable sort of people are to be found; and even these must be compelled to come in. Possibly, this double sending forth of the servant, may point at the Lord's way in the dispensation of the gospel to the Gentile world: the gospel being first preached to those of them who had renounced the idolatry of their country, and worshipped the true God; and sometimes assembled with the Jews in their synagogues to learn of them the knowledge of God, though they did not embrace the ceremonial part of their religion: these might well be represented by the "poor, maimed, and blind," sitting in the streets and lanes of the city. But afterwards it was carried to the most dark corners of the earth, where there was no respect either to the Jewish or Christian religion, but all were sunk together in most gross ignorance and idolatry; which might fitly be represented by "the highways and hedges." See Acts 10; and 13:42, 46, 49.

In the text we have three things. (1) The great design ministers should have before their eyes in preaching the gospel; and that is, to bring sinners **in** to Christ. It must not be to draw them to a party, but to draw them to Christ. It is not to make them only change their **work**, they continuing still **without**, by preaching mere mortality to them: but it is to make them change their **master** too, to get them into Christ by faith. (2) Consider whom they are to deal with in order to bring them in; even those that are sitting in the highways and hedges, like beggars in rags and sores, the most unworthy and vile sinners. (3) The method they must use to get them in; "Compel them" to come in, not by using bodily violence towards them. Christ put the sword of the Spirit in the hands of his ministers, but not the temporal sword. Dragooning, torturing, murdering, may be fit means to bring in men to Antichrist, but not to bring them in to Christ. The compulsion in the text is a moral compulsion, such as those use who invite men to feasts, who are not wont to cudgel them in, but

seriously and earnestly to deal with them until they consent. So should ministers compel sinners to come in to Christ, dealing with them seriously and affectionately, so as sinners may see they are in good earnest upon their Master's errand. We must give them the charming invitations and offers of the gospel upon the one hand, and lay before them the "terror of the Lord," on the other hand, that if men will go to hell, they may go with a witness. Withal, here is intimated that efficacy of the Spirit, which goes along with the word, to the conversion of the elect; which does not force, but sweetly necessitates them to come in.

Doctrine. It is the great work of ministers to compel sinners, in a gospel-way, to come in to Christ.

The best way that I can handle this text, is to aim at that which is given in charge in it. And in order to this, consider with me the import of it.

I. Sinners naturally are out. Were it not so, they needed not be compelled to come in. Hear all ye this day that are out of Christ, what ye are out of, and where ye are.

First, Sinners, do ye know what ye are out of? (1.) All ye that are out of Christ, are out of God's family, Eph. 2:18, 19, God's household is the household of faith, ye are none of it. His house may be an empty house for you. Adam ran out of the house, and all his posterity with him; and ye are still there, where Adam left you. And is not that a sad case, to be out of God's family? Though ye are in our mother's house, ye cannot call Him Father, seeing ye are not in Christ His Son: ye can have no claim to the portion and inheritance of the children, Gal. 4:30. (2.) Ye are out of God's covenant of peace, and so without hope of salvation, while in that state, Eph. 2:12. Ye read of a glorious chariot, Song of Solomon 3:9, 10. It is the covenant of grace, the covenant of peace, as it is held forth in the everlasting gospel; for that is "the word of truth, meekness, and righteousness," upon which Christ rides and prospereth. The first chariot, wherein Adam and his children should have been carried to heaven, was the covenant of works: Adam had the guiding of it; but it did not drive far till it was broken to pieces. Now, there is a new one made in which Christ is carrying all his people to glory; but ye are out of it. King Solomon, the Mediator Christ, made it; it could not be made without Him. He made it for Himself, to manifest His own glory, and the exceeding riches of His grace by it; and "for the daughters of Jerusalem," to carry His bride home to His Father's house, in it. It was made of the durable "wood of Lebanon;" for He will have it to be an everlasting covenant, that shall never be broken. It has "pillars

of silver," those excellent promises that are peculiar to the covenant of grace, as the promises of pardon, perseverance, etc., for it is "established upon better promises." And because there is no small weight in this chariot when a sinner is in it, He hath made the "bottom thereof of gold," solid and strong, so that none that are in it (though heavier than mountains of brass) shall fall through it: for "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," 2 Tim. 2:19; they are secured by God's eternal decree of election. No storms of wrath can fall upon them that are in it; for it hath a covering of the purple blood of Jesus Christ. "The midst thereof, the inner part" of it, "is paved with love:" love lines the chariot; it is above them, it is on every hand of them; yea, it is underneath them, so that if they do fall in it, they shall not get such a grievous fall, but they will be able to rise again. Happy they that are in it! But, alas! sinners, ye are out of it. Ye are lying there where the first chariot laid you when it broke. (3.) Ye are out of God's favour, being out of Christ. Now, that is dreadful, for our God is a consuming fire. And there is no shelter from the wrath of God, but under the covert of the blood of the Mediator, Eph. 2:13. The destroying angel is coming through, and there is no blood sprinkled upon your door-posts. God is in Christ, reconciling the world unto Himself; if ye do not come in, and meet Him there, what can ye expect but that He will meet you **without**, as a bear bereaved of her whelps, rend the caul of your heart, and devour you like a lion? Hos. 13.8. What do your duties avail, while ye are out of Christ? can they procure you God's favour? Your tears will never come into His bottle, nor will your prayers reach His ears, John 14:6.

Secondly, Know ye, sinners, where you are? I will tell you where you are. (1.) Ye are on the devil's pasture, the mountains of vanity, about the lions' dens, and the mountains of leopards, where Satan feeds his herd. Ye are out of God's house, wandering abroad for bread, begging at the world's door, saying, Where is it? Ye know not Christ, the bread of life; and therefore the dung of worldly profits and pleasures is so valuable in your eyes. But tell me, sinner, are you ever satisfied? You would "fain fill your belly with the husks" of the world; but do they fill you indeed? is not the substance squeezed out of these things, so as ye find them but empty husks? In all your traversing of the mountains of vanity, came ye ever to the place of which you could say, (and stand by it), This is my rest, and here I will stay? no nor never shall, till ye come to Christ, Is. 55:2. (2.) Ye are in hell upon earth. To be in hell, is to be without, Rev. 22:15, and ye are not come in, ye are condemned already, John 3:18, bound in the prison, Is. 61:1. What is the difference betwixt you, and them that are in hell? Ye are both prisoners; only ye are in the outer prison,

they are in the inner prison. Ye are both away from Christ; only ye **will** depart from Him. they **must** depart from Him. The fire of God's wrath is set on in the consciences of both; only it is not as yet blown up and made to flame in you, by the breath of the Lord, like a stream of brimstone to kindle it, as it is in them; but ye know not how soon it may be so. But there is yet another difference; they are prisoners past hope, ye are prisoners of hope. Therefore to proceed to another point.

II. It is the great errand of the friends of the Bridegroom to bring them in that are out. Sirs, ye that are out, ye are where ye should not be, ye are on forbidden ground. We would have you in; we would have you come in to Christ, to unite with Him, by believing in Him, accepting of Him in all His offices.

First, We declare unto you, that our Lord is invested with the sole authority and commission to be the great Prophet, the Preacher and Teacher of the way to Immanuel's land, Acts 3:22, 23. He has set up His school amongst us, but He hath few disciples; and we are come to compel you to come in, that His house may be filled. Satan has many disciples; carnal wisdom has many scholars. Alas for it! O leave them. Our Lord alone is He that is given of the Father to be the great Leader to the heavenly Caanan, Is. 55:4. None ever came, or shall come there, but His followers; come in then, giving up yourself to Him to be guided by Him. Ye would all be happy, ye would all be at heaven at last: but ye are wandering in a wilderness, where there is no way; and ye will surely lose yourselves, if ye take not Him for your leader. The way to glory is a difficult way, and ye are not acquainted with it; nay ye are blind travellers, ready every moment to fall over some precipice. O! will ye take a guide? Ye are now standing (as it were) in a place where two ways meet, uncertain which of them to take. Your own wisdom, which is folly, points out a fair broad way, saying, "Whoso is simple, let him turn in hither," Prov. 9:16, but turn not in thither, for "the dead are there, and her guests are in the depths of hell," ver. 18. The Wisdom of the Father, our Lord Jesus Christ, points out to you a narrow way, but it leadeth to life; and He is this day saying to you, "Whoso is simple, let him turn in hither," ver. 4. Come in then, renounce your own wisdom, give up yourselves to Him, to be led and guided by Him. "Hear, and your souls shall live."

Secondly, Sinners, do not ye know that ye are guilty, and that ye can have no access to an unatoned God? There was a breach made betwixt God and man by sin. Justice demands a sacrifice; an atonement must be made. The sinner himself is unclean, he cannot be the priest; and he is not able to provide a sacrifice, for the cattle on a thousand hills are not sufficient for a burnt-offering. Wherefore Jesus

Christ became our Priest; His human nature was the sacrifice; His divine nature the altar that sanctified the gift; the wrath of God was the fire that burned the sacrifice: the blood was carried in to the most holy place, when Christ ascended into heaven, and sat down at the Father's right hand, to intercede for sinners, upon the ground of His satisfaction. Now, here is atonement; and we would have you to fall in with this device of salvation by a crucified Christ, renouncing your own righteousness, that you may mount to heaven by the ladder of Christ's mediation. In the earthly paradise, God set up a ladder by which all mankind might get up to the heavenly paradise. It was the covenant of works; a ladder able to bear the weight of all the world at once; but so contrived, that if but the least pin in it were loosed, all would break together. All mankind mounted it, even the first Adam, and all his children in his loins: but he having loosed one pin thereof, in a moment the ladder broke, and he and all his fell down into a gulf of misery, and an horrible pit, where they might see heaven afar off, but no way to get to it any more. This dreadful break rejoiced the devils: it astonished the angels; they saw that they could not mend it, nor make another, and they were wiser than to attempt it. The Son of God saw that there was none amongst all the creatures to help, and therefore His own arm brought salvation. Another ladder is made, Jesus Christ God-man, the Mediator betwixt God and men, the way to the Father, Gen. 28:12. The foot thereof is set on the earth, for He is man; the ladder was set so low as sinners might reach it; it was set very low, even in "the lower parts of the earth," (Eph. 4:9), the region of death. The top of it reached to heaven, for He is God; the ladder is so high, that it can set the sinner up to heaven. It can neither loose nor break with the utmost weight upon it; for it is knit together with blood of infinite value, shed to the utmost of what justice demanded, Heb. 9:14. Come, sinners, lay all your weight on it, and fear not. The first ladder could bear nothing but men's persons; it could not bear one sinner with a burden of guilt on his back, but it would break under him: but this will bear you, and your burden of guilt too, though it would be heavier than the sand of the sea. Ah! there are but few upon this ladder, we would compel you to come on. Have ye a mind to lie still in the gulf? have ye taken your last sight of heaven? have ye bid an eternal farewell to glory? or have ye not done it? then why will ye not be compelled to come on? O come before the ladder be drawn up. I know what ye are thinking in effect, ye that will not be compelled to come on; ye are thinking, like "a thief and a robber," to "climb up some other way." I know what ye are doing; ye are doing one of two; ye are either mending the old ladder, and making the best ye can of the broken pieces, by your morality and legal walk; or ye are making a new one of your own, a ladder of uncovenanted

mercy, trusting to the mercy of God, without uniting with the Mediator. But set ye the feet of them as low as ye will, God's justice will never suffer the tops of them to reach heaven. Lay your weight on them then, if ye will do no otherwise; venture your soul on them, venture eternity on them, and climb up: but know assuredly, though ye should get up so high by them as ye could knock at heaven's door, and say, "Lord, Lord, open to us," there they shall fail you, there they shall break, and tumble you down into the lowest hell, John 14:6.

Thirdly, Christ has got a kingdom from His Father, Psal. 2:6, 7, 8; but He has few real subjects. He has set up His standard here this day, and we are come to compel you to come in, and to submit to Him as your Lord and King. Ye are under strange lords, and have long refused allegiance to your true Lord. O renounce all your idols now, and give yourselves away to Him, to be from henceforth His only, His wholly, His for ever. Come in now, and "kiss the Son," Psal. 2:12. Bow the knee to Him; put the crown on His head, Song 3:11. Open the everlasting doors of your hearts, that the King of Glory may come in, Psal. 24:7. If any poor soul be saying within itself, Alas! the armies of hell within my breast are not so easily dispossessed; it is true indeed; but yet I hope you are not so closely blocked up, but that intelligence may be got betwixt Christ and you; ye hear His offer to be your King, will ye give your consent to it? I will ask you but two questions to clear this matter. (1.) If you can do no more, yet will you give him your good-will of the kingdom? Are you willing to part with your lusts, though you be not able to put them away? Though you cannot shake the yoke of bondage off your own neck, will you give Christ your good-will, to take it off, and lay His own upon you? As a King "He will subdue our iniquities," Micah 7:19. (2.) Can your heart consent to the absoluteness of His government? He must be an absolute monarch, His will in all things must be thy law. And why should He not be so? for He can do no wrong, Psal. 45:6, 7. Will you consent that He model the kingdom in thy heart as He will? Shall He set up and cast down there as He pleaseth? have you no secret reserves, no lust that is but "a little one," and must be spared; no prince of the blood of hell, that He must "deal gently with for your sake?" If it be so, "Come in, thou blessed of the Lord, wherefore standest thou without?" Thy consent to Him as He offereth Himself, is thy coming in.

III. **Sinners may come in.** Know then that ye have liberty from the Master of the house to come in. Were it not so, He would not send out His servants to compel you to come in. Nay, sirs, He could keep His doors bolted against you, if it were not His will ye should come in: and if ye would be so bold as to come and knock at the door, or offer violence to it, He could speak a word that would make you fall

backward. Our Lord Jesus Christ gives fair liberty to all of you, even the worst of you, to come. Ye that are bearing the devil's mark in your foreheads; ye openly profane persons, that sit as it were in the devil's highways; ye that are bearing his mark in your right hand, which ye can hide when ye please, ye vilest hypocrites, who are hid about the devil's hedges; ye are welcome for Christ's part. He will not cast the door on your face. Surely there can be no less imported in this charge to compel you to come in. And therefore I would have you step forward. Consider, (1.) Is it nothing to you that ye have leave to come in? It was not so always. If before Christ was revealed, the sinner had offered to have come in, he would have met with the flaming sword of justice that would have driven him back to his dungeon of misery and darkness. If Christ had not been ground betwixt the upper and nether millstones of the Father's wrath, He could not have been bread to sinners, though they had been hungering after Him. (2.) The fallen angels have not leave to come in, and never had since they went out, Jude ver. 6. If it were possible they could believe in Christ, and be content to come in to Him, they would get the door cast in their face; for they never got leave to come in. The door was barred on them, and the bar was never drawn, nor ever will, Heb. 2:16. And God was no more debtor to us than to them. (3.) Be your case what it will, this is sufficient to determine you to come in. If ye remain without, ye are ruined, and all doors of hope are closed on you, except this. Acts 4:12. The door is open, ye are not forbidden to come in, ye perish if ye come not in; could we say no more, but it may be ye may get in, this might determine you to give it a fair trial, if ye would but act rationally. Lastly, This leave to come in will not last always with you. "When once the Master of the house is risen up, and hath shut the door," there will be no more leave to come in, Luke 13:25. They that are in hell this day, cannot get in though they would never so gladly; there is no passing of the gulf fixed betwixt Christ and them, Luke 16:26. The first Adam closed the door upon us, but there was a second Adam to open it; if the second Adam close the door on us, there is not a third to open it, 2 Cor. 4:3. "But if our gospel be hid, it is hid to them that are lost." The apostle here has respect to what he had said of the veil on Moses' face, chap. 3:13. the veil spread over the Old Testament, ver. 14; but the gospel removes this veil, vers. 16, 17, 18. "But," says he, "if our gospel also be veiled, it is veiled to them that are lost;" there is not another dispensation of grace to be expected to take off that veil. It is God's last grace to the world, Heb. 1:1, 2. The Lord has been making a feast for the world these five thousand years, and now the last service is on the table. The last ship for Immanuel's land is now making ready to sail; therefore ye must put to sea, now or never, Heb. 10:26, 27.

The Diary of Dugald Buchanan

Period IV — From May 1742 to February 1743

(continued from page 43)

I had some ups and downs after this, till the sixth of February, 1743; which being the Sabbath Day, I went to our parish church, and the minister showing that it was the people's duty to attend the courts of God's house, in corroboration of which he cited Exodus 25:22, "There will I meet with thee, and there will I commune with thee from above the mercy-seat," etc. I was glad that I was in the place where God promised to meet with them. My heart warmed with love to God. When I came home my heart was greatly enlarged and my thoughts fired: but found that woeful enemy **self** to be increasing in my heart. This is the enemy that mingles water with my wine continually. It robbed God of the glory of His grace, and me of the comfort which I might have enjoyed.

The same evening after going to bed I began to meditate on those things which the Lord had done for my soul, and found great composure of mind. My meditations consisted chiefly in viewing my state by nature; and the miseries which attended me while I continued therein; and also the many dangers to which I was exposed; and lastly, how **helpless** and **hopeless** I was in myself.

I made the following Scripture for some time the subject of my meditations: "None eye pitied thee to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live" (Ezek. 16:5, 6). O the love I saw expressed in this chapter is far beyond anything I can express! When I saw, as it were, the compassionate Jesus passing by me when wallowing in my own blood, and saying unto me, Live. This time was indeed a time of love to me, a vile worm. When He saw me bound in the pit, wherein there was no water, He set me free by the blood of the everlasting covenant. O boundless love! I only draw a veil over it when I begin to speak upon the subject. O my soul, come and be swallowed up in admiring this love; this boundless love to thee the chief of sinners! O my soul, wonder at the freeness of it! Free, without any merit. O my soul, was it anything He saw in thee that made Him to love thee? and not only love thee, but take thee to Himself in a marriage covenant! Be astonished, O ye heavens, at this love! O ye angels! behold the wonderful match. O ye saints and redeemed of the Lord, whose near

and peculiar privilege it is, not only to view the match, but to be the bride, the Lamb's wife! O come and view the love that is between you and your husband! "For thy Maker is thy husband; the Lord of Hosts in his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called" (Isaiah 54:5). O my soul! be ashamed to meet such an husband in the filthy rags of thy own righteousness; accept of the robe which is offered to thee in the gospel; for it is that robe and none other that will render thee acceptable in the sight of God.

The same night I was so much taken up in admiring the love of God in Christ, that sleep departed from mine eyes; I never had such a night before. In the morning I went into the fields to pray, and to praise God for what He had done for my soul. If there be joy in heaven over one sinner that repenteth, O what must be the joy of the sinner himself! My joy was unspeakable and full of glory, for the peace of God which passeth understanding filled my heart. After I came home to the house, and had read the 103rd and 104th Psalms, I thought that I could join with the Psalmist in calling upon ever thing that had a being to praise the Lord. "The Lord is the portic of mine inheritance; the lines are fallen unto me in pleasant place Yea, I have a goodly heritage."

I was constrained by this love to give up my soul to the Lord, who had purchased it at such a dear rate. The thoughts of returning to an ensnaring world, and a tempting devil, were very burdensome to me. I said, alas! alas! I'll be obliged to sit down again by the river of Babylon and weep; and hang my harp upon the willows with the rest of my brethren. But blessed be the name of the Lord, who hath given me this meal to encourage me in my journey.

When I was writing these things, I was sometimes so taken up in admiring, that I could not write any at all; and at other times I was all in a flood of tears; for, whenever I looked on Him whom I pierced, I mourned, and could not contain myself more than snow before the sun. I found great difference between this and my former legal mourning. The former was pressed by the voice and arguments, but this was free and genuine. I found a weight of love overcoming my heart; and thought that all the faculties of my soul were like the inside of a watch, all moving quick; for the words of Christ were spirit and life (John 6:63).

The following morning I went out to meditate in the fields, my soul being filled with love to God, and meditating good matter. The wind blew indeed upon my garden, and the spices thereof were made to flow out. After prayer I began to look to those places where I was wont to seek the Lord in secret, and said, "O my soul, look at the place where thou used to mourn for an absent God; view it now to be

a Bethel, where thou art enjoying communion with Him!" Again, O my soul, view this place where thou wert walking in the depths of darkness; view it now to be the place where the Sun of Righteousness, that shines in the highest firmament of glory, has dispelled the clouds, and shines into thy soul, and makes thee to walk in the light of His countenance! O my soul, view the place where thou wert once filled with distracting thoughts; view it now when these thoughts are gathered in and placed on the everlasting object and admiration of saints and angels, even the Lord Jesus Christ! These views were unspeakable, and more in number than I can write.

Sabbath evening, 6th February, 1743, was a night much to be had in remembrance by me all the days of my life. And I enjoyed sweet composure of mind till Thursday night thereafter, when a veil was drawn over these things, to teach me that I was to live by faith and not by sense. Satan and an evil heart of unbelief made a terrible attempt to induce me to burn everything I have written, saying, that should anyone see it, it would increase my condemnation in hell. But glory to God who rebuked the enemy, and kept me from burning the special tokens of His love which He had given me. I was also helped to look to Jesus, and to expect greater things than I had as yet seen.

I enjoyed much of the Lord's presence in every duty, but, on the 22nd of February, when I was going to prayer, was, in an especial manner, filled with wonderful admiration at the freeness of Divine grace to me the vilest of His creatures. And while meditating on these things, this Scripture came into my mind with overpowering sweetness: "Who art thou, O great mountain? before Zerubbabel **thou shalt become** a plain; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." Who art thou, O great mountain of iniquity? before the Lord Jesus Christ thou shalt become a plain. Who art thou, O great monster of wickedness and filthiness, whom this grace cannot cleanse? Who art thou, O hard-hearted sinner, whom this grace cannot soften? Oh! this wonderful sovereign grace, free grace, which reacheth to a bloodthirsty Manasseh, and a persecuting Saul, and to me the chief of sinners. Who art thou, O dead sinner, whom this grace cannot quicken? Who art thou, O captive sinner whom this grace cannot set free? Who art thou, O poor sinner, whom this grace cannot enrich? etc.

Oh! my soul, come and admire this sovereign grace, which pulls down the strongholds of Satan, and every imagination that exalteth itself, to the obedience of Christ. Here is an ocean that swallows up all my thoughts, for what can a finite creature comprehend of that which is infinite? O thou my soul, wait patiently on the Lord, and be always looking out for the coming of the head-stone with shouting; yea, with the shout of the archangel, and sound of the last trumpet, calling

to thee to arise out of thy dust, to cry Grace, grace unto it. O my soul look unto this living corner-stone, "which the builders rejected; the same is become the head of the corner!" O my soul, look unto this foundation-stone which is laid in Zion, on which thou mayest venture to build thy eternal all! O my soul, wait till grace be crowned with glory, and till the lovely corner-stone be set upon the head of the corner! then shall I cry, Grace, grace unto it, to all eternity.

Noted English Preachers of the 18th Century

II. John Berridge, 1716-93

by Rev. H. R. Moshe Radcliff, Th.L.

John Berridge was born on the 1st March, 1716, in Kingston, Nottinghamshire, the eldest of four sons of a wealthy farmer. Although it was his father's intention to train him for the land, Berridge soon proved himself useless for that occupation. An early tendency for prayer and reading induced his parents to send him to Clare Hall, Cambridge, where he graduated B.A. in 1738 and M.A. in 1742. He acquitted himself well, displaying brilliance, and it was not long before he also gained his Fellowship.

With scholarship he also combined a turn of mind for wit which made him highly favoured in all circles. It was said that when it was known that he was to be one of the guests at a public dinner, his table would be crowded with guests who would enjoy his humour. Thus he became known as a clever, learned and witty don. But with all this he was still unconverted.

He was ordained into the Church of England ministry while he still did not know Christ in a personal way, and he soon imbibed the Socinian heresy. (Socinians deny the deity of Christ, affirming that he was only a mere man. This in turn stems from their wrong view of Scripture.) This soon affected his habits of prayer, which he sadly discarded. However his intellectual powers soon showed him the inconsistency of this system of doctrine and that there was only a slender line dividing Socinianism from atheism. This resulted in his returning to orthodoxy, but he was still ignorant of the New Birth.

In 1749 he became the assistant minister of Stapleford, where he took pains to instruct his flock in sanctification by faith and works, but he was soon disappointed when it did not bring about the desired

change. In 1755 he was inducted to the Parish of Everton, Bedfordshire, where he was to remain the rest of his life. At the beginning of his ministry in Everton he continued to teach the same doctrine as he did in his previous Parish, but with the same singular failure.

For another eighteen months he continued this style of preaching, but the end of 1756 found him cast down in discouragement and he began to wonder if he himself had all this time been mistaken. In despair he called upon the Lord: "Lord, if I am right, keep me so; if I am not, make me so. Lead me to the truth as it is in Jesus." This was a prayer that God was to hear, and answer abundantly. A few more days passed while his soul was kept in travail, and then one day as he was meditating on a portion of Scripture, a verse, "Cease from thine own works . . ." (Prov. 23.4), flashed through his mind with such power that he was deeply moved. He now saw clearly that Christ alone was the way of salvation and that he had to receive Him by faith apart altogether from works. Later in life he wrote: "I had hoped to be saved partly in my own name, and partly through Christ's name, though I am told there is salvation in no other name, except the name of Jesus Christ." He immediately set about searching the concordance for the words 'believe' and 'faith' and was surprised to discover how many times these words appeared. From that time onward he resolved to preach nothing else but Christ crucified — salvation by faith in His Name only. Thus at 42 he became a true preacher of the everlasting Gospel.

He sought another token for good from the Lord. He prepared a few sermons on this new theme and preached them on the first Sabbath. At first there was no change among his people and once more he was disappointed and believed that he was still on the wrong track. But then the Lord worked graciously on his behalf and one of his parishioners called on him for counsel. This is how their conversation began: "Well, Sarah." She replied, "Well? not so well I fear." Taken aback by this Berridge enquired, "Why? What is the matter, Sarah?" She answered him. "Matter! Why I don't know what is the matter. These new sermons! I find that we are all to be lost now. I can neither eat, drink or sleep. I don't know what's become of me!" Others called on their minister with a similar burden.

He now burnt all his old sermons and soon stopped writing his sermons at all. His church became crowded as many were truly converted under his preaching. Reviewing his life at a later date he said: "I preached sanctification by the law earnestly for six years and never brought a soul to Christ. I did the same in this Parish without success. But as soon as ever I preached Christ Jesus and faith in His blood, then believers were added to the Church continually; then people came from all parts to the glorious sound of the Gospel." It is not surprising

that he had to face opposition, and the local squire warned his tenants not to attend on his preaching at the pain of eviction.

In 1758 John Berridge began field preaching, but unlike George Grimshaw, who kept mainly within the bounds of his own parish, Berridge went far beyond into the counties of Bedfordshire, Huntingdonshire, Hertfordshire, Essex and Suffolk. Among those to whom the word of God was blessed was the Rev. W. Hicks, the minister of Wrestlingworth, four miles from Everton, who at first was hostile to Berridge, but before long accompanied him. The following year Everton was visited with a gracious revival. Soon Berridge was visited by John Wesley, and through him Berridge's name was mentioned to Lady Huntington, a true friend of the Lord's cause, with whom he was to have a life long friendship.

John Berridge's preaching was always simple and to the heart of his hearers. Although he had a quaint turn of mind he usually kept this under control, and only very occasionally did he allow himself to be quaint in the pulpit. For a short time his preaching was attended with signs similar to those that attended Wesley's preaching. Some people, mostly men, would fall down as dead, others would cry out as the Holy Spirit was powerfully present among the people. While he was on his preaching tours, he never failed to show his appreciation to his hosts by eating the simple fare that was put in front of him and giving them a half-crown for their kindness. He was generous to those in need by giving liberally of his means. He paid the lay preachers whom he employed out of his own income, both when he was Vicar of Everton and also when he was a Fellow of Clare. He even sold the family plate to pay them. Such was his zeal.

Berridge remained a bachelor and his decision to be so is best described in his own words in a letter to Lady Huntington. "I besought the Lord to give me direction; then letting the Bible fall open of itself, I fixed my eyes immediately on these words, 'When my son was entered into his wedding chamber, he fell down and died! (2 Esdras 10:1). This frightened me heartily, you may easily think; but Satan who stood peeping at my elbow, not liking the heavenly caution, presently suggested a scruple that the book was apocryphal, and the words not to be heeded. Well, after a short pause, I fell on my knees again and prayed the Lord not to be angry with me whilst like Gideon I requested a second sign and from the Canonical Scriptures; then letting my Bible fall open as before, I fixed my eyes directly on this passage: 'Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.' (Jer. 16:2.) I was now completely satisfied!"

When the Calvinistic controversy arose, Berridge clearly took the side of the Calvinists and published a treatise under the title of 'The Christian World Unmasked; Pray come and Peep.' While it shows

that even repentance is the free gift of God, it is full of the free offer of the Gospel. But he was no friend of controversy and he did his best to avoid it.

His intinerating meant that he had to break Church Order, and this made him many enemies so that he was nicknamed "The Old Devil". It also brought him into conflict with his bishop. But Berridge had no time for Church Order if it meant that he was hindered from reaching men's souls by it. When he was summoned to appear before his bishop for preaching outside the bounds of his Parish, the following repartee took place. "Well, Berridge, they tell me you go about preaching out of your own Parish. Did I institute you to the Livings of Abbotsley, or Eton, or Potton?" "No, my lord," he replied, "neither do I claim any of these Livings; the clergymen enjoy them undisturbed by me." "Well, you go and preach there which you have no right to do," was the bishop's reply. Berridge: "It is true, my lord; I was one day at Eton and there were a few poor people assembled there and I admonished them to repent of their sins and to believe on the Lord Jesus Christ for their salvation . . . I saw some clergymen, all out of their own Parishes, on Eton Bowling Green." When the bishop warned him that he would be sent to prison, he replied that he would rather be inside with a clear conscience than free without one. When later that day he had a further interview with the bishop, Berridge told him that he could not desist from preaching outside the bounds of his parish for, he said, "there is one Canon which saith: Go preach the Gospel to every creature." It was only through the good offices of Lord Chatham's nephew, the Peer to whom the Bishop owed his See that Berridge was at last left unmolested.

Berridge was able to continue his activities almost until the end in the 1780's, when his natural faculties began to decay so that he became almost blind and deaf, and his voice became feeble. This isolated him, but engaging in prayer on one occasion he said: "Lord, if I have Thy presence that suffices."

In the beginning of 1793 he was struck down with an asthmatic attack. When one told him that Jesus would soon call him higher, he replied, "Aye, aye, aye, higher, higher, higher." After that he only spoke of the blessed hope that he was to enjoy for eternity and the exceeding preciousness of the Saviour. Shortly after he fell asleep in Jesus.

He wrote his own epitaph except the date of his death:

Herelie
The earthly remains of
John Berridge
Late vicar of Everton
And an itinerant Servant of Jesus Christ

Who loved His Master and His Work
and after running on His errands many years
Was called to wait on Him above.

Reader
Art Thou born again?
I was born in sin February 1716
Remained ignorant of my fallen state till 1730
Lived proudly on faith and works for salvation till 1754
Admitted to Everton Vicarage 1755
Fled to Jesus alone for refuge 1756
Fell asleep in Christ January 22nd 1793

The English Bible and the Apocrypha

by Rev. Terence H. Brown

The publicity given to the inclusion of the Apocrypha in the New English Bible has led many to enquire about the origin and character of this literature and its authority and place, if any, in Christian doctrine and worship. The appearance of the Apocryphal books in an English Bible is by no means a new development, however unfamiliar they may be to the great majority of English readers today. Eleven Apocryphal books were bound up with Coverdale's Bible of 1535 printed at Antwerp, and the edition of 1537 printed in England. Tyndale did not translate these books completely, but his revised edition of his New Testament included the "Epistles from the Old Testament according to the use of Salisbury". This service book, one of the forerunners of the Book of Common Prayer, included a list of "Gospels and Epistles" to be read on certain days. Some of the "Epistles" were passages from the Apocryphal Books, and Tyndale included six of these lessons in his translation. This part of Tyndale's work was apparently not followed by either Coverdale or Rogers, and their version of the Apocrypha is quite independent. Tyndale's fellow-labourer John Rogers included the Apocrypha, with the addition of the Prayer of Manasseh, in the edition of the work of Tyndale and Coverdale which he issued under the name of Thomas Matthews in 1537. In these editions the Apocrypha appeared separately after Malachi and was not interspersed with the Canonical Books.

The Reformers' View

Thomas Cranmer's revision of 1539 included the books under the title "Hagiographa". In a preface said to be written by Calvin and translated by Cranmer a distinction is drawn between the authority of these books and the rest of the Old Testament . . . "In consideration that the books before are found in the Hebrew tongue received of all men, and that the other following, which are called Hagiographa, because they were not wont to be read, not openly and in common, but as it were in secret and apart, are neither found in the Hebrew nor in the Chaldee, in which tongue they have not of long been written. Wherefore, when thou wilt maintain anything for certain, rendering a reason for thy faith, take heed to proceed therein by the living and pithy Scriptures . . .". This preface makes it quite clear that the Reformers did not regard the Apocrypha as of equal authority with the inspired Scriptures.

English Bibles of the 16th century

Taverner's Bible of 1539 contained "The volume of the books called Apocrypha, conteigned in the common translacion in Latin, which are not found in the Hebrue, or in the Chaldee". One edition of the Great Bible of 1540 contained the Apocryphal books interspersed with the canonical books, but subsequent editions had these books printed separately at the end of the Old Testament. One quarto edition of the Great Bible of uncertain date, but after 1549, contains the table of Epistles and Gospels to be read according to the Prayer Book, but omits the Apocrypha. The Geneva Bible of 1559 contains the Apocrypha preceded by an article entitled "The Argument" asserting that these books were not received by a common consent to be read and expounded publicly in the church, and that they could not be used to confirm a matter of doctrine excepting in instances where they are in agreement with the canonical Scriptures. Some copies of the 1599 edition of the Geneva Bible were issued without the Apocrypha, but the gap in the page numbers shows that the type-setting included the Apocrypha and that the binder made up some copies without these books. An edition published at Amsterdam in 1640 omitted the Apocrypha and inserted a defence between the Testaments. The Bishops' Bible of 1568 included the Apocrypha translated by Dr. Parkhurst, Bishop of Norwich. It appears at the end of the Old Testament without any preface to describe their uninspired character. A quarto edition of the Bishops' Bible dated 1575 appeared without the Apocrypha.

The A.V., R.V. and R.S.V.

When the time arrived for work to commence on the revision which

was to become so widely known as the Authorised Version the Apocrypha had an established, if unwarranted, place in the printed English Bible and a committee of six scholars, among them Samuel Ward, Downes and Boys, laboured at Cambridge on this part of the undertaking. Scrivener was not greatly impressed by this part of their work. He wrote in the "Homiletic Quarterly" for October 1881, "It is well known to Biblical scholars that the Apocrypha received very inadequate attention from the revisers of 1611 and their predecessors, so that whole passages remain unaltered from the racy, spirited, rhythmical, but hasty, loose and most inaccurate version (being the first published in England) made by Coverdale for the Bible of 1536". According to Rivington's "Records of the Stationers Co." quoted by Scrivener in "The Authorised Edition of the English Bible of 1611" Archbishop Abbot in 1615 forbade anyone to issue a Bible without the Apocrypha on pain of one year's imprisonment. Nevertheless Norton and Bill, "Printers to the King's most excellent Majesty" published in 1629 a small quarto edition without the Apocrypha, but this had "APO" after the tailpiece at the end of Malachi — indicating that the inclusion of the books was intended. The following year Robert Barker issued a reprint of this Bible with the Apocrypha between the Testaments.

John Canne, a leader of the English "Brownists", fled to Amsterdam after the Restoration of Charles II and issued there in 1664 an octavo edition of the Authorised Version without the Apocrypha. This edition contains a "Preface to the Reader" by Canne and his marginal notes showing that the Bible is its own interpreter. In 1653, while he was in England during the Protectorate, Canne had been granted an exclusive licence to print this Bible for seven years.

Among the ancient volumes in the T.B.S. library are the following—A. V. Printed by John Field — Cambridge University Press 1662 without Apocrypha; A.V. with John Canne's Preface and Marginal notes 1682 without Apocrypha; Geneva Bible with Apocrypha — printed in London 1578; A.V. with Apocrypha 1613, and many others.

More than two hundred and fifty years later the English Revised Version of 1885 was in course of preparation, and although the Apocrypha had not formed part of the original scheme, the University Presses entrusted its revision to a special company composed of members of the committees engaged upon the work, and published it in 1894. The American Revised Standard Version also embraced the Apocrypha, although this was not included in the first editions, but was published several years later in 1957. Dean Weigle was chairman, and Bruce Metzger of Princeton Theological Seminary was secretary of the committee of ten scholars who worked on the R.S.V. Apocrypha. One of the most popular editions containing these books is the Oxford Annotated Bible (R.S.V.) with the Apocrypha, published by Oxford

University Press in 1966. The Apocrypha continued to be included in many editions of the King James Version until the controversy arose in the 1820's over the inclusion of these books in some of the foreign versions published by the British and Foreign Bible Society. After that time it became much more common for the A.V. to appear without the Apocryphal books, but the University Presses and H.M. Printers have continued to issue some editions containing them up to the present time.

Wyclif and Luther

Notwithstanding this long record of the inclusion of the Apocrypha in the English Bible, the Evangelical and reformed churches confidently reject these books and assert that they have no right to be regarded as part of the Divine revelation. Wyclif, the "Morning Star" of the Reformation, published a translation of the Holy Scriptures in 1380, long before the invention of printing. In his prologue he lists 'twenty-five' books of the Hebrew Canon, and adds, "Whatever book is in the Old Testament besides these twenty-five, shall be set among the Apocrypha, that is, without authority of belief". (His twenty-five includes the Minor Prophets as one book). The Apocrypha was included in the versions of Wyclif and Purvey because it was in the Latin Vulgate upon which they were based. The complete edition of Martin Luther's Bible appeared in 1534 with the Apocrypha separated from the rest of the Old Testament and placed between the Old and New Testaments under the title, "Apocrypha, that is, Books which are not to be considered as equal to Holy Scripture, and yet are useful and good to read." Luther's work was issued in parts beginning with the N.T. in 1522, followed by the Pentateuch in 1523, the Historical books and "Hagiographa" in 1524, Jonah in 1526, the rest of the Prophets at intervals, and then the whole Bible in 1534 and a revised edition in 1541.

During this period Zwingli, Pellican, Leo Judah and other scholars at Zurich used Luther's work up to the end of the "Hagiographa" as the basis of a new translation, and added their original translation of the Prophets and Apocrypha. This Zurich Bible was issued in parts between 1524 and 1529 and in one volume in 1529 and 1530. The 1531 edition contained a new translation of the "Hagiographa".

Meaning of "Hagiographa"

The word "Hagiographa" (Holy Writings) has been used in three different senses and it is important to ascertain the precise meaning of the writer when quoting from various works. The word is used in relation to the **canonical** Books constituting the third division of the Hebrew Scriptures, the Law, the Prophets and **the Writings**.

In one place Jerome uses "Hagiographa" of an Apocryphal Book, when he states that Tobit was cut off by the Jews from the Divine Scriptures and placed among the Hagiographa. He makes a similar reference to Judith, but some manuscript copies of his writings have "Apocrypha" in this place. In the middle ages "Hagiographa" and "Apocrypha" were often used indiscriminately when referring to the Apocrypha. Some writers have used the word Hagiographa in its literal sense when referring to the whole of the Scriptures as the Holy Writings.

The Church of England

The Articles of the Church of England when first issued in 1552 contained no list of the Books of the Bible, but the 6th Article of the revised Articles of 1562 gives a list of the Canonical Books accompanied by the declaration that, 'the other books (as Jerome saith) the Church doth read for example of life and instruction of manners, but yet it doth not apply them to establish any doctrine'. The Article then enumerates 1 and 2 Esdras (that is 3 and 4 Esdras, the former being known in our Bible as Ezra and Nehemiah), Tobias, Judith, the rest of the Book of Esther, Wisdom, Jesus the Son of Sirach, Baruch the Prophet, the Song of the Three Children, the Story of Susanna, Bel and the Dragon, the Prayer of Manasses, and 1 and 2 Maccabees.

The Reformed Confessions of Faith

The Gallican Confession of 1561 and the Belgic Confession of the same year regarded the Apocrypha in the same way as the Helvetic Confession of 1566 which stated, "We do not deny that certain Books of the O.T. were named by the ancients apocryphal, by others ecclesiastical, as being read in the churches, but not adduced for authority in matters of belief: as Augustine, in the 18th Book of the City of God, Ch. 38 relates . . ." In the same year the Confession of the Dutch Churches rejected the authority of these books — "We make a distinction between those (the canonical books) and such as are called Apocryphal, which may indeed be read in the Church, and proofs adduced from them, so far as they agree with the canonical books, but their authority and force are by no means such that any article of faith may be certainly declared from their testimony alone, still less can they impugn or detract from the authority of the others".

The Westminster Confession of Faith of 1647 was even more explicit — "The books called Apocrypha, not being of Divine confirmation, are no part of the Canon of Scripture; and therefore are of no authority in the Church of God; nor to be any otherwise approved, or made use of, than other human writings". Three years before this the Long Parliament ordered that only the Canonical Books were to be read in church, but this order was rescinded after the Restoration.

The Church in Scotland and its Constitution

by Rev. John Colquhoun, Glendale

(Continued from page 49)

Such a document as the First Book of Discipline could not be expected to be received whole-heartedly by a people whose morals were at a very low ebb. Many of the nobles opposed the Book of Discipline because it opposed the rapacity with which they seized upon the patrimony which formerly belonged to the Popish Church. This patrimony, as was before noticed, was intended by Knox and the other Reformers for the payment of the Protestant clergy, the education of the rising generation, and the upkeep of the poor, but neither section got much of it. Knox mentions the Earl of Mar as one of the chief noblemen who refused to sign the Book of Discipline, and assigns as reasons for it, that he has a very Jezebel for his wife, and second, that "if the poor, the schools, and the ministry of the kirk had their own, his kitchen would want two parts and more of that which he now unjustly possesses."

At the first General Assembly after the arrival of Queen Mary from France, the courtiers did not present themselves in deference to the presence of the Queen in this country. They were reprov'd for this and attended the second Assembly. At this Assembly there was a sharp passage-at-arms between Knox and Maitland, who had been made Secretary. Maitland's contention was that the Book had not been sanctioned by the Queen. When the Church's patrimony fell to be divided it was proposed that the Book of Discipline should be sanctioned by the Queen but that was something she would never condescend to do being a most bigoted Roman Catholic. It was finally decided that the ecclesiastical revenues should be divided as follows; that two parts be given to the ejected Popish clergy, and that the third part should be divided between the Court and the Protestant ministers. "Well," exclaimed Knox, when he heard of this disgraceful arrangement, "if the end of this order, pretended to be taken for sustentation of the ministers, be happy, my judgment fails me. I see two parts freely given to the devil, and the third must be divided between God and the devil. Who would have thought, that when Joseph ruled in Egypt, his brethren should have travelled for victuals, and have returned with empty sacks unto their families? O happy servants of the devil, and miserable servants of Jesus Christ, if after this life there were not hell or heaven." The Queen's opposition was based on the

assumption that she would before very long succeed in overthrowing Protestantism and setting up again the Popish religion. As was noticed before, she was a bigotted Roman Catholic and was determined, at all costs, to be the servant of the Pope and to win Scotland back to his dominion. In this she reckoned without her host. To John Knox, more than to any other man belongs the credit of thwarting her purpose. He could neither be bribed, flattered, nor overawed, and he was determined to set up a pure church in this realm, which meant that it would be taken from the pattern shown in Scripture, in doctrine, government, practice and discipline. This is clearly shown in the First Book of Discipline, Chapter IX. "As no commonwealth can flourish or long endure without good laws, and sharp execution of the same, so neither can the Kirk of God be brought to purity, neither yet be retained in the same, without the order of ecclesiastical discipline, which stands in reprovng and correcting of the faults which the civil sword either doth neglect or may not punish."

On the point of discipline the nobility were not prepared to yield, but with the Reformers it was a principle which could not be destroyed. Hetherington puts the case very well, as far as the struggle between the Reformers and the nobility were concerned, when he says, "Arrangements may be altered almost at will; but principles when once fully stated, can never be destroyed. They may be repressed, fettered, turned awry in their operations; but they continue to operate powerfully even when unseen, causing convulsion after convulsion as they rend asunder and throw off the unconforming external moulds into which they have been forced; and must inevitably continue thus to act, till they obtain a free and unconstrained development, congenial to their own nature. The principles stated in the First Confession of Faith, and the First Book of Discipline, of the Church of Scotland, were disliked, opposed, repressed, and turned aside by the worldly-wise statesmen of that day, as they have often been in subsequent times; but they took up their abiding residence in the mind and heart of Scotland, — in the deliberate judgment and conviction of its intellect, and the fervent regard of its affection; and the struggle then begun will continue, till, sooner or later, they be completely realized. "Hetherington's History of the Church of Scotland, 6th ed. p. 31.

The Regent Morton endeavoured to take to himself and to others of the nobility the revenues of the Church. He set up an order of bishops known as "tulchan bishops." It is supposed that the word "tulchan" is a Gaelic word for the skin of a calf stuffed with straw and put under a cow to make her give her milk. The nobility found some creatures who, for a nominal salary, took the name of bishops but the real revenues attached to the office went to the nobility. Thus

the saying arose that there were three kinds of bishops in Scotland, that is, the Lord's bishops, which were the ministers, my lord bishop, which applied to bishops appointed ecclesiastically, and my lord's bishops, which were the tulchan bishops. The Book of Discipline condemned the last two classes of bishops and only recognised the first kind. This occasioned great trouble between the civil powers and the Reformers. The latter held that to the Church belonged spiritual power, and in all matters ecclesiastical they had a ruling which was distinct from the civil Magistrate, and that this ruling was given them by the Lord Himself in his Word. The Regent Morton, who was keen on the tulchan bishops, resigned his office in 1578 as regent, and King James VI., at the age of twelve years assumed the reins of government. He was in favour of Episcopacy and tried to foist it on the Church of Scotland, but there were men in the Church of Scotland who were not to be brow-beaten even by royalty. The civil powers might refuse to sanction the Book of Discipline but that did not prevent our ecclesiastical rulers from including it among the laws of the Church. The struggle then began ultimately cost the Stewarts their throne, but the Church of Scotland continued Presbyterian and became the mother church of all the Presbyterian Churches throughout the world.

"Saints on Earth"

by Rev. J. A. Macdonald, Fort William

(Continued from page 45)

The late Rev. James Macleod, Greenock, was a most able preacher of the everlasting gospel. To the distressed and longing soul he was particularly helpful. We quote him here: "A seeking soul has the cry and longing of blessed Job in his soul, that is, 'Oh that I knew where I might find him, O that I might come even to his seat.' Were you to offer him a ray of hope that he would meet with Christ at the ends of the earth, he would be prepared to make that journey in anticipation of meeting with Him in whom alone salvation is to be found. Neither a stormy nor a wet day, nor distance from the house of God will keep the longing soul on a bed of ease on the Lord's day, whereas the worldling is too glad of any excuse. Nach fada rachadh cu a dh'iarraidh cnaimh 'nuair bhitheadh an t-ocras air. (A hungry dog would go a long way for a bone). The longing soul is as anxious to have God's favour and forgiveness sealed upon his soul

as Jacob was when he wrestled all night with the Angel at Bethel, who said: '...let me go, for the day breaketh, and he said, I will not let thee go except thou bless me.'" Genesis 32:26. Mr Macleod also remarked: "Like Job, I too went about the streets of a city with the urgent cry, 'Oh that I knew where I might find him.' When it pleased the Most High, however, to manifest Himself to me, I by faith could see Him in Genesis, Exodus, Leviticus, Numbers, etc., as the One who indeed became poor, that we through His poverty might be made rich. But today I am in a howling wilderness wishing that it were with me as in months past, when 'His candle shined upon my head, and when by His light I walked through darkness.'"

Mr Macleod told of a happy and profitable night spent with Rev. D. MacFarlane, Dingwall, shortly before that servant of the Lord was taken to his eternal rest. Mr MacFarlane spoke much of the low state to which Christ's cause had come in the land. "He reminded me very much," said Mr Macleod, "of blessed Jeremiah's plight in similar circumstances when he exclaimed: 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.'" He was particularly concerned as to what was to befall future generations should this perpetual backsliding continue. He even anticipated much persecution by the Church of Rome. He was confident, however, that the witness raised in 1893 on the side of truth would continue and progress to the glory of God until the Millenium dawn. At family worship that night Mr MacFarlane led the concluding prayer, and had wonderful access at the throne of grace. After he rose from his knees he said to Mr Macleod: "If God's infallible word were to suggest that we ministers should preach Christ and Him crucified without end in glory, I would forward my humble petition there this very night."

Mr Macleod also related some of the sayings of those worthies of earlier days who would not yield to the unscriptural views of Dr. Rainy and his followers in the Declaratory Act Free Church. It was obvious that Mr Macleod himself was very much attached to the late Professor John R. MacKay and lamented his leaving our Church. He spoke with delight of the Professor's godly father and mother, and his two brothers, Donald and Murdo. Of the former two he told this touching story. Mr William MacKay was a very keen admirer of the Rev. Christopher Munro. One day he said to Mrs MacKay: "O, how thankful I should be to the Lord that Mr Munro was taken to heaven before the Declaratory Act of 1892 was passed and became binding on those holding office in that Church. If Mr Munro had followed the Rainy crowd, who can tell but that I would have followed Mr Munro." To this Mrs MacKay replied: "We would have come out although all the Munros on earth had stayed in."

Obituary

John Matheson was born in Chile in the year 1890 where his father had taken his wife and family. John was the fourth child in a family of five.

His father died in this foreign land and the family was left in very poor circumstances. It meant difficulty and trial for his mother Christina Matheson but this woman of fine character and who in later years proved herself outstanding for her godliness not only brought her family back to Lewis but brought an orphaned cousin back with them.

Christina Matheson raised her family in the village of Knock, and whilst they knew poverty, the deep affection which the family had for the mother, and the high regard in which she was held in the cause and community, and with which she is remembered today by the older generation, declare her to have been a mother in Israel indeed.

John took out his trade as a blacksmith and served in the 1914-18 war. He was reticent about his own personal experience but on one occasion when coming back from a service at the Ness communion, he was drawn to speak and one in the company on arriving home, wisely took down in writing what he had said. Let John speak for himself — "Though serving in the 1914-18 war I had no concern for my soul but was as hard as the hardest, although I noticed that many of the men turned religious in the face of danger".

"I was always fond of reading and after being discharged from the army, instead of sharing the ploys of other young men, I spent all my spare time reading. My mother said to me one day "Why not read the Bible instead of these books?" I took her advice and very soon was gripped by the truth. I saw something of my lost condition and realised I was fit only for a lost eternity."

"For years I was under great concern — sometimes thinking that the Lord spoke peace to my soul but right on the back of that would come a warning rebuke, and I knew not where I was. Many of the godly were praying for me, I know, and some of them at last told me that they believed I was out of the path of duty when I did not make a profession of faith in Christ. One such man even went the length of saying to me on the Saturday evening of a communion "It is at the Lord's table you should be tomorrow. If you get strength to go, and if the session question your right to be there, tell them I have the word of God for it — "Loose him and let him go, for the Lord hath need of him". With that he offered me a token but that was not sufficient warrant for me. But then when the Lord spoke to me with his Truth — "I have loved thee with an everlasting love, therefore with loving

kindnesses have I drawn thee", I vowed that if ever I had the opportunity again I would make a public profession".

"Accordingly when the next communion came round I sought and obtained strength to pay my vows. It was still the above portion that guided me but I had no comfortable encouragement in my own feelings, I went on in Faith."

"But after being received by the session the joy of the Lord flooded my soul. On that Saturday evening the whole Bible was a living Word and Christ the life of it. I got a particular blessing from Isaiah 53 — such a blessing as I could not put in words."

"At the table the face of Rev. Neil Cameron came very vividly before my mind's eye but I attached no special significance to that, except that I believe he was praying for me. Also I believe that the man who encouraged me with the aforementioned portion of truth got it from the Lord for his own support, as he had been carrying me on his spirit in a very real way. Another godly woman who was earnest in her pleadings for me at a Throne of Grace said to me when I met her on one occasion — "Oh, John, I wish I was able to write so as to tell you the portion I got for you from the Lord. I did not even see a person that I could ask to carry it to you." To that I was able to reply in all honesty — You did not need to write or to send it by any human being; I got it alright".

From the time that John professed in 1929 and for many years as a Deacon and Elder in the Stornoway congregation, it could be said that he adorned the doctrines of his Lord and Saviour Jesus Christ and that he feared the Lord above many.

He held a very warm place in the affections of the Lord's people, and he was held in high esteem by old and young alike.

He had his trials and tribulations like all the Lord's people and for many years he was subject to a mental affliction which necessitated his being hospitalised from time to time. That this illness was a heavy burden for himself and others to bear, there can be no doubt, but in it the faith of John was tried and tested and it was evident to those who knew him that the furnace was but making him more meet for the inheritance of the saints in light.

To one who visited him in hospital, the last occasion on which he was there, he said "I am willing to be taken and I am willing to stay; I think I am understanding what it is to be within the will of God". That John was willing to spend and be spent for Christ none who knew him could doubt. Inasmuch as in him lay he took a full share in the conduct of the Cause over many years, and this he did in the spirit of the gospel.

Perhaps it was in prayer that he excelled most. Having an excellent grasp of the doctrines of the Truth, and able to express himself in

choice language, and until very near the end of his wilderness journey able to quote the Truth accurately and at length, his prayers were striking, and the poor and needy in Zion were brought with him to the blood-sprinkled mercy seat. How often he was heard to quote in prayer Hebrews 2 verse 14 to the end.

Some of us who were present can never forget the language of his prayer at family worship in the manse, Stornoway, beside the dust of his pastor whom he loved dearly and whose ministry he had valued highly. In the course of his exercise he used language of this sort — "We would not keep him from Thee; Thine is the greater title to him. Thou didst love him from all eternity. Thou didst come to this world for him. Thou didst live for him. Thou didst die for him. Thou didst rise again for him". This we believe was the life of John Matheson; everything he related to Christ. He could say with the Apostle "For me to live is Christ and to die is gain".

If he had a favourite psalm it was the 72nd. Many a time it stirred him up, many a time he got a glimpse here of the Kingly majesty of his Prophet and his Priest.

Latterly John's memory began to fail, but to the last his exercises were most acceptable. To those about him it was clear that he was fast ripening for glory. About a month before he died he said to his sister who so lovingly cared for him over the years "Death is here" and when his pastor, visiting him said "John, you will soon be in glory" he smiled assent. On the 24th day of May, 1967 John fell asleep in Jesus — that Jesus who loved him with an everlasting love from all eternity, and who had brought him so tenderly and carefully along a wilderness journey that had its peculiar trials and difficulties—that Jesus who had kept him from falling and who had seen to it that John would get home with clean garments. A prince and a great man has fallen in Israel and the cause below is much the poorer for his passing.

May the Lord raise up many in the Stornoway congregation who will love the Lord Jesus with a pure heart fervently as John did.

H. G.

Notes and Comments

Leningrad Trials

The report that the 2 death sentences passed upon the Jewish citizens in the recent Leningrad Trials in Russia for attempting to hijack a Soviet plane, from Smolny air port and fly to Boden, Sweden, have been commuted to 15 years' imprisonment, is welcome news. To read into these reprieves, however, evidence of a more liberal spirit within the Russian Government, leading to any change of policy, would be

a grave mistake. These men were charged with only the offence of preparing to hijack a plane as they had no other means of leaving the country, and the sentences have, therefore, been justly described as 'judicial murder'. Mrs Meir, the Israeli Prime Minister, has questioned in her protest if the charges had any reality in fact at all and were not evidence of Russian anti-Semitism, as no proof was ever produced at the secret trials. The Soviet authorities have simply in this instance shown some awareness of the strength of unfavourable world opinion which condemned these merciless sentences; more so, perhaps, they have been influenced by the decision of General Franco, the aged Spanish Dictator, to commute the death sentences on 6 Basques in the Burgos Trials in Spain. At the time, the Kremlin joined in the protests against the verdicts of the Burgos Trials, calling the Basques 'patriots', 'fighters for freedom', while the Jews at Leningrad were 'traitors'; they could hardly refuse now to commute in their turn the death sentences in the Leningrad Trials. In both cases, the striking similarity is seen, that an oppressed minority were tried in secret courts by a dictator regime and given the extreme sentence. Here the similarity ends. Unlike the charges made in the Spanish Trials, which included murder, the Russian Jews were merely attempting to return to Israel, when their applications for permission to leave were refused. The sentences passed upon them were brutal in their severity; even the reduced sentences cannot be regarded as anything else than unjust and oppressive.

C.

Russian Anti-Semitism

The Soviet leaders do not like to be charged with Anti-Semitism and have gone to great lengths to maintain the pretence that all Soviet citizens are equal in the eyes of the law. They would like the world to forget the Stalinist era, when in a single day 26 leading creative Jewish intellectuals were tried in secret and executed; when thousands of Jews from every walk of life were sent to prison camps; and all public Jewish institutions, schools, publishing houses, etc. were closed down. The truth is, however, that mounting Anti-Semitism in the U.S.S.R. is today becoming more open and violent. Conditions throughout the country for the large Jewish population, numbering about 3 million, have become so intolerable that a wave of Jewish demands to Soviet leaders for leave to return to Israel have been filed; petitions have been addressed to U.N. and appeals to the Universal Declaration of Human Rights which confirm their right to live in Israel if they wish. Many Jews have renounced their Soviet citizenship, many have been deprived of their jobs, and many have been imprisoned. At present 7 Soviet Jews are awaiting trial at Kishinev, Capital of Soviet Moldavia,

(continued on page 96)

FREE PRESBYTERIAN CHURCH OF SCOTLAND

SPECIAL COLLECTIONS—YEAR ENDED 31st DECEMBER 1970

Places	Ministers and Missionaries	Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and Infirm Ministers' etc. Fund	College and Library Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	Total
Northern Presbytery		£ p	£ p	£ p	£ p	£ p	£ p	£ p	£ p	£ p
1 Bonar Bridge	Rev. D. A. MacFarlane	41.50	58.50	23.00	9.50	14.90	8.47	5.97	8.90	170.74
2 Lairg		186.50	49.80	26.00	17.60	20.90	16.00	13.00	16.50	346.30
3 Beaully		550.00	138.66	216.30	29.14	41.70	37.95	3.40	34.65	1,051.80
4 Dingwall		563.62	180.81	150.00	30.00	35.00	50.00	35.00	40.00	1,084.43
5 Dornoch	Mr D. MacLennan	51.00	33.70		8.40		8.00	7.15		108.25
6 Rogart		80.00	25.00	25.00	5.50	6.00	4.00	4.50	5.00	155.00
7 Fearn		123.51	51.40	42.11	20.00	15.00	15.00	30.00	10.00	307.02
8 Halkirk		334.00	62.90	60.00	17.41	21.83	17.00	16.20	17.87	547.21
9 Helmsdale	Rev. D. A. MacLean	396.00	26.40	32.25	—	15.30	12.70	9.17	4.30	496.12
10 Inverness	Rev. A. F. MacKay	2,353.01	379.75	253.35	180.08	200.60	139.33	128.00	135.20	3,769.32
11 Kinlochbervie	Rev. John Tallach	164.50	256.00	148.00	28.05	27.30	25.55	26.97	31.27	707.64
12 Scourie		80.00	75.00	50.00	21.00	22.00	19.00	22.00	18.00	307.00
13 Daviot		285.50	60.25	67.00	22.37	27.50	22.85	21.65	19.30	526.42
14 Stratherrick		262.37	81.70	43.17	24.95	31.60	26.03	25.07	31.25	526.14
15 Tomatin	Mr Jas. MacLeod	314.00	67.50	37.00	28.50		24.50	29.00	29.50	530.00
16 Strathy		57.02	90.00	38.00	18.60	22.50	21.23	22.50	17.50	287.35
17 Tain		200.00	100.00	30.00	21.50	25.00	10.00	21.50	9.00	417.00
18 Thurso		105.50	14.00	10.00						129.50
19 Wick	Rev. R. R. Sinclair	560.00	126.00	130.00	61.07	59.00	58.00	70.00	52.00	1,116.07
		6,708.03	1,877.37	1,381.18	543.67	586.13	515.61	491.08	480.24	12,583.31
Southern Presbytery										
20 Aberfeldy	Rev. D. Campbell	11.00								11.00
21 Dumbarton		350.80	46.62	20.00	15.00	15.00	15.00	15.00	10.00	487.42
22 Edinburgh		1235.00	119.77	167.81	45.10	63.05	33.40	32.55	57.02	1,753.70
23 Fort-William		701.05	112.61	86.89	29.25	43.20	28.64	34.05	30.81	1,066.50
24 Glasgow	Rev. D. MacLean	3,083.77	456.26	450.33	130.63	145.91	124.65	122.73	120.28	4,634.56
25 Dunoon	Rev. L. MacLeod	8.00					5.00			13.00
26 Greenock		450.00	51.00	28.00	19.00	23.85	16.25	17.50	13.50	619.10
27 Kames		289.00	37.50	33.75	19.55	20.38	19.85	17.80	20.39	458.22
28 Lochgilphead		24.75	12.25	13.00	3.00	3.00	3.00	3.00	4.00	66.00
29 London	Rev. D. B. MacLeod	470.07	61.07	137.66	53.56	25.00	10.00	25.00	25.00	807.36
30 Oban	Rev. M. MacSween	600.00	33.25	49.27	13.60	16.68	15.06	17.01	20.21	765.08
31 Vancouver	Rev. R. MacDonald				20.45				84.91	105.36
32 Calgary	Rev. Wm. MacLean								163.00	163.00
33 Winnipeg						150.03			100.00	250.03
34 Gisborne				124.75					83.75	208.50
35 Auckland									27.92	27.92
36 Wellington	Rev. D. M. MacLeod					25.00			50.00	75.00
37 Grafton										
		7,223.44	930.33	1,111.46	349.14	531.10	270.85	284.64	810.79	11,511.75

Places	Ministers and Missionaries	Sustenta- tion Fund	Home Mission Fund	Jewish and 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										
38 Achmore	Rev. J. MacLeod	95.40	26.00	25.00	30.00	10.00	—	20.00	—	206.40
39 Stornoway		1,379.29	192.83	206.01	75.53	110.19	91.40	105.80	95.55	2,256.60
40 Bayhead, North Uist		550.00	79.90	44.33	19.25	19.50	16.95	24.87	22.77	777.57
41 Breasclete	Rev. A. Morrison	134.51	46.18	33.28	10.00	5.00	10.00	7.00	8.00	253.97
42 North Tolsta		790.00	229.40	145.00	41.50	93.00	54.00	30.00	90.00	1,472.90
43 North Harris		782.07	257.57	111.15	25.85	48.91	38.10	35.53	42.00	1,341.18
44 South	Rev. A. MacKay	235.85	112.02	54.21	24.21	23.51	23.51	23.51	16.00	512.82
45 Harris		161.60	61.15	20.00	11.00	10.00	15.63	—	—	279.38
46 Harris		263.27	63.25	30.75	13.50	21.83	17.63	15.50	17.37	443.10
47	{ Northton Strond Finsbay Seilabost }	81.13	34.50	12.50	6.00	7.00	8.00	—	—	149.13
48 Ness		637.00	50.00	70.00	12.00	12.00	12.00	12.00	—	805.00
49 Uig		700.00	62.00	130.00	30.00	30.00	25.00	—	23.00	1,000.00
		5,810.12	1,214.80	882.23	298.84	390.94	312.22	274.21	314.69	9,498.05
Western Presbytery										
50 Applecross	Rev. A. Murray	427.22	141.50	80.00	21.19	24.00	20.00	15.00	21.09	750.00
51 Bracadale	Rev. D. J. MacDonald	284.30	92.23	42.97	19.61	24.61	20.64	24.51	23.86	532.73
52 Strath	Mr A. Chaplin	349.55	93.75	79.25	10.00	13.60	14.00	10.57	17.25	587.97
53 Flashadder		34.85	22.83	4.85	3.00	2.00	2.00	3.00	2.00	74.53
54 Gairloch		1,116.13	228.45	165.25	50.59	55.24	49.15	48.70	37.03	1,750.54
55 Glendale	Rev. A. MacDonald	384.48	77.43	61.57	24.51	32.79	28.47	43.37	29.00	681.62
56 Vatten		175.85	72.25	38.25	9.34	15.37	14.44	11.23	20.77	357.50
57 Waternish		80.00	20.00	15.00	10.00	15.00	5.00	8.00	5.00	158.00
58 Laide	Mr A. MacLean	329.60	114.15	74.00	19.50	23.77	20.50	21.40	21.37	624.29
59 Kyle of Lochalsh		94.50	71.00	42.00	17.86	21.09	13.67	14.80	14.95	289.87
60 Plockton		50.00	36.00	13.50	5.57	12.57	5.50	6.25	8.18	137.57
61 Lochbroom	Mr D. M. Campbell	1,007.56	209.21	151.31	40.00	100.00	50.00	50.00	52.00	1,660.08
62 Lochcarron	Rev. M. MacInnes	59.15	107.60	50.25	8.67	22.41	7.90	10.85	11.10	277.93
63 Lochinver	Rev. J. W. Ross	377.80	110.35	86.55	24.70	36.00	29.25	24.15	28.00	716.80
64 Stoer and Drumbeg		285.50	104.00	69.00	28.00	40.00	30.30	23.00	33.25	613.05
65 Portree		1,213.33	296.48	289.99	68.71	125.59	71.20	71.25	83.65	2,220.20
66 Raasay	Rev. F. MacDonald	322.45	143.53	66.33	16.39	29.51	23.15	30.44	29.61	661.41
67 Sheildaig	Rev. D. Nicolson	54.00	67.00	37.00	16.50	22.00	18.00	16.00	17.00	247.50
68 Staffin	Rev. J. MacDonald	370.19	86.75	45.96	25.51	35.25	17.25	18.70	24.50	624.11
		7,016.46	2,094.51	1,413.03	419.65	650.80	440.42	451.22	479.61	12,965.70
SUMMARY										
Northern Presbytery ...	...	6,708.03	1,877.37	1,381.18	543.67	586.13	515.61	491.08	480.24	12,583.31
Southern Presbytery ...	...	7,223.44	930.33	1,111.46	349.14	531.10	270.85	284.64	810.79	11,511.75
Outer Isles Presbytery ...	...	5,810.12	1,214.80	882.23	298.84	390.94	312.22	274.21	314.69	9,498.05
Western Presbytery ...	...	7,016.46	2,094.51	1,413.03	419.65	650.80	440.42	451.22	479.61	12,965.70
		26,758.05	6,117.01	4,787.90	1,611.30	2,158.97	1,539.10	1,501.15	2,085.33	46,558.81

including 2 from Leningrad, arrested at the time of the skyjacking attempt, on the charge of "anti-Soviet agitation". All had already been refused permission to leave Russia for Israel. Anti-Semitism in Russia today is having the effect of turning the Jews to a fresh study of the nation's past, the Hebrew Language, Jewish History and Literature, and a strong tendency can be discerned to regard as the only solution of the Jewish problem a return to the national home of Israel. May the Lord speedily bring about the fulfilment of the ancient prophecy: "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew saying, "We will go with you; for we have heard that God is with you" — Zech. viii, v. 23. C.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow W.2., acknowledges the following donations with sincere thanks —
Sustentation Fund — Dr MacSween, £4; Mrs A. MacK., Kishorn, £5 (per Rev. R.W.M.M.).

College & Library Fund — Anon., £50.

General Building Fund — Anon., £50.

Home of Rest Fund — Anon., £500 for Extension.

On Behalf of Trinitarian Bible Society — Waternish Congregation, £5; Lochinver, Stoer and Drumbeg Congregation, £51.

On behalf of Auckland Manse Fund — D. & S., Australia, £23.24.

Dominions & Overseas Fund — Detroit Friends, \$61; Hillsdale Friends, \$90; Misses Beaton, Calgary, \$130 towards Deputy's fare, all three per Rev. J. Nicolson.

Foreign Mission Fund — Miss A. MacK., Dundonnell, £1; Mrs P. Vanderwal, Ontario, £1 2/-; Two Friends, Glendale in memory of the late Rev. John Tulloch, £5 (last 3 per R.W.M.M.).

Welfare of Youth Fund — Mr J. MacL., Muir of Ord, 11/-.

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

Free Distribution Magazine Fund — March 1971 — Miss H. McL., Inverness, 12/-; Mr D. MacK., Inverness, 12/-; Mr F. MacL., Ardersier, 7/6; Mr A. Corbett, Inverness, 7/6; Mrs C. A. M., Wick, 5/-; Mr D. MacL., Lochbroom, 12/-; Mrs I. B., Kishorn, 12/-; Mrs D. Lawrence, London, 12/-; Mr G. B., Cardross, 7/6; Miss M.A.P., London, 12/8; Mrs A. MacK., Kishorn, £1 7s 6d; Mrs A. W., Glasgow, 28/-; Mr S. M., Northton, 12/-; Mr D. J. MacK., Bonar Bridge, £1; The Treasurers of the following Congregations acknowledges with sincere thanks:
Aberdeen — Mr J. Macdonald, Stornoway, £5; Mrs Baker, Maidstone, £5; R. Gillanders, U. Toscaig, £2 12s; Ness F.P., £2.

Beauly Church Building Fund — L. S. Mills Charitable Trust, £5; Well-wisher, per A. MacLennan, £6 3s 9d; Lochinver Friends, £5; J.J.M.I., £3; Anon., £5 (last three per Mr G. Graham).

Oban — Mrs MacLennan, Dalinart Hospital, Oban, £5 for Congregational funds, per Rev M. MacSween.

Home of Rest Fund — £3, Mr Donald MacCuish, Inverness.

Due to the Postal Strike, we regret the delay in posting the February magazines. We are sure subscribers will understand that this is entirely outwith our control.