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Other Sheep I Have

We tend to be pre-occupied with our own personal affairs or with the affairs of our own little circle. The Jews themselves, particularly at the time when Christ came, appeared to be self-centred. This is not to be wondered at when they were characterised by a self-righteous spirit. Yet the Old Testament Church had repeated hints given to it in the Old Testament Scriptures that the kingdom of God was not always to be so limited in extent as it was at that time. The addition of occasional Gentile converts to its ranks and the provision made in the law of Moses for their entry into the commonwealth of Israel, were indications that the day might well come when there would be a fuller ingathering of the outcast Gentile nations to the Church of God. But especially did the promises, given of old time, relating to the coming Messiah unto whom was the gathering of the people to be, and the promises concerning the glory of the Lord filling the whole earth, together with many other precious promises, place before the people of Israel incontrovertible proof of a time coming when the knowledge of God's glory would no longer be contained within the bounds of the nation of Israel.

When Christ, who was to be a light to the Gentiles as well as the glory of His people Israel, appeared among His ancient people the Jews, he endeavoured to prepare them for the sudden enlargement of the true Church of God which was soon to take place. He forewarned them—"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." John 10:16. He also told them—"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. How amply were these words fulfilled on the day of Pentecost and subsequently.

But what are we to say today? Can we rest satisfied that the enlargement of Christ's kingdom has fully taken place and that we are not warranted to expect any further extension of that kingdom? Has the message—"Other sheep I have"—now been exhausted of all its meaning, or, is the Lord still saying to us when we are ready to sit back in self-contented ease—"Other sheep I have . . . them also I must bring?" Is He not yet to see of the

of His soul more fully than has yet taken place both in the return of Israel itself to the allegiance of Zion's King and in the ingathering of multitudes from all nations and kindreds and tongues?

If this is so—and we believe it to be so—then let us as we look out on the multitudes around us still under the power of sin and unbelief and the teeming Christless millions in other lands, hear the voice of the great Shepherd of the sheep—"Other sheep I have . . . them also I must bring." May our concern for these myriads of souls hurrying to eternity bring us to cry to the Lord on their behalf. Let us not be limited in our asking. There is nothing too hard for the Lord. By His power a nation can be born in a day. Let us believingly plead His own promises and in His own good time He will send an answer in peace.

Studies in the Life of the Apostle Paul

by Rev. A. M. Cattanach, M.A.

Second Series

XIV Mission Accomplished

How often these two words were used, during the last war, to sum up a successful operation carried out, in the cause of freedom, especially by bomber crews, who had returned to base safely, after a dangerous night attack on enemy installations. With what relief they gave in their report to their superiors, by whom they had been sent forth to achieve these missions. If we go back now, in thought, over the centuries, we have a similar situation involving the two servants of the Lord, Paul and Barnabas, albeit in very different circumstances, and arising out of a very different mission. Our present study will deal with this, as Paul and Barnabas return safely to base at Antioch, after a dangerous mission, successfully accomplished, not, indeed, in their own strength, but in the strength of the Lord, in whose name they had gone forth, and for whose glory and cause they had so bravely wrought. The words of The Divine Record which will form the basis of our present study are those of *Acts XIV*, vv 26-28. "*And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode a long time with the disciples.*"

From these words we may briefly consider these things:

- a) *Mission accomplished*
- b) *Report handed in*
- c) *Welcome furlough*

While not desiring to press the analogy too far, it may be useful to keep the burden of our opening paragraph at the back of our minds, with all due reverence, as we endeavour, with the help of the Holy Spirit, to unfold the sweet truths revealed in these three short verses.

We left the Apostles, at the close of our last study, wending their way south to the coast of Asia Minor, to the sea port of Attalia. The next stage of their homeward journey lay across the sea. Soon they would arrive at the Syrian port of Seleucia and pass on up to Antioch, the city from which they had gone forth, like Abraham of old, by faith, not knowing whither they went, save that the Lord had commanded them to go. The many dangers and difficulties, seen and unseen, which had lain before them, were all now behind them, and surely it was with a deep sense of the preserving care of Jehovah, their covenant-keeping God, that they finally arrived back in the city, where the disciples were called Christians first.

The inspired historian records one thing of importance concerning them—they had been recommended to the grace of God for the work which they had fulfilled. By the brethren in Antioch had they been recommended thus; by the same brethren now were they to be joyfully received again. How fitting the expression—“*recommended to the grace of God*”—in the context of their difficult, but now successful mission. The grace of God is the only thing that caused them to do what they did; that grace alone enabled them to persevere; that grace acted as a safeguard in danger and temptation and discouragement. While this is so, let us also remember that it was pre-eminently the God of grace, who carried them all the long way through: the word ‘*recommended*’ suggests originally “*handed over*” for safe keeping to whom, but to the Keeper of Israel. Ah yes! but we are specifically informed that this safe-keeping had respect to one particular sphere of action, as disciples, even to the “*work which they fulfilled*”, these are words which describe for us most aptly the title of this study—mission accomplished: their ‘*work*’ was a mission of peace, bringing the glad tidings of salvation to many souls, a work now ‘*fulfilled*’ or accomplished successfully. O the grace that was needed — the grace they could now testify was sufficient! Grace had been required (the brethren, and they themselves too, had known that); grace had been bestowed. Truly they had thus experienced grace for grace, as out of His fulness they had been receiving—at Paphos, Antioch in Pisidia, Iconium and Lystra. Now all was over, and the work was done; once more they set foot in the Syrian Antioch, to declare these things to the church.

If one compares the account given in this verse, with that given in verse 3 of Chapter 13, we find much that is interesting and instructive. Both verses refer to the work of the Apostles—the latter verse recording events in the prospective sense, while the former (in our present study) records the same

events in retrospect. *Verse 3 in Chapter 13 speaks of the brethren fasting, praying, laying hands on Paul and Barnabas, and finally loosing them from all ties, ecclesiastical and social public and private, to be wholly separated unto the Lord for the work to which He had called them. The verse under review in our present study sums up all this in that very special, and oft-quoted phrase in the Acts, "recommended them to the grace of God for the work . . . fulfilled".* How good for us to see in the last word of the phrase here a sign of the reward for the faith of both the disciples of Antioch left behind to carry on their own task in the city of a countless number of precious, immortal souls, living in heathen darkness, superstition and idolatry, and the two separated ones, Saul and Barnabas, sent forth on their own God-given task of carrying the precious Word of Salvation to other lands, and other peoples.

Let every child of God remember then, that this is what they need most, as they journey on, not by sight, but by faith, even to be recommended continually, handed over completely to the grace of God, that not only saves, but keeps from falling, and finally will bring them safely through all life's journey, with its trials and tribulations, to the haven where they desire to be. Let it be the prayer of each living member of the church of the first-born on high, not only for his or her companions in faith, but also for themselves.

b) *Report handed in*

The following verse gives us an account of the scene at Antioch, when the two noble missionaries of the Cross arrived back in the city, (or perhaps, as is suggested by the literal meaning of the Greek word—'*came alongside*,' crossing over by sea, as they had done, from Asia Minor to Syria) to make their report to the church. The first point, worthy of notice, in this connection, is that it was *they* and *not the leaders* of the church at Antioch, who gathered the brethren together to hear the report—"*. . . and had gathered the church together.*" The prime-leaders in this move were the returning missionaries themselves. Somewhat in the spirit of the Psalmist of old, they were evidently actuated by the desire that all should hear the good news—"*Come, hear, I'll tell what he did for my soul,*" Psalm 66:16 that is, '*all that fear God*'—the church, the brethren; the disciples, what they were to tell was, of course, by the very nature of things, different to that which the Psalmist had to tell, but their motives and their spirit would appear to have been similar. The verse records this important aspect of their return whatever other meetings of welcome they might have arranged in Antioch for Paul and Barnabas are not recorded for posterity; but this meeting of the church, presumably of a public nature, in the sense that all attached to the church at Antioch were invited, was the meeting, par excellence, which the Divine Author of Scripture saw fit, in this inscrutable wisdom, to leave on record for all time. How grateful we should be!

In passing, such a small point (as some may be inclined to think) clearly shows us the position of authority, in the Apostolic Church, which was exercised by Paul and Barnabas. It now falls to us to consider briefly the

substance of the report handed in by these two noble servants of the Lord, not for any vain glory, on their part, but altogether, to the glory of that grace of God, to which they had, about a year before, been recommended. *The report falls into two parts.*

- i) *A comprehensive account of their mission*
- ii) *A specific aspect of their mission, of great importance to them and to us.*

i) The Apostles began by giving a comprehensive account of the whole mission, covering, no doubt, every important aspect of their hazardous mission during the last twelve months or so—some of which we have meditated upon together over the last five studies. Names such as Cyprus, Antioch in Pisidia, Iconium, Lystia and Derbe rise vividly before our minds' eye; in connection with each of these places, how much would the apostles have to declare! The words of the text of the Scripture itself, which deals with this matter, are, in themselves, most illuminating and instructive—"*They rehearsed all that God had done with them . . .*"

The word translated '*rehearsed*' is one which is widely used by the secular Greek historians, Herodotus and Thucydides, in describing the report brought back by such as were sent out on special missions, in war and in peace. It means literally, '*report back*', '*bring back word*' or some similar phrase, where the idea, inherent in the Greek verb, compounded with the preposition '*back*', is that of returning from a mission to report to others. A similar idea is found in the Old Testament account of the sending out of the twelve men of Israel to search out the land and report again to Moses—Caleb specifically says '*I brought back word*'. In this verse, we now have the New Testament equivalent of the Hebrew expression, accurately used by Luke to describe how the Apostles, having returned to Antioch at the end of this first 'missionary journey', brought back, to the waiting disciples, word of '*all that God had done with them*.' The memories of the scenes of their labours, their distresses, yes, their glorious triumphs through the Gospel, are all included in that one sweet word. Nothing is left out—The general tenor of the report is first unfolded for us, in this phrase of the verse; then comes the particular matter to be remember and rejoiced in "*All that God had done with them*"—*all, not some of the things*. O how good to see where Paul and Barnabas stand, as they set forth what has been accomplished—it is not, 'all that they had done'; not even, all that they had done by God's help, or through His grace—nay, rather the emphasis is placed where it must always, be placed by such, in similar circumstances, as fear the Lord aright—'*all that GOD had done . . .*' The work was His; the victory was His; the glory of it all was His. Paul and Barnabas are in their rightful place; where John the Baptist was—He must increase, but I must decrease. The Lord had done it all; they were but men; earthen vessels indeed, albeit bearing heavenly treasure. Their sufficiency was all of God.

Notwithstanding this, however, they do recognise that God works through means. It pleases Him to make use of unworthy instruments, to take rough clay and fashion precious pottery out of it. This He did with

Saul of Tarsus and the Cypriot Levite, Joses. He made them polished shafts for His own glory and for the good of His Cause on earth. Hence we find them humbly recording this fact, by adding the phrase '*with them*' to '*all that God had done*'—that is, through their instrumentality. They were but the channels necessary indeed, but altogether subsidiary. The order here is correct. Paul and Barnabas will take no glory to themselves for all that had been accomplished; if anything, worthy of lasting remembrance, had been achieved, then it was the doing of the Lord and to Him alone belonged the praise and the glory.

Need we say any more? The lesson for all true servants of Christ and for all believers, wherever their lot be cast, is clear enough. Let them seek grace to learn it daily, at His footstool.

*"Not unto us, Lord, not to us,
but do Thou glory take,*

Unto Thy name, ev'n for thy truth

and for Thy mercy's sake. Psalm 115:1

ii) We now come to deal with the specific aspect of their mission, which they desired the brethren to hear and understand, namely, '*how He had opened the door of faith unto the Gentiles*.' In these words we have an acknowledgement of the truth that the Gospel, which had been first declared by believing Jews to their fellow countrymen, had now reached out beyond the bounds of Judaism unto the outside world—a world, which, to the orthodox Jew, was contemptible, in respect of the privileges which had been bestowed upon the fathers. It took some time, as one can see from the record in Acts itself, for many among the believing disciples to realise that these privileges were now to be extended to include all, both Jew and Gentile, who came within the pale of the Gospel, and that this Gospel was to be the means of breaking down the barrier between them, and introducing the Gentile or heathen world into the wonders of the mystery of the revelation of God's love in Christ. These sentiments are aptly described by the words here '*opened a door of faith*'. We think of a door as that through which we either enter or leave a building. Here the idea inherent in the use of the word 'door' in conjunction with the grace of 'faith' is that of entering into a relationship with God, which hitherto had not existed. By means of faith, as exercised in connection with Jesus as the promised Messiah, as Lord and Saviour and only Mediator between God and men, these believing Gentiles of Asia Minor and Cyprus had entered into the heritage of Abraham, of Isaac and of Jacob, as heirs of eternal life; had entered into the favour of God, through forgiveness of sins; had, indeed, entered into the Kingdom and become sons and daughters of the Lord God Almighty.

To many then as indeed today, this was a great wonder, and here they are filled with joy as they report on the success of such a mission—they had seen such fruit for their labours, which more than compensated for the trials and difficulties of the journey. Could they not truly say of this opened door—'*This is the doing of the Lord, and wondrous in our eyes*.' Psalm

113;23.

We as Gentiles, have reason to thank the Lord for that open door, seek to enter in, while it is still possible. Is it not said to us too, '*Behold, I set before you an open door . . .*'?

c) *Welcome furlough*

Verse 28 provides us with a view of these two noble witnesses for Christ, having successfully accomplished their mission, enjoying a well-earned rest—'*and there they abode long time with the disciples.*' It is not to be inferred necessarily, from these words, that Paul and Barnabas were idle during that time—it can hardly be possible that they would refrain from taking part in the weekly service in the church at Antioch. Rather is it to be set against the long and arduous journeyings of the past twelve months or so—in comparison with this, how welcome the respite; how pleasant to relax among friends, and so enjoy some refreshing time with like-minded brethren in the Lord. The period of time thus spent at Antioch is rather strikingly described in the original—literally, '*not a short time.*' This was, then, no 'quick break' from strenuous tasks and back to work, as it were, but rather a leisurely break, to be enjoyed, until the next call to duty came, as was the case with those to whom we referred in our opening paragraph.

Let us then leave the apostles meantime, relaxing at Antioch. O how much we owe, under God, to the labours of these devoted servants of the Lord, who led the way for others to follow all down the ages! May we be able to appreciate their efforts, and seek to enter into the same enjoyment of the favour and peace of God, through the Lord Jesus Christ, which they had, for He is the same 'yesterday, today and for ever.'

This brings us to the close of the first missionary journey undertaken by Paul the Apostle, and with it we end the first section of this second series of studies. The Lord willing, we hope to continue with a second section of four studies, which will cover the main points of the second missionary journey as we see them. May the Lord be pleased to guide us always, in these our studies of the Divine oracles, by His Holy Spirit, as we seek to profit from the Word, realising, at all times, our need of the Psalmists' prayer, in this connection, '*Open mine eyes, that of thy law, the wonders I may see.*' Psalm 119:18.

I can take my telescope and look millions of miles into space; but I can go away to my room, and in prayer get nearer to God and Heaven than I can when assisted by all the telescopes of earth.

Sir Isaac Newton

The Pre-Existent Glory of the Redeemer

by Octavius Winslow

(continued from page 204)

There are many vast blessings resulting to the church of God from the re-instatement of Christ in his pre-existent glory; with a rapid glance at some of the more prominent of which, we will close this part of our subject.

The first that accrues to the believer from this grand truth, is the confirmation it affords to his faith in the supreme Godhead of Christ. Apart from this doctrine, upon what mere sand do men build their hope of heaven; what dreams, what shadows are all their expectations of eternal life! The divinity of Jesus denied and rejected, all that is precious and valuable in his death is reduced to a mere negation. What would be his obedience to the law, if reduced to a mere finite obedience? What his endurance of its penalty upon the cross, if a creature only were suffering? How could either meet the claims of God's moral government, sustain his holiness, satisfy his justice, and present Him to our view,—just to Himself, and yet the Justifier of him that believeth? Never! If your acceptance as a *sinner* with this holy Lord God, is based on any other righteousness than the "righteousness of God," you are lost, and that to all eternity! A created Saviour! O wretched fantasy! A finite Redeemer! O awful and malignant scheme of Satan to drown men's souls in perdition!

But to the true believer how glorious, invaluable, and precious is this truth! What a rock does he stand upon, whose faith rests upon the Godhead of Christ! He sees in his blood and righteousness the infinite dignity and worth of the God-Man Mediator. All that he needs as a poor, guilty, undone sinner he finds here. A righteousness that fully acquits him from all the charges of the law; a fountain that cleanses him from all the pollution of *sin*; a Saviour, not mighty only, but *Almighty*, to carry his sorrows, bear his burdens, and strengthen him for the conflicts and the difficulties of the pilgrimage. Look up, then, O believer! and fasten the eye of your faith upon the eternal glory of your covenant Head. Your salvation is secured by an Almighty Redeemer, who is able to keep that which you have committed unto him against the day when he will make up his peculiar treasure.

Secondly, The eternal love, grace, and fulness of Christ to his church spring from this glorious truth. Is the eternity of Christ's being a doctrine of revealed truth? equally so is the doctrine of *the eternity of his love*, with all the streams of blessing of which it is the spring-head. The love of Jesus runs parallel with his being; and as that is from all eternity to all eternity, so is his love towards the church which he hath purchased with his own blood. "I

have loved thee," says the Lord, "with an everlasting love." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Hard though this truth is to be believed be some, yet in the clear light of heaven will every child of God see that electing love brought him there, and but for which he had been lost forever.

Thirdly, The doctrine of Christ's pre-existence affords a most exalted and satisfactory view of the nature, glory, and stability of that covenant of grace entered upon by the infinitely glorious persons of the triune God in behalf of the church. This covenant must be *rich* in its promises of mercy, seeing that it is made by Jehovah himself, the Fountain of all holiness, goodness, mercy, and truth, whose very name is "Love." It must be *glorious*, because the second Person in the blessed Trinity became its Surety. It must be *stable*, because it is eternal. It must meet all the circumstances of a necessitous and tried church, because it is "ordered in all things." It must be *sure*, seeing its administration is in the hands of an infinitely glorious Mediator, who died to secure it, rose again to confirm it, and "ever liveth" to dispense its blessings as the circumstances of his saints require. How animating are the words which direct the believer to the fulness of this precious covenant! "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah 55:3. And when the children of the covenant are brought by the converting grace of the Holy Spirit into this visible relation, what says God concerning them? "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, and they shall not depart from me." Jer. 32:40. This covenant was the ground of David's joy in the house of his pilgrimage. "Although my house be not so with God: yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire." 2 Sam. 23:5. And what is the precious blood of Jesus but the "blood of the new testament," the "blood of the everlasting covenant," deriving its value, efficacy, and preciousness from the personal dignity and pre-eternal glory of Him who shed it?

With a solemn caution, we close this part of our subject. Let no reader deem this truth a speculative point, a dry abstract doctrine. The practical influence of this subject will depend in a great measure upon the view in which it is held. It cannot be lightly considered, without involving the most serious consequences. It is not a matter of calm indifference whether you receive it or not. It is one of infinite moment! The consequences of its rejection are tremendous. Hear what Christ himself said to the Jews, and what now he says to you. "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM, ye shall die in your sins." John 8:24. These are words of solemn import, coming from the lips of Him who is the self-existent Jehovah-Jesus, in whose girdle are the keys of hell and of death. The sin of denying Christ's Godhead is second to none; yea, it is the sin of

sins. It uncrowns him as King, and consequently divests him of all his regal power and glory; it degrades him to a level with a fallen creature, and it tramples him under foot as the dust of the earth! If this be the sin, what are the consequences? Certainly, a sin so fearful must involve results corresponding to its character. They are thus stated:- "If ye believe not that I AM, *ye shall die in your sins!*" Eternal condemnation; the unquenchable fire; the undying worm; the wrath of a holy and great God poured out for ever, are the awful results of persisted unbelief in the Godhead of Christ! And why? Clearly because a rejection of the deity displaces the atonement of Christ; and the rejection of the atonement, in its turn, annihilates all hope of final salvation, and abandons the soul to the tremendous horrors of the second death. To die in sin, then, must be truly awful. It is to die in all the pollution of uncanceled guilt; it is to lie down in the grave *in sin*; it is to rise again *in sin*; it is to stand before the judgment seat *in sin*; it is to be examined and judged, sentenced and condemned *in sin*; and at last to go *in sin* to meet its wages of eternal death: for "without the shedding of blood there is no remission." "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Unquestionably, he who first cavils at, then learns to ridicule, and at last rejects, the most stupendous, glorious, and benevolent expedient for the recovery of lost man that infinite wisdom and love could devise.

Reader, you *must* die in your sins, if you believe not in the self-existence of Jesus Christ. Marvel not that our subject still holds us in its powerful grasp; that we cannot break away from it. O that the earnestness with which we write, and the solemnity which breathes from these pages, may arouse your conscience, affect your heart, and awaken in your mind an immediate, serious, and prayerful investigation of the subject. To argue the matter with you is not our aim. To meet and repel the infidel objections which have been alleged against this doctrine, is not our purpose. We have established the truth upon the word of God; we have proved it from Scripture to be a doctrine of Divine revelation; and here we rest the argument. It is at the peril of your dearest and most precious interests for time and eternity that you reject its authority. Tell us not that the unity of the Divine Essence necessarily excludes personality. How do you know this? Can you demonstrate it? No, you cannot; simply because you know nothing of the mode of the existence of any spiritual being, and therefore it is impossible for you to disprove the Scripture record of three Persons in the one God. Oh, how are you fighting in the dark! How impotent and absurd are your weapons, and how inconsistent and infatuated is your hostility! You are opposing yourself against Jehovah; are rushing upon the thick bosses of his buckler. You are contending against the "sword of the Spirit, which is the word of God." Attempt not to break its point or blunt its edge by your own carnal reasoning. Remember by this *very word* you shall be judged at the last day!

Do you stumble at the doctrine of a pre-existent, self-existent Lord Jesus, because its deep *mystery* transcends the powers of human reason? Then

reject all the mysteries in nature and in providence, the existence of which you have been wont to believe on the testimony of men, and yet the modes of which you cannot comprehend. Yea, deny your very being, the greatest mystery in nature, since you can neither comprehend nor demonstrate how spirit and matter are so united as to constitute an intelligent immortal. If, then, your own existence is a mystery to you, and that yet you are willing to believe the fact that you actually do exist, cavil not at the infinitely profounder mystery, "God manifest in the flesh."

Call you this doctrine a dry, speculative, and uninfluential article of faith? Oh no! It is manna and fatness to him that believes it with his heart, while it supplies him with the most powerful and persuasive motive to a holy, godly life. On this truth, experimentally and practically received, he can live; and on it, in the simple exercise of faith, he can die. More precious is it to him than gold; yea, than much fine gold, since it endears to his soul the incarnate God, sustains him in his conflict comforts him in his trials, strengthens his aspirations for Divine conformity, and will, in the final hours, and amid the swellings of Jordan, enable him to exclaim, in a holy transport of triumph and of praise, "Thanks be to God for his unspeakable gift!"

Evening Prayer.

by John Calvin

Lord God,

Since Thou hast designed night for man's repose as Thou hast created day for his labour, I pray Thee to grant to my body a night's rest and to enable my soul to be lifted up to Thee, and that my heart may be always filled with Thy love.

Teach me, O God, to commit all my cares to Thee and ever to remember Thy mercy so that my soul, also, may be able to enjoy spiritual repose.

Let not my sleep be excessive, but let it serve to repair my strength, so that I may be more disposed to serve Thee.

May it please Thee to keep me pure, alike in my body and in my spirit, preserving me from all temptations and all danger, so that my very sleep may be able to serve to the glory of Thy name.

And as this day has not passed away without my having offended Thee in many ways, I who am a poor sinner, be willing, O God, that even as Thou hidest all things in the shadows of night, also to enshroud all my faults, according to Thy mercy in Christ Jesus my Saviour.

Amen

(Translated from the original French by M.G.)

The Foundation of the Sabbath in the Word of God

by Prof. B. B. Warfield D.D., LL.D.

(continued from page 211)

It cannot be necessary to multiply examples. Nothing could be clearer than that the Ten Commandments are treated by our Lord and the writers of the New Testament as the embodiment, in a form suited to commend them to Israel of the fundamental elements of essential morality, authoritative for all time and valid in all the circumstances of life. All the references made to them have as their tendency, not to discredit them, but to cleanse them from the obscuring accretions of years of more or less uncomprehending and unspiritual tradition, and penetrating to their core, to throw up into high light their purest ethical content. Observe how our Lord deals with the two commandments, Thou shalt not kill, Thou shalt not commit adultery, in the passage near the beginning of the Sermon on the Mount to which we have already had occasion to allude. Everthing external and mechanical in the customary application of these commandments is at once swept away; the central moral principle is seized with firmness; and this central moral principle is developed without hesitation into its uttermost manifestations. Murder, for example, is discovered in principle already in anger; and not in anger only, but even in harse language. Adultery, in the vagrant impulses of the mind and senses; and in every approach to levity in the treatment of the marriage tie. There is no question here of abrogating these commandments or of limiting their application. One might say rather that their applications are immensely extended, though "extended" is not quite the right word; say rather, deepened. They seem somehow to be enriched and ennobled in our Lord's hands, made more valuable and fecund, increased in beauty and splendour. Nothing really has happened to them. But our eyes have been opened to see them as they are, purely ethical precepts, declaring fundamental duties, and declaring them with that clean absolute-ness which covers all the ground.

We have no such formal commentary from our Lord's lips on the Fourth Commandment. But we have the commentary of His life; and that is quite as illuminating and to the same deepening and ennobling effect. There was no commandment which had been more overlaid in the later Jewish practice with mechanical incrustations. Our Lord was compelled, in the mere process of living, to break His way through these, and to uncover to the sight of man ever more and more clearly the real law of the Sabbath—that Sabbath which was ordained of God, and of which He, the Son of Man, is Lord. Thus we have from Him a series of crisp declarations, called out as occasion arose, the effect of which in the mass is to give us a comment of this commandment altogether similar in character to the more

formal expositions of the Sixth and Seventh Commandments. Among these such a one as this stands out with great emphasis: "It is lawful to do good on the Sabbath day." And this will lead us naturally to this broad proclamation: "My Father worketh even until now, and I work." Obviously, the Sabbath, in our Lord's view, was not a day of sheer idleness; inactivity was not its mark. Inactivity was not the mark of God's Sabbath, when He rested from the works which He creatively made. Up to this very moment He has been working continuously; and, imitating Him, our Sabbath is also to be filled with work. God rested, not because He was weary, or needed an intermission in His labours; but because He had completed the task He had set for Himself (we speak as a man) and had completed it well. "And God *finished* His work which He had made"; "and God saw everything that He had made, and behold it was *very good*." He was now ready to turn to other work. And we, like Him, are to do our appointed work—"Six days shalt thou labour and do *all* thy work"—and then, laying it well aside, turn to another task. It is not work as such, but our own work, from which we are to cease on the Sabbath. "Six days shalt thou labour and do *all thy* work," says the commandment; or, as Isaiah puts it: "If thou turn thy foot from the Sabbath—" (that is, from trampling it down) "from doing thy pleasure on my holy day" (that is the way we trample it down); and "call the Sabbath a delight, and the holy (day) of the Lord honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." In one word, the Sabbath is the Lord's day, not ours; and on it is to be done the Lord's work, not ours; and *that* is our "rest". As Bishop Westcott, commenting on the saying of the Lord's which is at the moment in our mind, put it, perhaps not with perfect exactness but with substantial truth: "man's true rest is not a rest *from* human, earthly labour, but a rest *for* divine heavenly labour." Rest is not the true essence of the Sabbath, nor the end of its institution; it is the means to a further end, which constitutes the real Sabbath "rest." We are to rest from our own things that we may give ourselves to the things of God.

The Sabbath came out of Christ's hands, we see then, not despoiled of any of its authority or robbed of any of its glory, but rather enhanced in both authority and glory. Like the other commandments it was cleansed of all that was local or temporary in the modes in which it had hitherto been commended to God's people in their isolation as a nation, and stood forth in its universal ethical content. Among the changes in its external form which it thus underwent was a change in the day of its observance. No injury was thus done the Sabbath as it was commanded to the Jews; rather a new greatness was brought to it. Our Lord, too, following the example of His Father, when He had finished the work which it had been given Him to do, rested on the Sabbath—in the peace of His grave. But He had work yet

to do, and when the first day of the new week, which was the first day of a new era, of salvation, dawned, He rose from the Sabbath rest of the grave, and made all things new. As C.F. Keil beautifully puts it: "Christ is Lord of the Sabbath, and after the completion of His work, He also rested on Sabbath. But He rose again on the Sabbath; and through His resurrection, which is the pledge to the world of the fruit of His redeeming work, He made this day the Lord's Day for His Church, to be observed by it till the Captain of its salvation shall return, and having finished the judgement upon all His foes to the very last, shall lead to the rest of that eternal Sabbath which God prepared for the whole creation through His own resting after the completion of the heaven and the earth." Christ took the Sabbath into the grave with Him and brought the Lord's Day out of the grave with Him on the resurrection morn.

It is true enough that we have no record of a commandment of our Lord's requiring a change in the day of the observance of the Sabbath. Neither has any of the Apostles to whom He committed the task of founding His Church given us such a commandment. By their actions, nevertheless, both our Lord and His Apostles appear to commend the first day of the week to us as the Christian Sabbath. It is not merely that our Lord rose from the dead on that day. A certain emphasis seems to be placed precisely upon the fact that it was on the first day of the week that He rose. This is true of all the accounts of His rising. Luke, for example, after telling us that Jesus rose "on the first day of the week, on coming to add the account of His appearing to the two disciples journeying to Emmaus, throws what almost seems to be superfluous stress on that also having happened "on that very day." It is in John's account, however, that this emphasis is most noticeable. "Now, on the first day of the week," he tells us, "cometh Mary Magdalene early," to find the empty tomb. And then, a little later: "When therefore it was evening on that day, the first day of the week," Jesus showed Himself to His assembled followers. The definition of the time here, the commentator naturally remarks, is "singularly full and emphatic." Nor is this all. After thus pointedly indicating that it was on the evening of precisely the first day of the week that Jesus first showed Himself to His assembled disciples, John proceeds equally sharply to define the time of His next showing Himself to them as "after eight days"; that is to say it was on the next first day of the week that "His disciples were again within" and Jesus manifested Himself to them. The appearance is strong that our Lord, having crowded the day of His rising with manifestations, disappeared for a whole week to appear again only on the next Sabbath. George Zabriskie Gray seems justified, therefore, in suggesting that the full effect of our Lord's sanction of the first day of the week as the appointed day of His meeting with His disciples can be fitly appreciated only by considering with His manifestations also His disappearances. "For six whole days between the rising day and its octave He was absent." "Is it possible to exaggerate the effect of this blank space of time, in fixing and defining the impressions received through His visits?"

We know not what happened on subsequent Sabbaths: there were four of them before the Ascension. But there is an appearance at least that the first day of the week was becoming under this direct sanction of the risen Lord the appointed day of Christian assemblies. That the Christians were early driven to separate themselves from the Jews (observe Act xix.9) and had soon established regular times of "assembling themselves together," we know from an exhortation in the Epistle to the Hebrews. A hint of Paul's suggests that their ordinary day of assembly was on the first day of the week (1 Cor. xvi. 2). It is clear from a passage in Acts xx. 7 that the custom of "gathering together to break bread" "upon the first day of the week" was so fixed in the middle of the period of Paul's missionary activity that though in haste he felt constrained to tarry a whole week in Troas that he might meet with the brethren on that day. It is only the natural comment to make when Friedrich Blass remarks: "It would seem, then, that that day was already set apart for the assemblies of the Christians." We learn from a passing reference in the Apocalypse (i. 10) that the designation "the Lord's Day" had already established itself in Christian usage. "The celebration of the Lord's Day, the day of the Resurrection," comments Johannes Weiss, "is therefore already customary in the Churches of Asia Minor." With such suggestions behind us, we cannot wonder that the Church emerges from the Apostolic age with the first day of the week firmly established as its day of religious observance. Nor can we doubt that apostolic sanction of this establishment of it is involved in this fact.

In these circumstances it cannot be supposed that Paul has the religious observance of the Lord's Day as the Christian Sabbath in mind, when he exhorts the Colossians to keep themselves in indifference with respect to the usages which he describes as "the shadow of the things to come," and enumerates as meat and drink such things as festivals and new moons and Sabbath days (Col. ii. 16). They have the substance in Christ: why should they disturb themselves with the shadow? He does indeed sweep away with these words the whole system of typical ordinances which he repeatedly speaks of as weak and beggarly elements of the world. In a similar vein he exclaims to the Galatians (iv. 10): "Ye observe days and months and seasons and years. I am afraid of you lest by any means I have bestowed labour upon you in vain." In thus emancipating his readers from the shadow-ordinances of the Old Dispensation, Paul has no intention whatever, however, of impairing for them obligations of the moral law, summarily comprehended in the Ten Commandments. It is simply unimaginable that he could have allowed that any precept of this fundamental proclamation of essential morality could pass into desuetude.

He knew to be sure, how to separate the eternal substance of these precepts from the particular form in which they were published to Israel. Turn to the Epistle to the Ephesians, sister letter to that to the Colossians, written at the same time and sent by the hand of the same messengers, and read from the twenty-fifth verse of the fourth chapter on, a transcript from the second table of the Decalogue, in its depth and universalising touch.

conceived quite in the spirit of our Lord's own comments on it. "Wherefore," says Paul, "putting away falsehood, speak ye each one truth with his neighbour: for we are members one of another." That is the form which the Ninth Commandment takes in his hands. "Be ye angry and sin not; let not the sun go down upon your wrath: neither give place to the devil." That is Paul's version of the Sixth Commandment. "Let him that stole, steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need." That is how he commends the Eighth Commandment. "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." Thus Paul subtilises the requirements of the Seventh Commandment.

If we wish, however, fully to apprehend how Paul was accustomed to Christianise and universalise the Ten Commandments while preserving nevertheless intact their whole substance and formal authority, we should turn over the page and read this (Eph. vi. 2): "Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long in the earth." Observe, first, how the Fifth Commandment is introduced here as the appropriate proof that obedience to parents is right. Having asserted it to be right, Paul adduces the commandment which requires it. Thus the acknowledged authority of the Fifth Commandment as such in the Christian Church is simply taken for granted. Observe, secondly, how the authority of the Fifth Commandment thus assumed as unquestionable, is extended over the whole Decalogue. For this commandment is not adduced here as an isolated precept; it is brought forward as one of a series, in which it stands on equal ground with the others, differing from them only in being the first of them which has a promise attached to it: "which is the First Commandment with promise." Observe, thirdly, how everything in the manner in which the Fifth Commandment is enunciated in the Decalogue that gives it a form and colouring adapting it specifically to the Old Dispensation is quietly set aside and a universalising mode of statement substituted for it: "That it may be well with thee, and thou mayest live long on the earth." All allusion to Canaan, the land which Jehovah, Israel's God, had promised to Israel, is eliminated, and with it all that gives the promise or the commandment to which it is annexed any appearance of exclusive application to Israel. In its place is set a broad declaration valid not merely for the Jew who worships the Father in Jerusalem, but for all those true worshippers everywhere who worship him in spirit and in truth. This may seem the more remarkable, because Paul, in adducing the commandment, calls especial attention to this promise, and that in such a manner as to appeal to its divine origin. It is quite clear that he was thoroughly sure of his ground with his readers. And that means that the universalising reading of the Ten Commandments was the established custom of the Apostolic Church.

Can we doubt that as Paul, and the whole Apostolic Church with him, dealt with the Fifth Commandment, so, he dealt with the Fourth? That he preserved to it its whole substance and its complete authority, but eliminated from it too all that tended to give it a local and temporary reference? And why should this not have carried with it, as it certainly seems to have carried with it, the substitution for the day of the God of Israel, who brought His people out of the land of Egypt, out of the house of bondage, the day of the Lord Jesus, who brought them out of worse bondage than that of Egypt by a greater deliverance, a deliverance of which that from Egypt was but a type? Paul would be dealing with the Fourth Commandment precisely as he deals with the Fifth, if he treated the shadow-Sabbath as a matter of indifference and brought the whole obligation of the commandment to bear upon keeping holy to the Lord the new Lord's Day, the monument of the second and better creation. That this was precisely what he did, and with him the whole Apostolic Church, there seems no room to question. And the meaning of that is that the Lord's Day is placed in our hands, by the authority of the Apostles of Christ, under the undiminished sanction of the eternal law of God.

Yeddie

Part III

Now by the embers' fitful flame,
Two women whisper'd long,
Concerning strange accounts that came
Of Yeddie in the throng.

"Oh! Janet, if ye cou'd ha' seen
The face of yon puir lad—
Ye'd easy tell where he had been,
To be so truly glad.

"An' had ye seen his face so bright,
Ye ne'er wou'd ha' forgot;
It shon' jist like a candle light,
When comin' in the cot.

"He seem'd with joy almost to cap,
And full up to the brim;
He said he'd go aloft and sleep,
As he had supp'd wi *Him*."

"Noo, Molly," answer'd granny's guest,
"That's even like Himsel'!
When once He sat Him down to rest
A little, on the well.

"When His disciples brought Him meat,
An' press'd Him sairly—then
He said that He had food to eat
Of which they dinna ken!

"In town or city, vale or hill,
From morning unti' night;
The doin' o' His Father's will,
Was a' His soul's delight."

And thus these lowly women spake,
Concerning One they knew,
Desiring much, for His dear sake,
Some *little thing* to do.

Next morning rose the aged dame,
And bustled in her cot,
To have all right when Yeddie came—
And so the breakfast got.

While from the stack she fetch'd the peat,
And water from the spring;
Still empty was poor Yeddie's seat—
A most unusual thing.

She call'd, and call'd, and listen'd too,
But still no sound could catch,
Except the wind, that whistled through
An opening in the thatch.

Her voice alone was all she heard,
But still she call'd again,
For as poor Yeddie had not stirr'd.
Her heart was full of pain.

And up the ladder, rude and weak
The aged woman went;
But Yeddie did not move, or speak
As low o'er him she bent.

Half sitting, half upon one knee
The earthen vessel fell:
But Yeddie, he was gone to be
For ever "wi' Himself."

And soon the tidings spread abroad,
O'er hill, and moor, and dell,
That Yeddie now was with the Lord,
Whom he had loved so well.

A strange sensation o'er her crept
When raising up his head,
For she discover'd, while she slept,
Poor Yeddie's spirit fled!

And many a countenance look'd sad,
And many an eye was dim;
Yet while they mourn'd the happy lad,
They bless'd the Lord for him.

In "certain hope" they laid his dust,
To wait the coming day,
When Jesus—Yeddie's joy and trust—
Will call His saints away.

No marble slabs form Yeddie's tomb,
Nor weeping willows wave;
The thistle and the heather bloom
Alone may mark his grave.

And granny, who was left behind,
More deeply had to prove,
That God is merciful and kind,
To those who trust His love.

G.C.

Deadness in the heart of a saint will damp his zeal, if not cleared by daily watchfulness. Look, therefore, narrowly whence thy cooling comes; perhaps thy heart is too much let out upon the world in the day.

William Gurnall

GATHAN DE GHLOIR NA DIADHACHD

Leis an Urr. Eideard Pearce.

CAIB. I.

"Is mise lehobhah, cha chaochail mi; air an aobhar sin cha'n eil sibhse, O chlann Iacoib, air 'ur sgrios," Malachi III.6.

Anns am bheil slighe air a dheanamh anns a cheann-theagaisg: na briathran air am fosgladh, bunait ar teagaisg air a leagail sìos, agus na nithean sonraichte a tha ri bhi air an toirt fa'n ear, agus an leantuinn air adhart, air beachdachadh oirre.

Is e ni mor, cho math ri ni fìor, a leugh mi ann an duine ionnsaichte, 's e sin, gu'm bheil na h-ìomadh buaidh a th'ann an Dia, a air an ainmeachadh anns na Sgrìobhturan, ann an suspainn Dhè, agus tha iad air an ainmeachadh air son gu sinne chuideachadh ann ar beachd agus ar tuigse & Air, nach eil comasach air gabhail a stigh na ghabhas a bhi air aithneachadh mu Dhia, fòdh aon ainm na beachd, na gnìomh air bith de'n inntinn. Tha sinn a leughadh (tha fios agaibh) mu a chumhachd, mu a ghloir, mu a ghliocas, mu a naomhachd, mu a cheartas, mu a mhaitheas, mu a dhilseachd, mu uile-fhoghainteachd, agus an leithidean sin, mu na h-uile dhiubh sin nach eil air an comharachadh a mach aon chuid bh'uaith Fein, na bho aon a cheile, ach tha iad uile na'n aon Dia, agus air am foillseachadh, agus air an deanamh aithnichte dhuine, fòdh eadar-dhealachadh cruth, agus sin gu ar cuideachadh gu bhi ni's fearr Dha bhreithneachadh agus dha thuigsinn, agus mar an ceudna a chum a bhi cur an gnìomh ar n'umhalchd agus ar n'aoradh Dha; mar sin faodaidh sinn a radh, 's e naomhachd Dhe, Dia, is e gliocas Dhe, Dia, is e maitheas Dhe, Dia, agus gu bhi tighinn a dh'ionnsuidh mo chinn-theagaisg, 's e neo-chaoch-laidheachd Dhe, Dia air fhoillseachadh agus air a dheanamh aithnichte fòdh bheachd mìlis agus beannaichte, cho maith ri beachd glòrmhor, fòdh leithid de bheachd agus a tha'g oibreachadh gu beothachadh agus gu misneachadh ar creidimh agus ar gradh, ar comhfhurtachd agus ar n'umhlachd Ann-san, agus Dha-san, agus mar sin gu dearbh tha ar ceann-teagaisg dha nòcadh a mach, "Is mise lehobhah, cha chaochail mi, mar sin cha'n eil sibhse O chlann Iacoib air 'ur sgrios, "Anns na briathran so tha da ni ri beachd a ghabhail orra.

I. & Ann an so tha foillseachadh, na beachd air a thoirt air Dia ann an aon ghath de ghloir dhiadhaidh, agus 's e sin a neo-chaoch-laidheachd, "Is mise lehobhah, cha chaochail mi; "Na, Is mise lehobhah, cha'n eil caochladh orm; faodaidh e bhi air a leughadh air an da dhoigh agus 's e' n aon bhrìgh a th' aig; cha'n eil mi 'g atharrachadh, cha'n eil sgaile tionndaidh orm, a ni a bha mi, tha mi, a ni a tha mi, bithidh mi fathasd; tha Dia ann an so (mar a

tha fear-mineachaidh breithneachail dha chur) dha chur fein an aghaidh daoine basmhor agus ag atharrachadh bh'uaithe Fein agus a cur an aghaidh gach seacharan. Cha chaochail mi, mar gu'n abradh E, Basaichidh daoine, ach tha mise beo; atharraichidh daoine, ach cha'n atharraich mise, tha mi fathasd an Ti ceudna.

II. Ann an so tha iomradh, na cur an ceill, air toradh beannaichte na nithean a tha leantuinn an iomlanachd ghlormhor so aig Dia, ann co-cheangal ri eaglais agus ri shluagh, agus 's e sin an gliedheadh bho sgrios. "air an aobhar sin cha'n eil sibhse O chlann Iacoib air 'ur sgrios." Ann an so tha da ni a dh'fheumar fheorach a stigh ann: an toiseach co tha sinn ri bhi tuigsinn le clann Iacoib? agus anns an dara h-aite, coid a tha sinn ri bhi tuigsinn le nach eil iad air an sgrios?

i. Ciod a tha sinn ri bhi tuigsinn le clann Iacoib? Le clann Iacoib ann an so tha sinn ri bhi tuigsinn, eaglais agus sluagh a tha'g aideachadh Dhé. Tha sinn a leughadh anns na Sgrìobhturan mu thigh Iacoib, sliochd Iacoib, agus mic Iacoib, anns am bheil na h-uile a ciallachadh, eaglais agus sluagh Dhé, a tha ' gabhail ann an cumhnanta Ris Fein, agus dha'n deanamh na'n cuspairean ghràidh, agus bithidh so soilleir le bhi coimeas mo cheann teagaisg ri Cait 1.2, far am bheil Dia gu sònraichte ag radh gu'n do ghràdhaich E iad; agus a ris, Ghràdhaich mi Iacob.

Ciod a tha sin ri bhi tuigainn leis nach eil iad air an sgrios? Tha e ciallachadh agus a giulain ann an dà ni so;

1. Saoradh bho sgrios aimsireil.

2. Gleidheadh bho sgrios siorruidh.

1. Saoradh bho sgrios aimsireil: Uime sin cha'n eil sibhse air bhur sgrios: 's e sin, uime sin, cha'n eil sibhse air bhur gearradh as bho bhi na'r sluagh; uime sin, cha'n eil sibhse air 'ur briseadh le mo bhreithenais: tha e fìor, bha àmhghairean agaibh, seadh àmhghairean mor, ach tha sibh fathasd beo, tha sibh fathasd na'r sluagh, tha sibh air bhur saoradh bho bhur milleadh agus sgrios, Agus c'ar son so? Cha'n ann a chionn nach do thoill sibh a bhi air 'ur tur ghearradh as, agus air bhur milleadh, ach a chionn gu'm bheil mise neo-chaodhlaidheach, "Is mise Iehobhah, cha chaochail mi, air an aobhar sin cha'n eil sibhse a chlann Iacoib air 'ur sgrios."

2. Gleidheadh bho sgrios siorruidh; uime sin cha'n eil sibhse air 'ur sgrios; 's e sin, uime sin, cha'n eil sibhse fodh fhoillseachaidhean siorruidh a chorruidh, ni (mo thruaigh) a tha sibh a toilltean: mar gu'n abradh Dia ribh, is neo-ni ann an coimeas ri toillteanas bhur peacaidh, bhur peacaidhean a tha mòr agus lionmhor ann am aghaidh-sa, a leithid agus a thoill tur mhilleadh, seadh sgrios siorruidh, tur chaitheamh as air corp agus anam gu brath; agus b'e so bhur cuibhrionn bho chionn fada, mar a bitheadh gu'r ann a bha bhur gnòthuch ri Dia neo-chaodhlaidheach: cha'n e bhur toillteanas, ach mo neo-chaodhlaidheachd-sa an aon aobhar air son nach eil sibh gu tur agus gu soirruidh air bhur sgrios.

Gu h-aithghearr, 's e crìoch na h-uile a bhi dha'n cronachadh air son a peacaidhean, agus gu sònraichte a mi-thaingeachd; agus maille ri sin, gu fios a thoirt dhoibh, gu'r e'n t-aobhar, nach robh e ni bu mhiosa dhoibh na bha e, seadh, nach robh iad gu tur agus gu sìorruidh air an sgrios, nach b'e nach do thoill iad gu'm bitheadh e mar sin, ach do bhrìgh gu'n robh an Dia neo-chaochlaidheach: "Is mise Iehobhadh, cha chaochail mi, uime sin, cha'n eil sibhse a chlann Iacoib air 'ur sgrios. "Ann an so, tha e coltach ri bhi labhairt riutha mar so: Tha sibh a gearain ormsa, agus tha smuaintean cruaidh agaibh dha mo thaobh, a chionn gu m bheil cùisean mar a tha iad, agus nach eil mi'g eirigh san am a chum bhur cuideachaidh; ach innseam dhuibh gu'r a math dhuibh nach eil e deich mìle uair ni's miosa dhuibh na tha e; is math gu'm bheil sibh na'r sluagh; tha e math nach eil sibh a' measg na muinntir dhamanaichte. Is cinnteach mi gu'n do thoill sibh gu mor e bhi mar sin dhuibh. Tha sibh na'r sluagh peacach, a peacachadh, agus ceannaircfeach, sluagh a thoill a bhi air an sgrios deich mìle uair thairis, rinn mi nithean mor air 'an son, seach sluagh eile, nochd mi dhoibh mòran gràidh, ach cha d'innis sibh gu freagarach agus a reir na nithean mor a rinn mi air bhur son, na an gradh mor a nochd mi dhuibh: ni-h-eadh, chuir sibh gu mi-bhuil na h-uile ni agus pheacaich sibh a'm aghaidh fodh'gach ni, agus sin le laimh ard, leis an do thoill sibh a bhi gu tur air 'ur sgrios agus air bhur milleadh; agus gu dearbh, mar a bhitheadh gu'r e Dia neo-chaochlaidheach a bha annam, is fhada boh'n a bha sibh air 'ur sgrios agus air 'ur milleadh; tha mi faicinn annaibh agus 'n 'ur measg, na nithean air son am bithinn ceart ann a bhi dha'r sgrios, agus sin gu brath, agus cha dean ni ach mo neo-chaochlaidheachd bhur cumail beo, am buinneadh dhuibh, uime sin, gearain ormsa? Nach buinneadh dhuibh, ni bu mhotha, a bhi gabhail iongantais dhe'm fhad-fhoghaidean agus m'fhad-fhulungais ribh, agus dha'r taobh? Gu cinnteach 's e miorbhaile grais, maitheas, agus foghaidean annam-sa, nach robh sibh bho chionn fada air bhur sgrios aon uair agus gu brath. So tha mi gabhail mar fhìor bhrìgh an fhocail, ni is suim maille ri bunait nan searmoin a bha mi ciallachadh a thoirt dhuibh bho'n earrann ghoirid so; 's e sin,

Gur e Dia neo-chaochlaidheach a th'anns an Tighearna Iehobhadh; na ge b'e cho coachlaidheach is a tha na creutairean, gidheadh nach eil Dia an Tighearn coachlaidheach.

Ge b'e dh' atharraicheas cha'n atharraich mise, an Tighearn, tha mi ghnath agus gu sìorruidh an Ti ceudna. Nis gu'm bheil Dia neo-chaochlaidheach, cia anns am bheil E neo-chaochlaidheach, car son, na co bhuaith tha E neo-chaochlaidheach, mar an ceudna dearbhadh a neo-chaochlaidheachd bho gach uile cur an aghaidh a shaoileas a bhi luidh na aghaidh, le bhi deanamh feum dhe na h-uile, is e so na nithean sonraichte a thuiteas dhuinn beachdachadh orra, ann a bhi leantuinn na h-argamaid so; agus tha dochas agam, le comhradh Dhe, gu'm faigh sinn ni-eigin do sholus, agus moran de chomhfhurtachd agus beothachadh 'n ar dol trompa.

(x R'a Leantuinn)

Dutch Missionary Meeting

On Monday 30th April, 1973 the annual meeting organised by the Mbuma Missionary Society was held at Utrecht, Netherlands.

The Chairman Rev. G. Van De Breevaart began the meeting with the singing of Psalm 119 verses 9 to 15. He read II Kings chapter 5 and then prayed. When the prayer was ended, he announced that a telegram had been sent to Queen Juliana of the Netherlands, by the Mission Committee representing the great gathering of people of the Reformed persuasion at Utrecht on that day. (The 30th April is observed as a national holiday in honour of the Queen's Birthday). The gist of what was in the telegram I believe was, that they wished her to know "the faithful Saviour Jesus Christ, who with his precious blood has made full satisfaction for sin—her only comfort in life and death" (Heidelberg Catechism Q1).

He also welcomed into their midst Rev A. Ndebele and D. M. Campbell who among others had been invited to address the gathering. He thereafter addressed the assembly regarding the miraculous cure of Naaman the leprous Syrian. He dwelt especially I understood on the testimony of the captive maid of Israel, and exhorted young Christians to be like her. Psalm 122 verses 1-4 were then sung.

There then followed an address by Rev. D. M. Campbell. This was interpreted by Rev. C. Smits who last year, with three other Dutch friends visited the Mission stations in Rhodesia, and who also spoke on 24th May at the Synod held in Inverness. Mr. Campbell's address was followed by the singing of Psalm 87, and the meeting broke up for lunch.

When proceedings resumed Rev. F. Malan was called on to address the meeting. He spoke about the deliverance of Rahab the harlot (Joshua 6). Not only had she deliverance from physical death, but also from eternal damnation. He hoped there would be many black Rhodesians saved by faith in Christ like Rahab. Psalm 32 verses 1 and 2 were then sung.

Rev. A. Ndebele addressed them from the words "Fear not Abraham, I am thy shield and thine exceeding great reward." His address was ably interpreted by Mr. Van Waveren. I hope Mr Ndebele's address will appear in the Magazine in due course and I make no comment on it except that I believe that it was eagerly looked forward to and closely followed.

After the singing of Psalm 86 verses 9 and 10 Rev. Dorsman from Staphorst addressed the meeting from Acts 16:14 about Lydia whose heart the Lord opened. Following on this Rev. C. Smits gave a short address. He welcomed Rev. D. MacLean, Clerk of the Foreign Mission Committee, who had arrived at mid-day, and who had interviewed several young women who had a desire to go to Mbuma Hospital as nurses. The Dutch Committee appreciated Mr. MacLean's help in their undertakings. The meeting concluded with the singing of Psalm 132 verses 17 and 18.

One could not but be impressed with this event. To a foreigner who

attends it has its drawbacks. One could not give a decided and dogmatic opinion, for example regarding the quality of the lectures given in Dutch, although a person might not doubt their orthodoxy.

However the singing, appealing in these circumstances to the senses more than to the understanding, was in my opinion excellent. All their Psalms are like our long metre versions (perhaps longer) and were sung with perfect timing. There was no overlapping of the end of a line with the beginning of the next one, as in the Scottish Highlands! It sounded grave and serious but at the same time sung by over 5,000 people, sweetly melodious. The serious attitude of the speakers both in prayer and lecturing, the views expressed by them, and the sobriety of their claims, made it evident that this meeting was very different both in style and nature to the hyper-evangelistic meetings of modern times. Equally impressive was the thought that, when others were spending the holiday in the vain pleasures of the world, 5,500 people came together to listen to the word of God from 10.30a.m. to 5p.m. A large number of these were teenagers. Besides no one could doubt their genuine and hearty interest in the Free Presbyterian Church's Mission in Rhodesia. At the close of the meeting 87,000 Dutch guilders had been collected, or the equivalent of £13,000 May it be for the good of the Cause of Christ and to the glory of God. The flight and visit to the Netherlands were pleasant, and we should acknowledge the goodness of the Lord in bringing us there and back in safety.

D.M.C.

Book Reviews

"The Christian — His Conflicts and His Armour,"

by the late Rev. Charles Simeon, M.A., preached before the University of Cambridge

First of all let me say that although these are addressed to persons of learning in the first instance, there is nothing in them beyond the ordinary person as it was edification that Simeon sought and not admiration for learning.

A short interesting account of Simeon's conversion and of his early ecclesiastical history form a pleasant prelude and may urge some to obtain and read the full life of this great man. Simeon exerted a tremendous influence over the persons who came under his spell at Cambridge—and among these were the renowned Henry Martyn and others of like mind.

In his first sermon he gives instructive advice to professed Christians regarding the war they are called to wage and he stresses the fact that the war is to be won by Christ in them. His next sermon shows us how well acquainted he was with the art of conflicting with Satan and this is followed

by a sermon in which he shows that those who do not engage in this conflict with Satan are at war against God. The following sermons are taken up with the various parts of the armour—the girdle is for him sincerity to do the will of God in all things; this binds as a girdle; the breast-plate is righteousness without which sincerity will not suffice; while without true peace in some measure the soldier cannot fight well:—and so he passes through each part of the armour and in the end directs to prayer as the only way to obtain the armour and have it continually supplied.

The final sermon (No. 11) is an address on the danger of neglecting the Great Sacrifice based on the words in 1 Samuel 2:25 'If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him?' Here Simeon issues a wide invitation to all to make use of the Atonement of Jesus Christ and he issues a stern warning against all despisers of the Great Sacrifice of Calvary.

The book is paper back and costs 60 pence.

Booklets

The Rt. Rev. Bishop D. A. Thompson of Weybridge Surrey has written to the Editor of the F. P. Magazine stating that he hopes to have supplies of the Sermons by Simeon mentioned above. His address is 52, Oatlands Drive, Weybridge, Surrey. He also has enclosed a small pamphlet entitled "The Flood", by Dr. J. E. Shelley, which contains interesting scientific facts and arguments. Besides, there are two small pamphlets by Bishop Thompson himself; one entitled "Christ and His Cross" which is very readable and suitable for distribution to unbelievers, and the other entitled "The Testimony of the Word of God to the Nature of Christ", which if properly digested could be of great use in meeting the arguments of Jehovah Witnesses.

Prices: "The Flood" 5p: Christ and His Cross 5p: The Testimony . . . 10p.

Sermons of McCheyne Banner of Truth Paperback Price 30p.

Rev. Robert Murray McCheyne's praise is in all the churches. Consequently this reprint of 26 of his sermons needs no recommendation from us. We would, however, take the opportunity of commending them to the young and also to persons who are not given to reading sermons. These sermons are plain and simple and should be found profitable by all.

D.B.M.

Letters of Samuel Rutherford. Banner of Truth Paperback Price 30p.

Samuel Rutherford's Letters are famous in the religious world. They have been highly prized by Christians for many generations. The republication of a selection of these letters by the Banner of Truth Trust in paperback form makes them available to a wide section of the reading public. No home should be without a copy. These letters will make Christians today feel how far they are from the intimate communion and fellowship which Samuel Rutherford enjoyed with his Saviour and Lord.

D.B.M.

Davis Dictionary of the Bible,—4th Revised Edition. Baker Book House. £3.75.

Much Information is given on the dust cover as to the previous editions of this volume. The first lengthy preface reveals that Prof. B. B. Warfield and Prof. G. T. Purves and others, gave assistance in the composition of the articles. This volume, in its original form was highly praised. This 4th revised edition has its excellent points. The illustrations and maps appear to be excellent. There is in this edition a brief account of the Qumran community. It is held that at the approach of the Roman Legion in AD.68 the members of the Community hid their Scrolls in jars, and placed them in caves in the vicinity. Pictures are supplied of the region, with a small map.

As far as the bulk of the articles in the volume is concerned, they are, most likely, according to what Prof. J. D. Davis edited in the first edition. Many articles are now supplemented. There appears, in certain places, to be the hand of destructive criticism. If one reads the article on "Adam", and then the one on "Eve", and then reads the handling of the article "Covenant", it is evident that in all three, as far as one can judge, there is no reference to the first holy revelation in the Garden of Eden to the Seed of the Woman who was to bruise the head of the Serpent. Prof. E. J. Young solves this problem for us in his book on Genesis 3. He devoted about twenty pages to the exposition of Gen 3:15. The rationalistic school of criticism,—generally at least,— regards the statement as an old tradition, containing no promise of the divine Redeemer, and giving no information of any firm value as to Satan. It is needful to use the volume,—or articles in it,—with discretion.

D.A. Macf.

Cleaving to Christ — All I want is a frame of mind best suited to Thy glory. And what is that? Truly that when I have nothing, feel nothing, can do nothing, am worse than nothing, that then, even then, I may be rich in Thee amidst all my own bankruptcy? This, dear Lord, is what I covet, and if Thou withholdest all frames which might melt or warm or rejoice my own feelings, yet if my soul still hangs on Thee notwithstanding all, as the vessel upon the nail, my God and Jesus will be my Rock that feels nothing of the ebbings and flowings of the sea around, whatever be the tide of my fluctuating affections —Dr Hawker.

Communion Sermon Notes

by Rev. Archibald Cook

"As cold waters to a thirsty soul, so is good news from a far country."

Proverbs 25, v.25

People in general are very fond of news. Most people know more about their newspapers than their Bibles. They spend more of their precious time in reading the newspaper than the Bible. Hence it is that people are so ignorant of the Word of God. This is one of Satan's devices to make people spend their precious time. My friends, heaven is a far-off country, but there is good news from it, which is "as cold waters to a thirsty soul." The news is from the Lord, but the people of the world never hear the Lord speaking to them any more than the beasts of the field.

I intend, as the Lord may aid, to show:—

1. What the good news from heaven is...
2. In what way it may be said that heaven is a far-off country.
3. How good news from a far-off country is "as cold waters to a thirsty soul."

The name of Jesus is so often sounded in our ears that it has become old, but there are some souls in this world that have found the name of Jesus good news. And those who do not find this will burn in hell as sure as the devils. It is this name that has brought any kind of comfort into the world. This world would only be a nursery nursing souls for eternal burnings, unless for this name.

There are three persons in the Godhead, and each person has His particular work to do in the salvation of the soul, and one does not get the glory more than another. But whosoever keeps one of them out of his creed, that Person will keep you out of heaven.

To find out a Saviour in any other way than has been found (if that were possible), would not be an evidence of God's love to sinners. It is far easier to believe that there is a God than a Saviour. In the works of nature, we know that there is a God. We may say that none but God Himself could reveal the Saviour to the soul, for it is written, "Ye are dead and your life is hid with Christ in God." There are very few that think of appearing before God, but "it is a fearful thing to fall into the hands of the living God." The reason why Christ came into the world was to make reconciliation between God and man. There are many that can trifle with the name of God. The reason is because God is at a distance from them. God and man disputed. God became an enemy to man. Why? Because God hates sin. He cannot love Himself without hating sin. When Cain killed his brother, at that moment he was branded a murderer. Judas when he betrayed His Master, was written traitor. You murderer, you Sabbath breaker, you harlot, the

moment you commit those sins of which you are guilty, you are written down before God as murderer, Sabbath breaker, harlot.

Oh you whole hearted sinners, the hardness of your hearts is seen in your very eyes.

"This is my beloved Son in whom I am well pleased," was said before the world. What was the Saviour then? He was the surety of His people. There was a purpose in the Father from eternity regarding sinners, and the same love was in the three Persons in the Godhead. Oh, poor sinners, you think if you will simply get the pardon of sin, you will get to heaven, but you will not. The soul must get new furniture. Oh, you are poor sinners indeed, that reject the Lord, and are content with a form of prayer.

I observe that heaven is literally a far-off country. We read in the Bible of three heavens. The heaven that we see is far-off. We might ascend this heaven and see another. We might ascend the second and see a third. Where God personally dwells with the angels and redeemed spirits is described in the Bible as the third heaven.

The moment that Adam gave his assent to the eating of the forbidden fruit, justice gave him over to the devil as a punishment for his sin, and when any unregenerate sinner commits sin, justice gives him over to the devil as a punishment. Nothing but the fruit of the blood of the Lamb can bring him back. Man fell from the very perfection of holiness to the very perfection of wickedness.

Heaven is so far-off a country that man by his natural understanding cannot have the least conception of it. There is nothing so easy to the unregenerate man as thoughts of heaven. But when the poor sinner begins to seek after it he feels it a far-off country. I have asked the harlot, the drunkard, the swearer, the Sabbath breaker, what will you do when you come to die? They answer, "Oh, the Lord is merciful, I hope to get to heaven." Oh the vile creatures, to think that God is at their command! But the poor creature that is brought to follow Him sees somewhat of His sovereignty. There are two experiences that will do a soul good when he comes to Jordan. The one is that he saw himself shut-out by the law, and the other that he saw himself brought in by the Gospel.

When you come to die, your attendance on the means of grace will not be sufficient for you. But if you can put your finger on a passage of Scripture or an ordinance in which you had communion with God, although it was as small as a single thought, the Lord will not lose sight of His own work. We cannot blame God or the devils if we go to hell, but our own two hands. Hence, David says, "The sinners hands have made the cords wherewith themselves are bound." There are many in hell who are saying, "If we knew that our actions would have brought us here, we would not have done them." There are some who pray morning and evening but they never miss God out of their hearts, and never mourn an absent God. There are other poor creatures, who say, "Oh, if I were free of vain thoughts on the Sabbath, in praying or singing." There are some poor

souls crying "I am lost." but you are not lost, you are leaning on the arm of the Second Person of the glorious Godhead, and although you are lost you will be found. I was thinking upon that Scripture which says that "Jacob worshipped leaning on the top of his staff." We do not read of Jacob's having a staff until he was lame. And what made him lame? Wrestling with the angel of the covenant. He was leaning on his staff, and the staff was the promise. O sinner, when you come to grapple with death, praying for pardon will not be enough, but the enjoyment of it. When the unregenerate sinner is grappling with death, the devil and his angels are as thick about him as flies ready to get the beckon of God to take him to hell.

My friends, there is nothing in glory, but the seed of it is in this world. O sinner, if you were in the company of two or three of the Lord's people who are speaking about the concerns of their eternal state, or reading a chapter in the Bible, you would be sitting on nettles! How would you feel in glory? You would rather be among the devils.

I debar, in the name of the Lord, from His table those that have no concern about their eternal state. You may go, but you may be a child of hell seven times more than you were before. I debar, in the name of the Lord, those that do not keep the worship of God in their families, morning and evening. I debar in the name of the Lord, parents who will allow their children to walk about on Sabbath and not tell them of the concerns of their souls. I debar, in the name of the Lord, you that shun the people of God for your companions, and choose vain company on Sabbath and through the week. There are some people when anything goes against their natures, whose hearts send up the rotten savour of hell, just as when one puts a grape into a dunghill, a rotten smell arises. O my friends, "be not over-come of evil but overcome evil with good." You are there with your grey hairs that never believed that you had an immortal soul, that never felt anything in the means of grace. O you are going to the table with your heart on your idols and your vain companions? Everything in the creation cries, "Set not your heart on me. I will not go far with you. I am not God. I cannot save you." Observe that it is a merciful One who is concerned about your salvation.

Though Satan can never rob a Christian of his crown, yet such is his malice, that he will therefore tempt, in order to spoil him of his comforts. The nearer any child is to the Father, the more will Satan trouble him, and vex him with temptations.

Thomas Brooks

Notes and Comments

Evil Influence of Violent Film

A 16 year old youth who beat an elderly tramp to death was sentenced at Oxford Crown Court to be detained during Her Majesty's pleasure. The defending Counsel said during the trial that the link between the crime committed and sensational literature, particularly "A Clockwork Orange", a violent film, was established beyond any reasonable doubt. The prosecuting Counsel stated that it seemed as if, momentarily, the devil had been planted in this boy's subconscious, and went on to add: "Many people have much to answer for, whether they be authors, film directors, television producers or those who allow these films to be shown." With these sentiments we heartily concur.

Violence Against the Police

Recently in York two young police constables were viciously attacked being beaten and kicked into unconsciousness. A Chief Inspector of police in the city said that they were very worried at the increasing severity of attacks on their officers in recent times and maintained that this vicious type of attack is symptomatic of the uninhibited violence which is now far to prevalent throughout the country as a whole. The reaction of some social workers to this situation is to ask for Government sponsored research into violence nationally. For our part we view the rise in violence as directly related to the decreased sanctions against crime. The Government has much of the blame to bear in its removal of capital and corporal punishment. Till these are restored we see little hope of improvement in what has become an alarming situation.

Family Planning

That an influential lobby inside and outside of Parliament is at work to induce young couples to drastically limit their families was further evidenced by the House of Lord's Amendment to the National Health Service Reorganisation Bill which would have meant free family planning supplies under the National Health Service. When the Bill returned to the Commons the original provision imposing prescription charges for these supplies was restored. Young married couples have been subjected to ceaseless propaganda in recent times in favour of family limitation. If this propaganda takes hold of the minds of the young and there are indications that this may be happening the nation will expose itself, not only to the judgements of God, but to the ill effects inherent in such a course, effects from which it may take the nation many generations to recover.

Roman Catholic Church

A report which attempts to plan future policy for the Roman Catholic Church in England and Wales states that the world is no longer hostile to the Roman Catholic Church but indifferent. The aim of the Church must now be to go out to the changing world with the message of Christ, the report states. The aim of the Roman Catholic Church in our land is well known. It is not to bring the people of Britain into allegiance to Jesus Christ but into allegiance to the Pope of Rome. If the world has become indifferent to the Roman Catholic Church let not Protestants be blind to her ceaseless activity religiously and politically to overthrow the true Cause of Christ in the land.

Church Notes

Meeting of Synod

At the Meeting of Synod at Inverness in May 1973 it was agreed that the Synod adjourn to meet again (D.V.) on Tuesday 4th September 1973 in the Church, Inverness, at 11 a.m. in Private, and at 6.30 p.m. in Public.

Formation of New Presbytery

At the Meeting of Synod at Inverness in May 1973 it was moved and agreed to "that in view of the prosperity of the Church in Australia and New Zealand a new Presbytery for the congregations in Australia and New Zealand to be called 'The Australia and New Zealand Presbytery' be formed." It was further moved and agreed to "that the Synod appoint the first meeting of the Australia and New Zealand Presbytery to take place in Auckland on Tuesday 21st August 1973 at 7p.m., appoint Rev. William Maclean to be the Moderator of Presbytery, and appoint the Presbytery seat to be at Auckland, New Zealand."

Presbytery Meetings (D.V.)

Northern: At Dingwall on Tuesday 21st August 1973 at 2.30 p.m.

Australia and New Zealand: At Auckland, N.Z., on Tuesday 21st August 1973 at 7 p.m.

Outer Isles: At Stornoway on Tuesday 28th August 1973 at 3.30 p.m.

Delayed answers to prayers are not only trials of our faith, but they give us opportunities of honouring God by our steadfast confidence in Him under apparent repulses.

C. H. Spurgeon

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow G12 0HE, acknowledges the following donations with sincere thanks —

Foreign Mission Fund — Fred C. Macrae, Ontario, £17 per R.W.M.M.

Tain and Fearn Manse Fund — In memory of the late John H. Macleod of Vancouver and Fearn from M. D. K. F. MacDonald, Vancouver, £10.

Jewish and Foreign Mission Fund — A. Forgie, Redding, £25.

Home of Rest Fund — Mr and Mrs MacCuish, Glasgow, £2; Mrs Livingstone, Shieldaig, £1; Mr John MacKenzie, Inverness, £1; Mrs C. MacLeod, late of Grimsay, North Uist, £50.

The Publications Treasurer, Mr R. W. M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations —

Free Distribution Fund — R. D. Hilbranos, Holland, £1; The late M. McCuish, Ardlui, 60p; M. McLeod, Snizort, £2.20; N. McIntyre, Watford, Herts, £2.50; A. McLeod, Canon Bridge, 80p; D.F. £2.50; Mrs M. Ross, Ullapool, £1.20.

Welfare of Youth Fund — Anon., £10 per W.D.F.; D.F., £10.

Publications Fund — D.F., £15.

The Treasurers of the following congregations acknowledge with sincere thanks the following donations —

Dumbarton — Anon, Edinburgh post mark, £3; Anon, in collection, £5; "Friend," per A.E.A., £5; Anon per Mr T. MacRae, £10; Anon per Mr T. MacRae, £1, all for Dumbarton Manse Purchase Fund.

Beauly — The Livingstone Family Muir of Ord, £15; Dingwall Friend, £5; Dingwall Friend, £8; Two Dingwall Friends, £3; Envelope in Plate, £2; Envelope in Plate, £10; J. Stewart, Fortrose, £5, all for New Church Building Fund.

Plockton/Kyle — Miss M. Mackintosh, Glasgow, £5 per Rev. D. Beattie; Plockton/Kyle S.S.'s, £7.80 per R. W. D. Beattie; A. Friend, £2; Anon, Lairg, £3; G. and C. Harvey, Blantyre, £5; A Friend, Kyle, £5; K. and A. G. Glasgow, in memory of a loved brother in law, £10, all for Manse Building Fund.

Scourie — Mr John Ross, Vancouver, £15 for Congregational purposes per Mr Alex Ross.

London — Portree Friend, £5 for London Church and Building Fund per Rev. Fraser MacDonald.

Applecross — Mr and Mrs J. Ross, Vancouver, Canada, £15 for Congregational Purposes per Rev. A. Murray; Friend, Gairloch, £2 for Communion Expenses per C. Gillies.

Raasay — Well wisher, £5; Portree Friend, £2 both for Manse Extension; Friend, Inverness, £7 for Sustentation Fund; Friend, Portree, £3; Friend, Inverarish, £1; Friend, Portree, £2, last three for Manse Extension; Friend, late of Raasay, in memory of a dear wife and Parents, £2 for Sustentation Fund last four per J. M. MacLeod; Two Friends, £12, £6 for Communion Expenses and £6 for Manse Extension per Rev. D. Nicolson.

North Uist — MacIsaacs, Kyles, £5; Miss C. Macdonald, Bayhead, £5, both for Car Maintenance; Friends, £10; Mrs C. MacLeod (Late), Grimsay, North Uist, In loving memory of her Parents, the late Mr and Mrs John Macdonald, Knockline, North Uist, £200; Friend, North Uist, £5, last three for Congregational Purposes; Friend, £6 for Communion Expenses, all per Rev. A. Morrison.

Glendale — From Friends, £5 for Communion Expenses, per Mrs J.C.; A friend, £5; An old Friend, £5, both for Sustentation Fund; An old Friend, £2 for Glendale Car Park, last three per Rev. J.C.

London — Anon., I. McA, £5 for London Church and Manse Building Fund.

Greenock — From Stratherrick Friends, £5; A Friend, £20, both for Minister's new car.

Edinburgh — "In memory of a dear mother" from the family of the late Mrs M. Macleod, 12 Northumberland St., Edinburgh, £35 for congregational purposes per Rev. D. Campbell.

Brushgrove/Grafton — Friend £100; Friend £20; Friend £10; Interested, £10; Vancouver Deacons' Court, \$200; Anon., Vancouver \$10 (envelope in plate), all per Rev. Wm. MacLean.