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Synod Sermon

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"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy . . ." Acts 20:24.

This expression is no vain boasting. Joshua had also said long ago: "But as for me and my house, we will serve the Lord." Joshua 24:15. We are told in this chapter that Paul left Ephesus soon after the uproar had ceased regarding the worship of Diana of the Ephesians. The words of our text are part of Paul's farewell sermon to the presbyters of Ephesus in which we have a good example not only of Paul's earnest desire for the salvation of the heathen, but also his manner of edifying the Church of God. Paul here seemed to have his eye well fixed on that elevating promise in Isaiah 54:17 — "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." In this frame of mind, he called the elders of the Church of Ephesus together and encouraged them and explained matters to them relative to the Lord's Cause, saying — "For I know, that after my departure shall grievous wolves enter in among you not sparing the flock." v. 29.

Indeed, ravenous wolves they were, who would have devoured the strong and the weak of the flock, were it not for the protection of Him who loved the church and gave Himself for it. As Paul foretold them, the Church of God then, as now, both witnessed and experienced much by way of trials and afflictions, while godless Ministers, Theologians, and Professors openly endeavoured to tear the Truth of God to shreds, to vaunt themselves, to make a display of their wisdom and learning above that of those who were divinely taught by the Holy Spirit, while as yet they themselves remained in the gall of bitterness, and totally ignorant of the transcendent excellency of the everlasting gospel, when accompanied with the power of the Holy Spirit.

Let us now consider three things rising out of these words —

1. Paul's steadfastness — "But none of these things move me."

2. His high esteem of the Gospel — "neither count I my life dear unto myself."
3. His gracious desire — "so that I might finish my course with joy."

1. Steadfastness in, and faithfulness to the Truth, and for the pure unadulterated doctrines of God's Word, were ever precious to God. He spoke of Moses thus, "My servant Moses is not so, who is faithful in all his house." Num. 12:7. But the unfaithfulness and settled unbelief of the Jews grieved the Lord continually; in Old Testament as well as in New Testament times, as is obvious from Psalm 5:9, "For there is no faithfulness in their mouth; their inward part is wickedness." In the New Testament we find this solemn declaration from the lips of Jesus Himself, "... O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3:7. The antedelvians, no doubt, poured much scorn and contempt upon Noah's preaching because they could not see any sign of the threatened judgments (like the people of our day); however, Noah could not be moved from declaring the whole counsel of God to the people: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house: by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7.

God is much displeased with the instability of our times. "Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom and we should have been like unto Gomorrah;" carried about with every wind of doctrine. Such as loved the Lord in the Apostle's time admired his steadfastness. With David he could say — "I am a wonder to many; but thou art my strong refuge." Ps. 71:7.

There Paul stood unmoveable among his persecutors in the strength of God the Lord, while Satan's temptations, the sophistry of the Judaizing teachers, with the ridicule of a carnal world, as mighty billows went over his head. But "none of these things move me," he says. Like Gad of old — "Gad, a troop shall overcome him: but he shall overcome at the last." Gen. 49:19. His heart was fixed, trusting in the Lord.

The Psalmist asked to be delivered from the sin of covetousness as he prayed; "Incline my heart unto thy testimonies, and not to covetousness." Ps. 119:36. Similarly we find the Church saying — "Draw me we will run after thee:" Song of Solomon 1:4. Inordinate desire of worldly gain, coupled with a foolish desire for eminency among men caused many to forsake the old path, to love themselves, to sell their birthright like Esau, to cleave to their manses, their glebes, their salaries; refusing to go "without the camp bearing Christ's reproach." Sons of Ephraim they were indeed, who turned back in the day of battle. This was the downfall of Demas: "Demas hath forsaken me, having loved this present world," says Paul. The Lord Jesus taught His disciples this petition — "Give us this day our daily bread." Matt. 6:11. But none of these trials moved Paul as he

witnessed before all — “I have coveted no man’s silver, or gold, or apparel.” v. 33.

Oh, how stable and steadfast the fathers of our beloved Church were in 1893, while others seemed steadfast yet yielded and willingly consented to that poisonous Declaratory Act of 1892. This Act, no doubt, opposed God’s Word from Genesis to Revelation. In this way, the Westminster Confession of Faith was changed, and the Church was deprived of a God-honouring Constitution. However, none of the evasive arguments of Dr Rainy and his supporters could move the Revs. D. MacFarlane, Neil Macintyre, and some others in that famous Assembly of 1893. They fully believed that the Declaratory Act infringed the Constitution of the Free Church in such a way that they should be traitors to their Ordination vows by remaining under it. To their historic Protest, and all that it involved, these men remained faithful, loyal, steadfast, and unmoveable until the day of their death. Moreover, they conscientiously defended for the principles of the Reformation of 1560, and of the Disruption Church of 1843. How sadly evident is the perpetual backsliding of the Declaratory Act Churches, as regards worship, doctrine, government and discipline. Arminian preachers are allowed in their pulpits, Sabbath observance is abolished, ecumenicalism is in full swing in their midst. All this, together with their friendly association with Roman Catholic Priests and Cardinals at ecumenical lunches, conferences, inductions and marriages constitutes a dark picture indeed. Then, with humility of heart, let us seek to praise the Lord that there is one Church in the land which holds fast and can claim scripturally — “none of these things move me.” But let us heed a word of warning. Although we should be as eminent as Revs. D Macdonald, J. Sinclair, N. Cameron, D. N. MacLeod, D. Beaton, James MacLeod and others, yet we must guard against “cruel pride,” and conceit; believing that apart from supernatural grace, and absolute dependence upon Him on whom the Church leaned coming up from the wilderness, we shall be moved. “Hold thou me up and I shall be safe.” Ps. 119:117. May the Lord teach us our need of this prayer.

II. His high esteem of the Gospel — “neither count I my life dear unto myself.”

It is obvious from many passages in Scripture that Paul’s life during his sojourn here, was often in danger. In the context he states, “. . . behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, v. 22. Again, in ch. 21:31 — “and as they went about to kill him tidings came unto the chief captain of the host, that all Jerusalem was in an uproar. Paul however continued to say — “neither count I my life dear unto myself.”

Life is sweet. Oh, how precious the Lord Jesus Christ, His statutes, His Church, were to Paul then — as precious as they were to David — “They more than gold, yea, much fine gold, to be desired are.” Ps. 19, 10. Paul

firmly believed that he should do all in his power to preserve his own life and that of others, so he cried with a loud voice to the Philippian jailer : "Do thyself no harm." Acts 16:28. Grace in living exercise can enable fallen men to say, "neither count I my life dear unto myself," thus expressing their willingness to suffer and die for Him, who so graciously laid down His life for them on Calvary's cross. Paul was actuated with that noble spirit which captivated the hearts and souls of those martyrs spoken of in the Book of Revelation: "And they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death." Revelation 12:11.

Let us not imitate the world. They love their own lives, and were ever reluctant to carry the cross with Jesus. The young man, to whom Christ said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Luke 18:22, 23. He refused, and, "went away sorrowful." O, how it would have profited him for eternity if he had said, "Yes, indeed." For, "I count not my life dear unto myself." Ruth would follow Naomi come what may, with the plea; "Intreat me not to leave thee . . ." Ruth 1:16. On the other hand, Orpah loved her ease, and her idol gods, and so she went back to Moab.

Paul was filled with the noble spirit of self-denial, which caused many others to endure, when they found themselves without a roof over their heads. This Christ Himself experienced — "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:20. There was a time in our beloved land when many, many people were concerned about that "life that shall never end." Then our roads and streets were crowded with people on their way to the prayer-meeting. But today, we witness another sight, men and women, running to gambling dens, because they trust not in the God of providence. Paul could say with the Apostle John — "We love him because he first loved us." 1 John 4:19. Paul's life was infinitely more precious to God than any words can express, as he proceeded to proclaim the everlasting gospel to poor people who sat in the darkness of heathenism and Jewish traditionalism. Until he finished the work which God had purposed him to do, neither men or devils could deprive him of his life. Surely at times he had a sweet consciousness of what David had — "My times are wholly in thine hand." Psalm 31:15. The martyrs of Scotland, such as James Guthrie, Richard Cameron, James Renwick and Margaret Wilson gave their life in defence of God's Word, and the sole Headship of Christ over His Church. Similarly in England there were noble martyrs such as Hooper, Ridley, Latimer and Cranmer, and Holland too had a noble company who gave their lives for Christ. Paul's life, and that of the other apostles, was often in peril. John the Baptist was beheaded in prison. Yet all of them could join in the triumphant song of the Church — "All this has come upon us; yet have we not forsaken thee, neither have we dealt

falsely in thy covenant," Ps. 44:17. Obviously, Daniel counted not his life dear unto him. Most willingly he endured being cast into the lion's den. God saved his life there, as we read, "The Lord shut the lions' mouths." The Lord accompanied the three Hebrew youths into the fiery furnace. Oh, what mutual love that can endure to be persecuted for righteousness sake! Thus Paul himself on one occasion was stoned and left as if he were dead, Acts, 14:19. "I count not my life dear unto myself." He was "willing to spend and be spent for Christ," and to wait until he had completed the work that the Lord Jesus had given him to do. This was like Christ Himself, when He said — "The cup which my father hath given me shall I not drink it?" John 18:16. Oh, for grace to deny ourselves and thus to surrender ourselves unreservedly to God's Will.

III. His gracious desire — "so that I might finish my course with joy . . ."

Not all God's people finished their course thus. Some regretted on their death bed their unfaithfulness to Christ's Cause. No wicked person ever finished his course with joy. No, that is impossible. Graceless Ministers, Priests, Cardinals, and Popes shall finish their course in everlasting sorrow; because, they despised God's infallible word, and its solemn threatenings to all who take away from, or add to His Holy Word. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book." Rev. 22:18, 19. Esau ended his course in fearful despair, for he sold his birthright, and could not have it restored, "—though he sought it carefully with tears." Behold Judas' sorrow, "I have sinned in that I have betrayed innocent blood." Notice his adversaries' scathing reply; "What is that to us? see thou to that." Matt. 27:4. Herod also terminated his reign in incalculable misery having dishonoured God by denying Him the glory due to Him — "and he was eaten of worms, and gave up the ghost." Acts 12:23.

None of God's people shall ever utterly fall away. They may backslide and go very far astray, like David and many others. "I have gone astray like a lost sheep," said David. Psalm 119:176. But the promise of God stood firm, "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand." Psalm 37:24. David's end was unspeakably joyful: "Although my house be not so with God; yet he hath made with me an everlasting covenant . . ." 2 Sam, 23:5.

Solomon said; "Better is the end of a thing than the beginning thereof." Ecc. 7:8. What a joyful end Job experienced as he declared: "For I know that my redeemer liveth, and that he shall stand at the last day upon the earth: and although after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25. The beloved Apostle John finished his course with joy in the face of many frustrations. Oh, what joy was his when he beheld the

redeemed and heard their song in glory — "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing." Rev. 5:12.

Paul's desire to finish his course with joy was lovingly afforded him. None ever finished his course more joyfully. Hear him as he utters these words — "For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness; — 2 Tim. 4:6, 7, 8.

They are a happy people indeed to whom He shall say on the day of judgment, "Ye are they who continued with me in my temptations." Luke 22:28. Then let us solicit daily to be endowed with gracious humility, lest cruel pride, self-importance, self-sufficiency be our downfall. Godly Rev. M. Gillies often said — "May the Lord keep us from thinking that we are 'the whole cheese', considering all others in the Church mere non-entities." Mr Gillies shone in many graces, but especially in the grace of humility. He often quoted John's words, "He must increase, I must decrease." Stephen, too, finished his course with joy as he "looked up steadfastly unto heaven, and saw the glory of God, and Jesus standing at the right hand of God." Poor Lazurus, who sat at the rich man's gate where "dogs came and licked his sores," was escorted by angels to Heaven. Martin Luther finished his course in a similar way, after enduring much for the sake of truth and righteousness. Among his last words were: "Thee, O Lord, have I known, Thee have I loved, Thee have I served, Thee have I trusted and unto Thee I commend my spirit."

Read the number of obituaries in our magazines, and note there the many, both young and old, who finished their course with joy. O, how joyfully the Oban and the Kenmore boys said farewell to loving parents as they welcomed the eternal dawn, and entered into the city where there is no night, "and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Rev. 22:5.

How can Ministers who give the sacraments to drunkards, to Sabbath-breakers, to adulterers, and such people expect to finish their course with joy? Fathers and brethren, let us be faithful to Christ, and to the Testimony which has been left to us, and God shall be as faithful to us as he was to Paul. Now, as I hand over the reins of this most honourable Office to my brother Minister, I wish to say to you all in our Dear Church what the beloved John said to the Church in Philadelphia: "hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

Secrecy is no small advantage to the serious and lively carrying on of a private duty. Interruptions and disturbances from without are oftentimes quench-coals to private prayers.

Thomas Brooks

Unbelief—a Marvel

by Bishop J. C. Ryle, D.D.

"He marvelled because of their unbelief." — Mark vi. 6.

The text which heads this page is a very remarkable one. Of all the expressions in the four Gospels which show that the Lord Jesus Christ was very Man, none perhaps is more startling than this. That He who was born of the Virgin Mary, and had a body like our own, should hunger and thirst, and weep and rejoice, and be weary and suffer pain, — all this we can, in some degree, understand. But that He who was very God as well as very Man, He "in whom dwelt all the fulness of the Godhead bodily," He in whom were "hid all the treasures of wisdom and knowledge," He who "knew what was in man," — that He should "marvel" at anything here below, may well fill us with astonishment. But what saith the Scripture? There it is written in plain words, which no critical ingenuity can explain away, — "He marvelled because of their unbelief."

In handling this subject, I do not propose for a moment to discuss those deep and mysterious articles of the faith which lie at the foundation of Christianity, I mean the doctrine of the Trinity in Unity, and the union of the Divine and human natures in the Person of Christ. If I attempted this, I could add nothing to what masters of theology have already said, and should probably leave the subject where I found it, if I did not "darken counsel by words without knowledge."

What I wish to do is to say something practical about the general subject of *unbelief*. It must be a wonderful thing if even our Lord Jesus Christ marvelled at it. It must be an important thing, when we hear and read so much about it in the present day. And I shall try to make a few plain remarks upon it.

- I. Let us consider *the nature of unbelief*. "What is it?"
- II. Let us inquire *why unbelief is so wonderful*. "Why did the Lord Jesus marvel at it?"

I. *What then is unbelief?*

The word so translated will be found twelve times in the New Testament, and always, so far as I can see, in one signification. In its fullest sense, of course, it only exists in lands where men enjoy the light of revelation. In heathen lands, where there is little known there can be comparatively little unbelief. It consists in not believing something or other that God has said, — some warning that He gave, — some promise that He held out, — some advice that He offers, — some judgment that He threatens, — some message that He sends. In short, to refuse to admit the truth of God's revealed Word, and to live as if we did not think that Word was to be depended on, is the essence of unbelief.

Unbelief is the oldest of the many spiritual diseases by which fallen human nature is afflicted. It began in the day when Adam and Eve ate the forbidden fruit, and brought sin into the world. They did not believe what God had told them would be the consequence of disobedience, and they did believe the Tempter, saying, "Ye shall not surely die." — It ruined millions in the day of Noah's flood: they would not listen to the great "preacher of righteousness," when he warned them for a hundred and twenty years to flee from the wrath to come. — It slew myriads in the day when Sodom and Gomorrah were destroyed by fire from heaven. When "just Lot" called on his sons-in-law to escape for their lives, he "seemed as one that mocked." (Gen. xix. 14). It kept Israel wandering forty years in the wilderness, till a whole generation was dead. We are expressly told, "They could not enter in because of unbelief." (Heb. iii. 19). It brought, finally, destruction on the Church and State of the Jews some fifty years after Christ left the world. They would not believe nor receive Him as the Messiah, but crucified and killed Him. The primary cause why Jerusalem was destroyed, the temple burned, and God's ancient people cast off and scattered over the face of the world, was unbelief.

Unbelief, we are taught everywhere in the New Testament, is the grand reason why multitudes of professing Christian men and women in every age are not saved, and die unprepared to meet God. It bars the way to heaven, and makes God's glorious promises of mercy useless and unavailing. "He that believeth not is condemned already." "He that believeth not shall be damned." "He that believeth not the Son shall not see life, but the wrath of God abideth on him." "If ye believe not that I am He, ye shall die in your sins." (John iii. 18, 36; Mark xvi. 16; John viii. 24). Remember, every one into whose hands this paper may fall, — remember and never forget it, — it is not so much sin as unbelief that ruins souls. — "All manner of sins shall be forgiven to the sons of men." — "The blood of Jesus Christ cleanseth from all sin." "Though your sins be as scarlet, they shall be made white as snow." (Matt. xii. 31; 1 John i. 7; Isa. i. 18). But if a man will not put faith in Christ, he places himself out of the reach of mercy. I am bold to say that even Judas Iscariot might have found absolution, if, after his denial, he had repented and believed. The true cause of eternal ruin is contained in those solemn words which our Master spoke before the Jewish "Sanhedrim," "Ye will not come unto Me that ye might have life." (John v. 40).

But the saddest fact remains behind. Unbelief is one of the commonest spiritual diseases in these latter days. It meets us at every turn, and in every company. Like the Egyptian plague of frogs, it makes its way into every family and home, and there seems no keeping it out. Among high and low, and rich and poor, in town and in country, in Universities and manufacturing towns, in castles and in cottages, you will continually find some form of unbelief. It is no longer a pestilence that walketh in darkness, but a destruction that wasteth at noon-day. It is even thought

clever and intellectual, and a mark of a thoughtful mind. Society seems leavened with it. He that avows his belief of everything contained in the Bible must make up his mind in many companies to be smiled at contemptuously, and thought an ignorant and weak man.

(a) With some the seat of unbelief appears to be *the head*. They refuse to accept anything which they cannot understand. Inspiration, Miracles, the Trinity, the Incarnation, the Atonement, the Holy Spirit, the Resurrection, the Future State, all these mighty verities are viewed with cold indifference as disputable points, if not absolutely rejected. "Can we entirely explain them? Can we satisfy their reasoning faculties about them?" If not, they must be excused if they stand in doubt. What they cannot fully understand, they tell us they cannot fully believe.

(b) With some the seat of unbelief is *the heart*. They love the sins and habits of life which the Bible condemns, and are determined not to give them up. They take refuge from an uneasy conscience by trying to persuade themselves that the old Book is not true. The measure of their ~~creed~~ is their affection. Whatever condemns their natural inclinations they refuse to believe. The famous Lord Rochester, once a profligate and an infidel, but at last a true penitent, is recorded to have said to Bishop Burnet, as he drew near his end, "It is not reason, but a bad life which is the great argument against the Bible." A true and weighty saying! Many, I am persuaded, profess that they do not believe, because they know, if they did believe, they must give up their favourite sins.

(c) With far the greater number of people the seat of unbelief is a lazy, indolent *will*. They dislike all kind of trouble. Why should they deny themselves and take pains about Bible-reading and praying, and Sabbath observance, and diligent watchfulness over thought and word and deed, when after all it is not quite certain that the Bible is true? This, I have little doubt, is the form of unbelief which prevails most frequently among young people. They are not agitated by intellectual difficulties. They are often not the slaves of any special lusts or passions, and live tolerably decent lives. But deep down in their hearts there is a disinclination to make up their minds, and to be decided about anything in religion. And so they drift down the stream of life like dead fish, and float helplessly on, and are tossed to and fro, hardly knowing what they believe. And while they would shrink from telling you they are not Christians, they are without any backbone in their Christianity.

In days like these we must count it no strange thing if we meet with a vast amount of unbelief in the world. Rather let us make up our minds to expect it, and to see it under the most specious and plausible aspects. To be forewarned is to be forearmed. No doubt it is startling, when a young man leaves some quiet, secluded country home, and launches on the waves of this troublesome world in some busy town, to hear doctrines and principles denied, or sneered at, which he never dreamed of any one questioning when he lived at home. But surely this is no more than his old

Bible might have taught him to expect. Is it not written there, "There shall come in the last days scoffers"? "When the Son of man cometh, shall He find faith on the earth?" (2 Peter iii. 3; Luke xviii. 8). Such a young man should say to himself calmly and quietly, "This unbelief is precisely what my father's Bible told me to expect. If I met with no unbelief, the old Book would not be true."

After all, it is some comfort to remember that there is probably less of real, downright, reasoning unbelief than there appears to be. Thousands, we may be sure, do not in their heart of hearts, believe all that they say with their lips. Many a sceptical saying is nothing more than a borrowed article, picked up and retailed by him who says it, because it sounds clever, while in reality it is not the language of his inner man. Sorrow, and sickness, and affliction, often bring out the strange fact that so-called sceptics are no sceptics at all, and that many talk scepticism merely from a desire to seem clever, and to win the temporary applause of clever men. That there is an immense amount of unbelief in the present day I make no question; but that much of it is mere show and pretence is to my mind as clear as noonday. No man, I think, can do pastoral work, and come to close quarters with souls, visit the sick, and attend the dying, without coming to that conclusion.

David Livingstone — II

It was on the first of August, 1849, that Livingstone first saw Lake Ngami. Mention was made in the last article of how his mind was not so much uplifted by the greatness of the discovery as weighed down by the thought of the Christless millions who must lie beyond. For the present, however, he returned to Kolobeng with his wife and children. When April of the next year came round he was on trek to the North again, but fever laid most of the party low and he had to make for home. On his third trip northwards from Kolobeng he met at last the great Sebituane, chief of the Makololo. Livingstone had hardly arrived, however, when Sebituane died of pneumonia and "with mingled feelings of sorrow and satisfaction" the missionary looked back on the only two services his new friend had been able to attend.

In these travels to Lake Ngami and to Sebituane's country, Livingstone had been searching for a healthy habitat where a mission station might be established to do for this area what Kuruman had done for the South. He had so far failed to find any suitable spot, and now resolved to make a longer trek to the North in search of one. In fact he was not only going to travel north; he was going west as well, so that if possible he would open up a route from the centre of Southern Africa to the coast. Naturally enough, he had a very solid motive for such a serious undertaking. He had heard of slavetraders making appearance among the Makololo, and he

wished to open up a route by which legitimate commerce could be carried on with the coast. He believed that the only way to thrash out the slave trade was to provide for the establishment of honest trade; he therefore wished to open up a route for this with all haste.

It was not an easy decision. He would have to give up the home at Kolobeng, with the semblance of settled life which it afforded. He would have to send his wife and children home to England, she for health reasons, and they for educational purposes. He would have to weather the storm of criticism, already brewing even from the direction of Kuruman. However, his mind was made up: "So powerfully convinced I am that it is the will of the Lord I should, I will go, no matter who opposes." Full well he knew that he might never reach his destination, but that did not seem to daunt him: "I think we are immortal till our work is done, not on the platform only, but on the pestilential plains of the glorious Leeambye."

Before setting out, he travelled down to Cape Town with Mrs Livingstone and the children and saw them off on a ship to England. The parting was a real heart-break; he knew that if he did survive his trip to be reunited with them, his children would not know him when they met again.

While in Cape Town Livingstone was asked to preach, and his comments on this exercise are interesting: "I felt dreadfully at a loss for words in English, while ideas came up in barrowfulls". It is by these incidental references that we now and then glimpse the dedication which Livingstone brought to his work as a missionary: in ten years he found himself much more fluent in Sichuana than in English, and he had by this time a working knowledge of other dialects as well.

There were several vexing delays in Livingstone's return to Kolobeng, but when he arrived he understood the reason in the providence of God. The Boers had attacked the mission station, with the intention of dispersing Sechele's tribe. They hated Sechele because he would not submit to their demand that no Englishman be allowed to pass into the interior. Normally the tribes scattered at the first sign of Boer attack, but Sechele was made of sterner stuff. He organised the defence of Kolobeng as best he could, and in the course of the day's fighting a few Boers were killed and several wounded. This brought the attackers to the conclusion that "that horrid doctor must have taught them to fight", and if he had been present he might well have lost his life himself. As it was, his house was utterly ruined, his furniture smashed and his valued medical text books wantonly destroyed. Livingstone was deeply grieved, and especially mourned the loss of his treasured books. However, his typical remark was that the Boers had relieved him of the trouble of making a will.

Sekeletu, a teenage son of Sebituane, was by now ruling over the Makololo. When Livingstone eventually got up to Linyanti, Sekeletu's capital, he found the chief eager to accompany him on the first part of his journey north. So it was a large company that made its way to the upper

reaches of the Zambesi, and no less than thirty three canoes were required when they took to the water. As they made their way against the stream up the Barotse valley, Livingstone "felt the pleasure of looking on lands which had never been seen by a European before." It was not long before Sesheke came in sight — a considerable town built on the banks of the river. Here the party was delayed because of fever and Livingstone speaks of preaching many times "under the overspreading camel-thorn tree, which serves as a shade" to congregations of five or six hundred. By the time he had partially recovered and was able to move on, the rain had begun to fall.

As Livingstone now proceeded without Sekeletu to the North and West, many factors made for frequent delays. Fever has already been mentioned — he suffered twenty-seven severe attacks in two and a half years. In certain parts of the country the tsetse fly was prevalent, and if even were bitten, their days as carriers to the party were numbered. Also there had to be frequent negotiations with strange tribes for food and guides. However, these trying delays occurred more in the latter part of his great journey, and for the present Livingstone's life on the river seems to have gone pretty much like clock-work. He was up before 5 a.m. and after coffee the party loaded up and embarked. The cool of the morning was not to be wasted in taking food, so vigorous paddling was the order of the day until about 11. Then they stopped to have a light meal and a rest. About midday the canoes were again nosing up the river, and for this period Livingstone shaded himself under an umbrella while his men sweated profusely and paddled with decreasing energy. At last they pulled to the bank again, not long before night-fall, and dined on coffee and biscuit, unless something more substantial had been bagged in the course of the day.

Many hundreds of miles passed, and at last Livingstone felt he was nearing his destination. He had not yet reached the border of Portuguese West Africa, but at least it was good to be somewhere near it after the trials of the interior. But here another trial, besides that of fever, tsetse, floods, etc., was awaiting him. The inland tribes he had found easy to get on with, but as he approached those which lay beside the white colony he found them next to impossible. They exhibited to the full the degrading and corrupting effects of the slavetrade, and the missionary was not allowed to pass without the most exorbitant fees being demanded. Especially he found the Chiboque tribe exasperating in the high fees they exacted. At one point the Makololo handed over all their ornaments, and Livingstone gave all his beads and shirts. Still the demand was for an ox and an elephant tusk and to these outrageous demands Livingstone had at length to accede. But the incident had an upsetting effect on the Makololo, and some now suggested going home. Such a thought Livingstone could not face, so he told his followers that if they went home he would still go on alone. In utter dejection he retired to his tent to pray. It was not long, however, before heads peered in at the door of the gypsy tent,

and subdued voices said: "We will never leave you . . . Do not be disheartened . . . Wherever you lead we will follow . . . We are all your children; we know none but Sekeletu and you; we will die for you."

If Livingstone had fallen in love with Africa before, he was, so to speak, married to her now. He was near the west coast, and the glories of God's creation which he witnessed here remained indelibly in his memory: he thought these scenes must be such as angels might enjoy:

"... How often have I beheld, in still mornings, scenes the very essence of beauty, and all bathed in an atmosphere of delicious warmth to which the soft breeze imparts a pleasing sensation of coolness as if from a fan! Green grassy meadows, the cattle feeding, the goats browsing, the kids skipping, the group of herdboys with miniature bows, arrows and spears; the women wending their way to the river with watering-pots poised jauntily on their head; men sewing under the shady banians; and old grey-headed fathers sitting on the ground, with staff in hand, listening to the morning gossip, while others carry branches to repair their hedges. Such scenes, flooded with the bright African sunshine, and enlivened by the songs of the birds before the heat of the day has become intense, form pictures which can never be forgotten."

Arriving at last at Loanda, the capital of Portuguese West Africa, Livingstone was treated with the utmost kindness by the Portuguese. However he was far from being impressed by their initiative or efficiency. Everywhere he met tokens of decay, and constantly he murmured inwardly against the lethargy which would not stir to construct a proper line of communication with the interior. For a considerable time he was prostrate with fever, but as soon as possible he began the journey back. He had opened up a route for trade, and in time this would help to secure the destruction of slave-dealing. But he had not found a suitable location for a mission, and so there was nothing for it but to return. He got back to Linyanti in September, 1855, having left it in November 1853.

It would take considerable space to enumerate the privations which Livingstone endured while carrying out this trip. Having had reason to mention a few, however, in a letter to the Society Secretary in London, he hastened to add: "These privations, I beg you to observe, are not mentioned as if I considered them in the light of sacrifices. I think the word ought never to be mentioned in reference to anything we can do for Him who, though He was rich, yet for our sakes became poor."

No, it was not the thought of his own troubles which depressed the mind of the missionary. It was rather the sin and misery which he had witnessed among the tribes in the West: "When I saw their numbers, and thought of the vast multitudes that are in this land, all living without God and without hope, I often sat down with feelings of despair. When will they be supplied with the gospel of Christ?"

It would not be like Livingstone, however, if we dwelt on the misery which he endured, and other sad aspects of the trip. He was a positive

thinker, and therefore his mind went to other things: "I have preached in many spots where the name of Christ was never heard before. This is matter for gratitude. I hope the gospel will yet be established in these savage lands." Again he wrote: "The blessed word of the Living God has been preached, though in much weakness, and the prayers of God's people are ascending as incense before the throne of the Hope of Israel. And the time is coming, the set time, when all nations shall call him blessed."

Of course Livingstone had no illusions about the African tribes being Christians just because they had been organised into attending a few services. In fact he goes into detail about how some tribes particularly found the worship of God indescribably strange. They even laughed to begin with when they saw men for the first time bowing to address an unseen being. In one place Livingstone recalls: "I was once present when a missionary attempted to sing among a wild tribe of the Bechuanas, and the effect on the risible faculties of the audience was such that the tears ran down their cheeks." This was not the laughter of mockery. It was the laughter of honest surprise and amusement, and it was not long until it began to die away. Livingstone's lack of an overbearing attitude towards the ignorance of the heathen is worthy of note. He says of one place where he preached to between five and seven hundred people: "The associations of the place were unfavourable to solemnity. Half an hour after our devotions were ended a dance would be got up on the very same spot. These habits could not be opposed at first, without appearing to assume too much over the people. Far greater influence is gained by gently leading them to act rightly as if of their own free will."

Livingstone had hardly returned to Linyanti when he began to make preparations for moving off again. He had not found a suitable mission site towards the West, so he now resolved to search for it towards the East. It was now he came on the great Zambesi falls as he followed the course of the river eastwards. The natives called the falls "Mosioatunya" — sounding smoke — but Livingstone named them the "Victoria Falls". And this was not the only remembrance of his passing which he left around those scenes which so impressed him with their beauty and grandeur. In an island in mid-stream, just at the brink of the falls, he planted some seeds and carved on a tree "D. L. 1855."

It was May, 1856, when Livingstone eventually reached the coast of Portuguese East Africa. Writing immediately to Arthur Tidman, the Society Secretary in London, Livingstone plunged at the very start of his letter into something which had frequently been the subject of their correspondence. And no wonder — he had great news.

"My dear Sir, — In coming Eastwards from the country of the Makololo we cross a ridge or broad belt of elevated land which seems well adapted by its salubrity for the residence of European missionaries . . ."

So Livingstone, having dragged his weary feet over thousands of untried miles, had come to the coast with great news for the Society. But he was

not long at Quilimane when he found that the Society had no great news for him. In May or June he received a letter from Arthur Tidman, dated August, 1855. Eagerly he opened it and read:

"The Directors . . . are restricted in their power of aiding plans connected only remotely with the spread of the gospel." Mr Tidman explained that the Directors did not rule out the possibility of overcoming the many difficulties in the way of extending the sphere of the Mission in Central Africa, but continued, "the financial circumstances of the Society are not such as to afford any ground of hope that it would be in a position, within any definite period, to enter upon untried, remote and difficult fields of labour."

The heart of the great missionary went suddenly numb and cold.

J.T.

The Lord's Supper

by Rev. John Flavel

(continued from page 267)

Minister: "It is the duty of all Christ's ministers, to give the sacramental bread of life, and the cup of consolation, to those who hunger and thirst after Jesus Christ, and His righteousness, and kingdom. And now I have told you your duty, I shall be willing to declare to you the nature and the circumstances of this blessed ordinance."

Christian: "Sir, I must confess I am not so well instructed herein; and if I may not be too troublesome, would be very glad to understand what this holy ordinance is, and why it is called a sacrament."

Minister: "It is a seal of the covenant of God in Christ, wherein, by certain outward signs, instituted by our Saviour, Christ and all His benefits are signified, conveyed, and sealed to the worthy receiver. The word sacrament has been anciently used, both to signify baptism and the supper of the Lord; and was taken up by the ancient fathers, from the oath by which the Roman soldiers were sworn to their duty, and were not admitted to be soldiers, until they had solemnly taken that oath or sacrament. It is called by several other names in Scripture, namely, breaking of bread, Acts ii, 42, the Lord's table, 1 Cor, x, 21, the communion, 1 Cor. x, 16."

Christian: "Pray, Sir, how many sacraments were instituted under the New Testament, and by whose authority were they appointed?"

Minister: "There are only two, baptism, and the Lord's supper, and they were ordained by the sole and immediate authority of Jesus Christ; and those other five which the Papists have added, and called by that name, as order, or ordaining of priests, penance, marriage, confirmation, and extreme unction, or anointing at the hour of death; all these were neither

immediately instituted by Christ, nor have the proper ends of a sacrament."

Christian: "What are the elements to be used in the sacrament of the Lord's supper?"

Minister: "Bread and wine, and no other, Luke xxii, 19, 20. And all communicants are to receive both of them, notwithstanding the bold and sacrilegious practice of the Papists, who give the people the bread, or wafer only, none but the priest receiving both the bread and the wine. And this without any sound reason, or scripture warrant; and they may as well corrupt, totally abolish, or add to any of the ordinances and institutions of Christ Jesus, as presume to do this."

Christian: "What resemblance or congruity is there between bread and wine, the signs, and what is signified by them in the Lord's supper?"

Minister: "Bread is so necessary, that it is often put for all kind of food, and necessities; and the least morsel of it is completely bread. Thus Christ is food, and all necessities to the soul; and every worthy communicant receives a whole and complete Christ: And as corn is not bread, till it be bruised or ground; so Jesus Christ had not been food for us, if He had not been bruised with wounds and sorrow. And as bread is the common food of all people, so is Jesus Christ of all real Christians. Again, as bread being a solid body, may properly denote the body of Christ; so wine, being liquid, may represent His blood: And as wine is pressed from the grape, so the blood of Jesus was forced out by His agony, and the wound of the cross."

Christian: "May not the bread and wine at our common tables signify the same thing?"

Minister: "No; because this is solemnly set apart, and consecrated to sacramental use by prayer and blessing, and by applying the words of our dear Redeemer used in the institutions of this ordinance."

Christian: "Is not the bread and wine after consecration transubstantiated, or transformed from the substance of bread and wine, into the real substance and essence of the body and blood of our Saviour; since Christ's own words are, This is My body, etc. This is My blood, etc."

Minister: "No, by no means; this being a Popish error, attended with many absurdities and idolatrous practices. But it is the body and blood of Christ, in the sense that Christ spake it; but He did not say, This is no longer bread in substance, but the very substance of My body. And such phrases are often used in Scripture, and yet not always to be taken in a strict sense, no more than the Rock was Christ, and I am the true Vine, the Door, the Shepherd, etc. Moreover, Christ intended it for a sacrament, that is, a sign of what it represents, now it cannot be the real body of Christ, and the sign of it also. Again, our senses of seeing, smelling, and tasting, assure us that it is bread and wine, and no way substantially changed after the words of consecration. And if we must deny our senses in this, we may as well doubt whether these words, This is My body, etc. be recorded in Holy Scripture, though we see them there."

Christian: "If the bread and wine be not the body and blood of Christ really and substantially, how then doth the true believer, in receiving, eating, and drinking them, receive, eat, and drink the body and blood of Christ?"

Minister: "By receiving these elements so consecrated, as signs, seals and conveyances of Christ and His benefits to the soul; and a true Christian hath them conveyed to him thereby, as really as a writing under hand, seal, and witnesses, can convey lands, or other benefits, which are not really in the writings themselves."

Christian: "What are the actions of the Minister, in administering this ordinance?"

Minister: "After blessing the bread, he breaks it, and delivers it to the communicants in the words of Jesus Christ, signifying thereby a crucified Jesus, Who was wounded for our transgressions. He then pours out the wine in the sight of the congregation, and delivers that to them also, after blessing it in the words of Christ. And hereby is represented to us, our dear Redeemer shedding His blood for us; which is the sacrifice of atonement, whereby we obtain remission of sins. In which action, the minister, standing in Christ's stead, as His minister, (wherein Christ is present, and by His Spirit and authority) doth as really tender and bestow Himself and benefits, as if He had spoken the same words in His own visible person."

Christian: "But say some, since our Saviour restrained this ordinance to the time of His coming; He being come in the Spirit, it is now at an end, and abolished."

Minister: "If these enthusiasts mean the coming of the Spirit, in its sanctifying operations; then it seems, that it was appointed only for unbelievers; and that the disciples, who communicated with Christ at the institution thereof, had not the Spirit, but were unbelievers; which is false and absurd. If they mean the extraordinary gifts of the Spirit, or the pouring forth in an extraordinary measure; the practice of the Apostle and the church of God, both at that time, and long after, will abundantly contradict that assertion; Acts ii, 42, 1 Cor. x, 16."

Christian: "What are the benefits that Christ gives, and we receive in this ordinance?"

Minister: "The exercise and increase of every grace; the cleansing our souls from the guilt of sin; healing the wounds which sin hath made in our consciences; a confirmation of the truth and promise of God; an humble and holy delight in Christ, and our fellow Christians, and a more earnest longing for, and expectation of, the blessedness of life to come: And is an ordinance chiefly intended for confirmation of our faith, love, and increase in grace; so that no person ought to come thereunto, but in faith."

Christian: "What are the necessary preparations for this solemn ordinance?"

Minister: "(1) That a man have the habit of faith. (2) That he have an hearty disposition and willingness, to receive Christ as his Lord and

Redeemer. (3) That he be in charity with all men; John i. 7, Matt. xv, 26. We must also exercise renewed acts of repentance, and clear up our interest in Christ, and have our souls full of faith and love towards Him."

Christian: "Sir, there is one scripture that, I believe, discourages many from partaking of the Lord's table; neither do I indeed well understand it: 1 Cor. xi, 27, 28, 29. "Whosoever will eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself, not discerning the Lord's body."

Minister: "I am indeed of the opinion, that the want of right understanding this scripture, has been a stumbling-block to many, and so I shall endeavour briefly to explain it. The Apostle here truly represents, and very much aggravates the danger of unworthy receiving this holy sacrament: but he does not deter the Corinthians from it, because they had sometimes come to it without due reverence; but exhorts them to amend what had been amiss, and to come better prepared and disposed for the future. And therefore after that terrible declaration, that "Whosoever shall eat this bread, and drink this cup of the Lord," etc. he does not add, therefore let Christians take heed of coming to the Lord's table; but let them come prepared, and with due reverence; not as to a common meal, but to a solemn participation of the body and blood of Christ: "But let him examine himself; and so let him eat of that bread, and drink of that cup." For if this be a good reason to abstain from this ordinance, for fear of performing it in an undue manner; then a wicked man may as well lay aside all other holy duties, as prayer, hearing, and reading the Word of God, for fear of the unworthy use of them; since, The prayer of the wicked, (that is, one that resolves to continue so) is an abomination to the Lord. And Christ says, Take heed how ye hear. And the Apostle says, that those who will not believe the Gospel, it is the savour of death to them: that is, it is deadly and damnable to such persons. Now there is as much reason for men to give over praying; or attending the Word of God, as not to receive the sacrament; since he that prays unworthily, that is, without spiritual benefit and advantage, is guilty of great contempt of God, and Jesus Christ, and aggravates his own damnation; as well as he, who, by partaking of the Lord's supper unworthily, eats and drinks his own judgment. And when the Apostle adds, "But let a man examine himself; and so let him eat of that bread, and drink of that cup" it seems clear, by the occasions and circumstances of his discourse, that he does not intend we should examine our state of grace, whether we are true believers or no, and sincerely resolved to continue so; but he speaks of the actual fitness and worthiness of the Corinthians at that time, when they came to receive the Lord's supper. And therefore, v.20, he sharply reproves their irreverent and unsuitable carriage at the Lord's table; they coming thereunto disorderly, one before another. It was the custom of Christians then, to

meet at the feast of charity, in which they did communicate with great sobriety and temperance; and when that was ended, they celebrated the Lord's supper. Now, among the Corinthians, this order was broken: the rich met, and excluded the poor from this common feast; and after an irregular feast, (one after another eating his own supper as he came), they went to the sacrament in great disorder. One was hungry, having eaten nothing at all; others had drank and eaten intemperately; and the poor were despised and neglected. This the Apostle condemns as a great profanation of that solemn institution, for behaving themselves with as little reverence, as if it were a common supper, or feast. And this he calls, not discerning the Lord's body: making no difference between the sacrament and a common meal; which contemptuous carriage, he calls eating and drinking unworthily: for which he pronounceth them guilty of the body and blood of Christ; by which he tells them, they did incur the judgment of God, which he calls eating and drinking their own judgment; for so the word signifies in the Greek, and not eternal condemnation. It is meant of some temporal judgment and chastisement, in order to the preventing of eternal damnation; which is evident from what follows: "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself." And then he says, "For this cause many are weak and sickly among you, and many sleep." That is, for this irreverence of theirs, God sent among them several diseases, of which many had died. And then he adds, "For if we would judge ourselves, we should not be judged." That is, if we would censure and examine ourselves, so as to be more careful for the future, we should escape the judgment of God in these temporal punishments. "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." That is, when by neglecting thus to judge ourselves, we provoke God to judge us; he inflicts these temporal judgments upon us, to prevent our eternal damnation."

Christian: "Sir, I am much obliged to you for the satisfaction you have given me in these weighty points, referring to the Lord's supper: and now, though in a deep sense of my great unworthiness, yet with humble confidence in my dear Redeemer, Who graciously invites all that are heavy laden to come unto Him, I do intend, by the blessing of God, to address myself to the Lord's table the next Lord's Day; humbly beseeching the assistance of your prayers, that I may not come without the wedding-garment; but may be so qualified, as to obtain those glorious privileges and blessings, which are there represented and sealed to every worthy communicant."

The merchant will not lose his opportunity of buying, or the sailor his of sailing, and why, Christian, should you lose yours of growing rich in grace.

Thomas Brooks

Obituaries

In every generation both the Church and State owed much to the influence of God fearing women. This was true in Old Testament times. Sarah, Deborah and Ruth are examples among many whose influence played an important part in the true prosperity of families and nations. The same was true in the time when our Lord was on the earth. Gracious women ministered to Him of their substance and Paul acknowledged the service godly women rendered in the building up of the Christian church in Apostolic times. Women also played an important role in the struggles during the Reformation movement when godly women from different strata of society cast in their lot with those who protested against the blasphemous claims of the papacy. The history of Scotland shows the important part which women played in the emancipation of church and State from alien authority during the first and second Reformations. Among the large crop of the godly in Scotland since 1843, women were among those who were singular, for their piety and this was particularly true of the Free Presbyterian Church of Scotland. Throughout the whole church these were found and the Edinburgh congregation had its good share of "the salt of the earth" in this form. Although the subjects of the following obituaries would not consider themselves worthy of mention among their predecessors the fact remains that they gave convincing proof of having undergone the same change which made the mothers in Israel shine as the firmament.

The Misses Margaret and Barbara Gunn

In our list of obituaries we first mention Miss Margaret Gunn, a native of Caithness, born at Olrig over eighty years ago. Her parents James Gunn and his wife Henrietta Olson feared the Lord and brought up their family in the nurture and admonition of the Lord. The writer will always cherish the memory of his acquaintance with Mrs Gunn whose gentle manner and wise counsel made her company both desirable and profitable. Margaret had much in common with her mother whose example she prized and endeavoured to follow. When and how she was brought to a saving knowledge of Christ we cannot tell but for many years she gave compelling proof of having a genuine love to the only Saviour of the lost. She became a member in full communion with the Edinburgh congregation when the people worshipped in Riego Street and while Rev. James Sinclair was interim-moderator. During her long period of membership she was kept unspotted from the world. Margaret Gunn was one who seemed constantly sensible of her own unworthiness. She sighed and groaned because she felt unfit for Heaven. These words "O to be ready" were not merely on her lips but bespoke a deep concern lest she might be found among the foolish virgins. When, however the time to depart came Margaret Gunn was ready to enter in with the Bridegroom. The friends who were privileged to be

with her at the time felt assured that her end was peace.

Among the many virtues of this gracious woman unselfishness was the most prominent one. A capable person in her own sphere she was always ready to give of her best for the good of others and her love to the Lord's people made her service to them particularly joyful. Miss Gunn, considering others as guileless as herself, received into her home and confidence all who professed to love the Lord Jesus Christ and she, with her like-minded sisters entertained in their hospitable home Christians from many parts at home and abroad. The fact that she was disappointed in some of her former guests did not deter her from continuing her labour of love to others. Her motive was to encourage everyone who showed an interest in Christ and His cause.

The purpose of this rather belated and short obituary is to place on record the loyal and constant witness of one who though known to comparatively few yet in silence rendered invaluable service to the Lord and His people. Miss Gunn is now survived by a sister, the last surviving member of the family, to whom we offer our sincere sympathy in her great loss.

Her sister Barbara, also one of the household of faith passed away a year last May. Miss Barbara was well known to our people throughout the Church as she attended communion services in many parts. She also is greatly missed. Like her sister she had a constant fear of being deceived regarding the salvation of her soul. She realised that the soul's salvation is precious and that there is the danger of coming short of the promise of entering "His rest." Barbara Gunn loved the word of God and enjoyed the fellowship of those whose theme was Christ — the way, the truth and the life. She always had a kind word for her friends in trouble and many found comfort in their contacts with her. In her loyalty to the church and her friends she never faltered and the writer desires to record his appreciation of her uncompromising attitude in this respect. Though of a gentle disposition she conceded nothing to the adversaries of God's word and people. In defence of these her position was clear and unyielding. For these and her other virtues she gained the respect of all her associates. Endowed with a natural dignity and charm, she made a lasting impression on all who had the privilege of sharing her presence in the House of God. Miss Gunn's contacts were world-wide. Although she herself never travelled abroad she and her sisters entertained Christians from many nations. In this international association she made many friends. In some she was disappointed, but with many it was a lasting friendship.

Blessed with a retentive memory and especially interested in the religious life of her native county, Caithness, she had valuable information about the part played by its godly men and women, in the emancipation of the people from the spiritual bondage which prevailed throughout the north of Scotland before the arrival of the Haldanes, the Cooks and others with the glorious Gospel which alone can deliver men from perdition. The

alarming indications of a return by the people of Scotland to the conditions obtaining before the Reformation, caused Miss Gunn much concern and the absence of her prayers adds to our concern lest the enemy should prevail. For this and other obvious reasons the departure of Miss Gunn is a great loss to the Cause of Christ in general and to the Edinburgh congregation in particular. However, our loss is her gain for she has departed to be with Christ.

As already stated her sister (Betty) is the only surviving member of the family. Her brother John died a few weeks after Barbara and in great loneliness Miss Gunn had to bear the burden of her grief. However, she has the assurance that her sisters, who made life here so sweet for her are themselves enjoying the pleasures, which are at God's right hand. This should be her consolation and in recording our sincere sympathy with her in her bereavement, we say: Follow the Lamb.

The writer takes this opportunity of placing on record the generosity of the Misses Gunn's brother, Donald. On several occasions he generously contributed to the Edinburgh congregational funds, particularly in support of the Manse Fund thus relieving the congregation of a burden of debt much sooner than anticipated. We have no doubt that Mr Gunn's tangible interest was stimulated by his affection for his sisters and also by admiration for their consistent Christian life. His brotherly care of them was evident by the very adequate provision made for their material welfare. His sisters loved him and deeply mourned his loss. Of another it is written, "He loveth our nation and has built us a synagogue."

D.C.

Miss Catherine Meighan

Catherine Meighan's early life was a hard one. Her mother was in delicate health when Catherine was born and when she was still very young her mother died. The father, unable to cope with the responsibility of giving personal attention to his motherless children, sent Catherine and her brother to a Children's Home run by the Roman Catholic Church. This meant that from her infancy Catherine was used to institutional life. From the Children's Home she was transferred, against her will, to a convent and it seems as though the young friendless girl was destined to live the rest of her life in the bondage of Romanism. However, the Lord ordained otherwise. She often felt a desire to be free from the semi-slavery which life in the convent imposed upon her. Early one morning as Catherine was preparing for her long day's work the desire became a compelling urge to leave the convent. That this strong urge was from the Lord was evident from the fact that contrary to usual custom and her expectation the main door was left unattended and wide open. Catherine, like the Apostle of old, walked unnoticed and unopposed to her new found freedom. She found herself alone, a stranger walking the streets of the town while most of its inhabitants were still fast asleep. For some unaccountable reason she was not reported missing from the convent until

some time after her escape. In the meantime, as the town was coming to life she met a lady who asked her about her plight. On ascertaining the facts from Catherine the lady, who was on her way to work, gave her money for a meal and arranged to meet her on her way home in the evening. Accordingly Catherine spent the day unmolested in the vicinity of her rendezvous until the return of the lady. This lady's father was a minister and the stranger on being introduced to him won his sympathy and the affection of the whole family. Her immediate needs were supplied and she was assured of the protection which she obviously needed. That same night the minister made arrangements with his office-bearers to make adequate provision for her during her stay in that town. The details of her escape and the ready provision made for her in her freedom were manifestly the Lord's doing.

Among all her experiences, perhaps the most remarkable was a dream she had. In it she saw her grandparents whom she never saw in real life nor had any knowledge of them or their whereabouts. This dream which made a deep impression on her mind made her restless until she found in the body those who hitherto were known to her only in a dream. Naturally this discovery changed her whole life for in it she found food for her starved affections and it brought her into contact with the Gospel. Eventually she found herself attending the means of grace which were in the Lord's time blessed to her soul. These contacts were in Sutherlandshire, especially in the districts of Dornoch and Bonar. Among others whose help she greatly valued, was that of Mrs Grant, Evelix whose home she often found a haven for soul and body. As a young woman she emigrated to Canada but as she could not adapt herself to conditions there she returned to Scotland, where she spent the rest of her life.

She worked in Glasgow for some time before coming to Edinburgh where she sat under the ministry of the late Rev. Neil MacIntyre until his retiral. As became a member in full communion she adorned her profession with a life and conversation which reflected the image of Christ whom she loved. This love she manifested in many ways and not least in her generosity to the cause of Christ. She considered the church and congregation of which she was a member her first responsibility and consequently contributed liberally to its funds during her lifetime and in her Will. Her liberality, however, was not confined to her own denomination. She showed practical and prayerful interest in other bodies dedicated to the Lord's work.

In her the writer found a most loyal friend who was instant in prayer for the congregation and himself. The loss of this cannot be measured in human terms. Towards the end she frequently indicated a sense of loneliness and a desire to be with Christ. This desire was fulfilled when she passed peacefully from the earth to heaven where the wicked cease from troubling and the weary are at rest. May the friends who miss her be comforted in the assurance that she is with Christ and may those who are strangers to her grace be led to the Saviour of her soul.

D.C.

Mrs Catherine Scott

Catherine Scott was a native of Waternish, Isle of Skye and though she left her native parish while yet young, her interest in the Durinish congregation, of which Waternish was a part continued to the end. This was evident by the fact that in her Will she left money to the congregation. She was converted while young and in the warmth of her first love made a public profession of the Saviour. At that time her chief desire was to serve Christ who was to her the altogether lovely One. All her delights were in Him, in His people and in the means of grace. Not aware of the presence of the great adversary, like Eve she yielded to Satan's temptations and robbed herself of her joy in the Lord. Her loss, however, though grievous, was not permanent for she lived to enjoy the blessing of a great deliverance from the bondage caused by her own backsliding. Those of the Lord's people who knew her well received her as one to whom the Lord had restored the joy of His salvation.

In the writer's mind Mrs Scott's name is associated with two of her most intimate friends. One was her late minister, Rev. Neil MacIntyre. He said that it was his conviction that her's was the sacrifice of a broken and contrite heart. The other was the late Miss Kate MacDermaid, Mrs Scott's aunt. While bemoaning the backsliding state of her niece, she was comforted by the words, "Why make ye this ado . . . ? the damsel is not dead but sleepeth." These words would indeed describe Mrs Scott's case and out of that sleep she awoke to renew her delight in the Lord Who said, "Maid arise." Ever after her prayer was, "Hold up my goings Lord."

She loved the Lord's people and appreciated being taken into their confidence. The cause of Christ continued to be her chief interest and she loved her church. A good part of her life was spent in the Edinburgh congregation of which she was a member. Her diligent attendance on the means of grace was an example to many and her practical support of Christ's cause was most generous. In her Will she left £1000 to the Edinburgh congregation and another £1000 to the Home of Rest in Inverness. She also supported Christian Societies such as the Trinitarian Bible Society and the L.D.O.S. She read much and from her selection of books one could discern an interest in good sound literature. For some time before the end Mrs Scott's health broke down and on frequent occasions she had hospital treatment. Her illness was borne with commendable patience and her end was peace. "Then are they glad because they be quiet: so he bringeth them unto their desired haven." Ps. 107,30.

D.C.

Till men are redeemed, they are like instruments out of tune; but when once the precious blood has set them at liberty, then they are fitted to magnify the Lord who bought them.

C. H. Spurgeon

Gathan de Ghloir na Diadhachd

(Air a leantuinn bho t.d. 274)

Leis an Urr. Eideard Pearce

CAIB. III

A tha nochdadh co ann, ann an seadh sonraichte, a tha Dia neo-chaochladheach.

Air dhuinn a nis dearbhadh coitcheann a thoirt dhuibh air neo-chaochladheachd Dhe, 's e ar 'n ath obair a bhi toirt fa'n ear co ann a tha E neo-chaochladheach; leis am bi sinn ni's motha air ar soillseacadh agus ar ar daingneachadh anns an fhirinn so; agus mar an ceudna, air ar toirt, tha mi'n dochas, a chum eolas air beatha, cumhachd, agus millseachd a ni na, co-dhiubh ann an tomhas. Tha Dia an sin neo-chaochladheach, gu h-àraidh ann an sia nithean, a tha air mhodh sonraicht' a giulain a mach millseachd, cho math ri gloir annta, agus a bu chor misneachd mhor agus comhfhurtachd a thoirt dha ar creidimh. Tha E neo-chaochladheach (1) Na bhith agus na shuspainn. (2) Ann na bheannachd-an agus na ghloir. (3) Na chomhairlean agus 'n a orduighean. (4) Na rioghachd agus na riaghladh. (5) Ann na chumhnanta agus na ghealladh. (6) Ann na ghradh agus na ghras dha shluagh.

(1) Tha Dia neo-chaochladheach 'n a bhith agus 'n a shuspainn.

Ciod e bith agus suspainn Dhe cha'n eil e furasda dhuinn a bhreithneachadh na ghabhail a stigh; Tha daoine foghlumaichte ag innse dhuinn gu'r e bith na suspainn Dhe an gnìomh fìor-ghlan sin bho bheil na h-uile ni; agus a dh'ionnsuidh am bheil na h-uile nithean a pilleadh, 's e sin, a ni is e ceud aobhar, agus crìoch dheireannach na h-uile nithean; ach ge b'e suspainn na bith Dhe, gu bhi cinnteach tha E neo-chaochladheach, cha'n urrain E bhi air atharrachadh gu ni eile a thaobh suspainn na bith; ni motha is urrain ni a tha aige, na tha E, bhi air a thruailleadh na air a sheargadh: an uibhir sin tha air a chumail a mach na mo dhearbhe cheann-teagaisg. tha Dia ann an sin dha ghairm Iehobhah. tha'n t-ainm na'n tiodal so a comharachadh a mach fìrinn agus cinnteachd agus mar an ceudna dearbhachd agus neo-choachladheachd a bhith: mar a tha *Calvin* agus cuid eile a gabhail beachd air an aite; agus mar sin (cha chaochail mi) a deanamh na mhineachadh, na ni eigin air a chur ris an tiodal Iehobhah a tha Dia Fein a toirt dha Fein, "Is mise Iehobhah, cha chaochail mi," 's e sin, tha mi am bhith neo-choachladheach annam Fein, agus an Ti a tha toirt bith do na h-uile chreutair, agus mar so tha iadsan a tha foghlumaichte anns a chainte Eabhra uile a mineachadh an ainm ghlormhor so aig Dia, tha iad ag innse dhuinn gu'm bheil an t-ainm glormhor so Aige a comharachadh a mach an da chuid a bhith agus a neo-chaochladheachd; agus an uair a tha Dia, mar na mo cheann-

teagaisg, ag radh, "Is mise Iehobhah," tha E'g radh ann an aon fhocal, Is mise E, an Ti mor sin aig am bheil mo bhith annam agus bh'uam Fein, agus a toirt bith do na h-uile chreutair, agus a bha annam bith bho'n uile shiorruidheachd, tha mi nis, agus bithidh mi an Ti ceudna gu brath. A' ni ceudna tha Dia a cur an ceill ma thiomchull Fein anns an ainm eile sin a tha E toirt dha Fein ann an Ecsodus iii, 14, far am bheil Edha gharum Fein (Is Mi) Thubhairt Dia ri Maois, "Is mi an Ti as mi," agus thubhairt E, "Mar so their thu ri cloinn Israel, chuir IS MI mise do 'ur n-ionnsuidh." Is mi a'ni is mi, oir neo bithidh mi a ni a bhitheas mi, tha E comh-arachadh a mach bith siorruidh agus neo-chaochlaidheach ann Fein, agus gu'm bheil E nis, agus gu'm bi gu brath a ni a bha E roimhe do dh'Abraham, Isaac, agus Iacob. Tha E comharachadh a mach (mar a tha daoine ionsaichte a toirt fa'n ear) riatanas, siorruidheachd, neo-chaochlaidheachd, agus lanachd neo-chrionnach bith Dhe agus gu dearbh tobar na'n uile bhith a bhi annsan. Tha E labhairt air a bhi gu siorruidh na Dhia, agus a thaobh Ainme, tha Criosd a deanamh luaidh 'n uair a tha E labhairt mu dhiachachd ann an Eoin viii, 58, "M'un robh Abraham ann, A TA MISE." Mar sin ann an Salm cii, 27, "Ach is tusa an Ti ceudna agus cha chrionnachair do bhliadh-nan," "Tha thu," a deir an Salmadair ri Dia, a ni a tha ni's freagaraich do'n Eabhradh, "a ghnath dhuit fein." Mar sin tha Dia neo-chaochlaidheach na bhith 'n a na shuspainn; agus 'n uair a their mi gu'm bheil E neo-chaochlaidheach na bhith 'n na shuspainn, tha mi'g radh gu'm bheil E neo-chaochlaidheach 'n uile bhuadhan do-sheachainte, a ghliocas, a chumhachd, a cheartas, a naomhachd, uile-leirsinneachd, uile-fhoghainteachd, agus a leithidean sin. Ori guidheam ort, cha'n eil buadhan Dhe Ann-san ri bhi air ar eadar-dhealachadh aon chuid bho shuspainn, na bho aon a cheile, ach cha'n ann gu firinneach, ach ann an samladh; 's e sin, cha'n eil iad air an eadar-dhealachadh idir ann an Dia, ach tha iad uile 'n an aon, agus a ni ceudna ann an iomlanachd Ann. Tha iad gu dearbh, mar a mhothaich sinna cheana, am bith diadhaidh a dh'ainmich sinn; a reir an riaghailt choitcheann. Gach ni a th'ann an Dia, is e Dia; tha iad air an eadar-dheal-achadh a mhain ann ar tuigse, a tha eucomasach an gnìomh fìor-ghlan neo-chrionnach aig an aon am, a smuainteachadh air a reir moran ghnìomh-aran; air chor agus gu'n abair mi, 'n uair a labhras sinn gu'm bheil Dia neo-chaochlaidheach na bhith agus na shuspainn, tha sinn ag radh gu'm bheil E neo-chaochlaidheach na uile bhuadhan agus na iomlanachdan, ann na naomhachd, na ghliocas, na chumhachd, na mhorachd, na ghradh, agus an leithidean sin. Duinidh mi an ceann so le focal mor a leugh mi ann an *Austin*, Is tusa (tha e'g radh ri Dia) a mhain Dia, am bith nach gabh air aon chor a bhi air atharachadh, aon chuid a dh'ionnsuidh bith ni's fearr na ni's miosa, do-bhrìgh gu'm bheil thu ann a d' bhith ro-shimplidh; dha' buin cha'n e aon ni a bhi beo, agus ni eile a bhi beo gu beannaichte, agus sin do-bhrìgh gu'r a tu do bheannachd Fein; mu thiomchull an can sinn tuilleadh anns an ath cheann.

(R'a leantuinn.)

Book Reviews

Puritan Reprints. Zoar Publications, 36 Marlborough Road, Sheffield, Yorks S10 1DB.

Zoar Publications expect to commence shortly, God willing, a series of reprints of smaller Puritan and other free-grace booklets, to be issued at least quarterly; and containing an average of 32 pages, wire-stitched in a glossy cover usually carrying a full-picture of a locality connected with the author. They will also have a brief biographical note.

The first issues will include John Mason's **Select Sayings**, Thomas Adam's **Majesty in Misery**, John Hill's **It Is Well**, and Thomas Willcox's **Honey Out Of The Rock**; works of a suitable length are being considered for publication by authors such as Timothy Rogers, Robert Bolton, Richard Sibbes, William Teelinck, Ralph Erskine, Tobias Crisp, William Secker and Thomas Goodwin, and others, to include English, Scots and Dutch writers of the period.

The spiritual usefulness of present-day readers has been the chief object, and therefore while retaining faithfulness to the author, obsolete words and turns of phrase have been replaced with a modern equivalent.

The price will be 30p per issue post paid, but those becoming regular subscribers may have the first four issues for £1 post paid.

Notes and Comments

A Protest

The Free Presbyterian Presbytery of Australia and New Zealand convened this day 23rd August 1973 in Gisborne hereby solemnly protest against the views expressed by the Rev. Ewing Stevens, Presbyterian minister in Dunedin, in his book "Jesus". Mr Stevens' statement that Jesus was the illegitimate son of a Roman soldier is a bare-faced lie, a contradiction of what the evangelist Luke under divine inspiration wrote in his Gospel Ch. 1:26-37. His teaching on the resurrection of Christ is also a lie. The eternal deity of the Son, His virgin birth, His atoning death, His resurrection, ascension and glorification in the human nature are cardinal doctrines held by the Church of God in all ages and in all lands. They are the doctrines of Christ the Faithful and True Witness. There can be no salvation, but damnation in the denial of any of them.

We reject, condemn and utterly repudiate the blasphemous effusion of the nincompoops of the modernistic pulpit. Shame and shame again that they should bear the name Presbyterian. Such views evidence the spiritual darkness of unregeneracy and the strong delusions of apostates from the faith. "If our gospel be hid it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the

light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

Moderator: WILLIAM MACLEAN

Clerk: DONALD M. MACLEOD

Australians Awake!

The Anglican and other Reformed Churches in Australia should heed the growth of Roman Catholicism. According to the Bureau of Census and Statistics, Australia's RC population has risen to 3,400,000, and increase of 13.5 per cent since the last census. Meanwhile, the combined total of Anglicans, Methodists and Presbyterians has declined by 4.5 per cent. These figures and the knowledge that the RC Church is heading to displace the Anglican as Australia's largest denomination, constitute a great challenge to Australian Protestants, who should realise that their bounden duty, day in day out, is to preach and teach the true Gospel. Only thus, under God's Grace, can they hope to save the majority of their countrymen from succumbing to Romish superstitions and political manoeuvres.

The Churchman's Magazine — September 1973

R.C. Church and W.C.C.

Roman Catholic observers at a recent World Council of Churches meeting intimated that the R.C. Church is not to seek membership of the W.C.C. in the near future. It is the political policies of the W.C.C., which are in conflict with the political policies of the R.C. Church, that has brought about this cooling of interest by the R.C. Church. The Roman Catholic Church, however, will continue to co-operate with the W.C.C. in many fields, and no doubt later, when she considers the time opportune, will resume attempts to enter the W.C.C. on terms which are all of her own making and which will ensure that she dominates that body.

Ecumenical Advance

It is claimed that the International Commission appointed by the Pope and the Archbishop of Canterbury has reached unanimous agreement on the meaning and purpose of the Christian Ministry. "Among the subjects studied," it is stated, "were the role of the ordained ministry within the life of the Christian community, its priestly nature, ordination and apostolic succession." This gives an indication of the lines along which the agreement proceeded. This agreement on the Ministry, along with the agreement on the Eucharist two years ago marks a considerable step in Anglican-Roman Catholic concord.

Spiritual Re-emphasis 1973 (Spre-E '73)

Delegates from 20 countries assembled in Earls Court, London, a month ago to attend meetings addressed by Dr Billy Graham, the American evangelist. Twenty years ago Dr Graham caused a great stir in

the religious world in our land when he conducted huge rallies in London and other centres at which hundreds professed conversion. Subsequent testing proved, however, that many of these conversions were as the morning cloud and as the early dew.

In this recent series of meetings the same reliance upon emotional effect, as was so conspicuous in the meetings of the 1950's, was evident again. Cliff Richards, the pop-star of the pseudo-evangelical world, provided entertainment, while a Swedish choir of teenagers provided a diet of pop spirituals. The true gospel of the Lord Jesus Christ needs no such props and the true minister of Christ will disown them.

Let us long and pray for a day of the right hand of the Most High when the Lord will be pleased to pour out of His Spirit in true evangelical repentance and revival throughout our land. May that day come speedily!

Church Notes

The Presbytery of Australia and New Zealand

As authorised by the Synod, the Free Presbyterian Presbytery of Australia and New Zealand was constituted by the Rev. William Maclean, M.A., Grafton, Moderator, on the 21st August, 1973, in Auckland, New Zealand. This first meeting of Presbytery was an eventful occasion in the history of the Church in Australia and New Zealand and our prayer is that what was done in the name of the Lord Jesus Christ would redound to the glory of God.

The Presbytery again met in the Church at Gisborne on the evening of the 24th August, for the ordination and induction of Mr Johannes van Dorp to the pastoral charge of the Gisborne Congregation.

The Rev. William Maclean, Moderator, who presided, preached an appropriate sermon from Isaiah 6:8,9. A brief narrative of proceedings in the Call to Mr van Dorp was read, and the Moderator then addressed to him the usual questions put to probationers before ordination. After having answered the questions satisfactorily and having signed the Formula in the presence of the Congregation, Mr van Dorp was solemnly ordained to the office of the ministry by prayer and the laying on of the hands of the Presbytery. The ordination prayer having been concluded, the Moderator did then formally induct and admit Mr Johannes van Dorp, in the name of the Presbytery and by the authority of the Divine Head of the Church, to the pastoral charge of the Gisborne Congregation, and, along with the other members of the Presbytery, gave him the right hand of fellowship.

Mr van Dorp was then suitably addressed by the Moderator and the Clerk addressed the Congregation.

The church was well filled, a goodly number having travelled from Auckland for the occasion, and the proceedings which were most

harmonious were followed with keen interest. For many this was the first time that they had witnessed the ordination and induction of a pastor. After the singing of Psalm 126 and the Benediction, the Congregation had an opportunity of shaking hands with the newly inducted pastor at the door of the church.

Our earnest prayer is that the ministry now begun will be abundantly blessed by the Lord of the Harvest.

Blessed by the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen.

D. M. Macleod, Presbytery Clerk

Appointment of Presbytery Clerk

At the meeting of the Presbytery of Australia and New Zealand held in Auckland on 21st August 1973, Rev. D. M. Macleod, Auckland, was appointed Presbytery Clerk.

Parcels for Rhodesia

The staff in Rhodesia very much appreciate attempts which are made to send out clothing to Rhodesia but there is a limit to their capacity to distribute such clothing. At the present time, they have sufficient.

As an Import Licence is necessary for the receiving of such clothing into Rhodesia, none should be sent without contacting Miss Jean Nicolson, M.A., Clerk to the Field Committee, Ingwenya Mission P.O. Bembesi, Bulawayo, who will be in a position to inform the parties concerned as to the position. On no account should clothing be sent without writing Miss Nicolson to ensure that this can be done without difficulty.

(Rev.) Donald MacLean
Clerk

Rhodesian Mission Staff

Miss Mairi Martin, Teacher, and Miss Mabel Lobban, Nurse, joined the Mission Staff in the middle of September. We would wish them well in their work on the Mission and trust that the Lord will uphold them. Miss Anne MacAskill, Vancouver, was unable to obtain a permit to work in Rhodesia and has returned home to Canada.

Appeal for Graduate Teacher

Miss K. A. Macaulay, M.A. is due for leave at the end of this year and a replacement is required for January 1974 to take her place in the Ingwenya Secondary School. The Committee are particularly desirous that a graduate teacher with qualifications in science would come forward to fill this

vacancy. The contract is the normal one for three years with six months' paid leave at the end of the contract. Any person who feels led to take up this interesting and profitable sphere of Christian work should contact the Clerk to this Committee.

(Rev.) Donald MacLean,
13 Kingsborough Gardens,
Glasgow G12 9NH.

Kames Communion

The Kames Kirk Session have decided, due to circumstances beyond their control, not to hold a Communion in October this year.

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on Tuesday, 23rd October at 3.30 p.m.

Northern: At Dingwall on Tuesday, 30th October at 2.30 p.m.

Western: At Kyle of Lochalsh on Tuesday, 6th November at 11 a.m.

London Induction

The Southern Presbytery agreed to meet (D.V.) on Tuesday, 23rd October 1973 at 7 p.m. within St Michael's Hall, London, SW1, in order to induct the Rev. Malcolm MacInnes, M.A., Ullapool, to the pastoral charge of the London Congregation.

Correction. The name "George Miller" in the quotation at the foot of page 279 in the September issue should have read "George Muller."

Acknowledgment of Donations

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

On behalf of Trinitarian Bible Society: I. Munro, Glenmoriston, £1.

Free Distribution Fund: Miss R. M. Gurney, Baldock, 27p; R. Wichers, N.Z., 80p; A Friend, In memory of my dear mother, Delhi, Ont. P.Mk., £4; London Congregation, £7.13.

Publications Fund: London Congregation, £7.13.

Home of Rest: Mrs MacDonald, Shildaig, £1; Resident, £10; Achmore Congregation, £25.

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

London: Anon, John 3-16, £100 for London Congregational Fund, per R.W.M.M.

Church Extension Charge of Stirling, Perth and Dundee: John 3, 16, £150; Mrs MacLeod, Ballafeary House, Inverness, £1, per Rev. I.R.T.

Staffin, Skye: Anon, £10 for Congregational Purposes per Rev. J.M.D.; M.N., £2 for Sustentation Fund per M.N.; Anon, £1, Door Collection, per M.M.I. **Correction** — In July issue the following were acknowledged in Rogart instead of Staffin — M. MacDonald, Knebworth, £5 for Sustentation Fund per Rev. J.M.D.; Interested, Envelope in Plate, £5 for Sustentation Fund. Also in July issue (Two Mallaig Friends) should have read Two Maligar Friends, Inverness.

Portree: Portree Friend, £5 for Sustentation Fund; Portree Friend, £5 for Congregational Purposes, both per F.M.

Kinlochbervie: Anon. of Kinlochbervie Congregation, £20 for Manse Purchase Fund; Miss

Greig, Dundee, £1 for Foreign Mission, per Mrs MacKay, London Stores.

Scourie: Envelope in Church Plate, £2 for Bus Petrol.

Plockton/Kyle: Friend, Loch Broom, £5; Friends, Dundee, £6; Friends, Inverness, £5; 'A little help from friends', £10; A Friend, £1; Mrs C. Maclean, Edinburgh, £5, all for Manse Building Fund and first three per Rev. D. Beattie.

St Jude's, Glasgow: A. R. Macleod, Knightswood Hospital, £1 for Sustentation Fund; Anon, "in memory of my beloved parents," £200 for Congregational Fund; Interested, 50p; Anon, £2.50; Anon, £5; A Friend, £5; Jessie McPherson, £2; Margaret McPherson, £5, last six for Jewish and Foreign Mission Fund, and last three per A. Gillies; Anon, £3; Anon, £1, both for Bus Fund; Mrs Walker, 50p; Mrs Piper, 50p; Anon, Edinburgh Communion, £5; M. Jones, £2, last four for Bus Expenses; A Friend, £5 for Bus Fund; Anon in Collection Box, £25 for Congregational Fund; A Friend, £11 for St Jude's Development Fund per Rev. D.M.; A Friend, St Jude's, £4; A Friend, £5, both for Sustentation Fund, last per W.128; Jessie McPherson, £2; Margaret McPherson, £1, both for Home Mission Fund and per A. Gillies; Anon, £1; Anon, £1; Anon, £1; Anon, £1; I. McA., £2, all for Home Mission Fund, last per W.D.F.

Dumbarton: Friend, Glasgow, £1, per A. E. Alexander; Friend, £2 per Rev. D. MacLean; Friend, Stornoway, £5; Anon in plate, £2; Mr and Mrs MacLeod, Bearsden, £2, all for Dumbarton F.P. Manse Fund.

Rogart: Mr A. Sutherland, Church Hill Road, Lairg, £5 for Church Renovation.

North Tolsta: Young Tolsta Seaman, £5 for Congregational Funds, per Rev. D. MacLean.

Stornoway: Two Friends, Inverness, £10, for Congregational Purposes, per Rev. J. Macleod.

North Harris: Mrs Annie McGeddie, £10, In Memory of the late Julia MacAskill; Mrs T. A. Shields, £1 for Congregational Expenses, both per J.F.

Ingwenya Mission: Dutch friends, \$26,746-39; Vancouver congregation, \$2900, Canadian; Mrs Kitchen, Winnipeg, in memory of her late husband, \$600, Canadian; Strict Baptist Group, M. Harmer, £200.

Raasay: A.G., Glasgow, £5 for Congregational Fund; Friend, Fort William, £2; Friend, Edinburgh, £3; Dun MacSwan, Glasgow, £5.25, last three for Manse Extension; Loving Friend, £5 for Sustentation Fund, last four per J. M. MacLeod.

Lochinver: I.G., Stornoway, £5; Friend, Harris, £2, both for Sustentation Fund.

Lochbroom: Mrs MacLennan, £5 for Sustentation Fund and per A. Macleod; Ashcroft Letters, £2 for Home Mission; Mr and Mrs MacLeod, Culnacraig, £5 for Congregational purposes.

Aberdeen: I. McA., £5 for Manse Fund, per W. Mackenzie.

Strathy: £18.50, Trinitarian Bible Society.

Uig, Isle of Lewis: A. Morrison, Kneep, £5, Envelope in Plate; MacLean, 10 Valtos, £2; Friend of the Cause, Valtos, £2, last three for Communion Expenses; Friend of the Cause, Valtos, £3 for Sustentation Fund, last three per M.S.

Glendale: An Old Friend, £2; The Late Miss M. Ferguson, £100, both for Sustentation Fund and per Rev. J.G.; Sincere Friend, £5, Blythswood Tract Society; A Friend, £1 for Sustentation Fund.

Tain and Fearn: Anon, £5, per K.R.; Anon, £20, per K.R.; Mr and Mrs MacLeod, Evanton, £2; A Friend, Glasgow, £5, per Rev. J.N., and all for Manse Fund.

Stratherrick: Mr and Mrs D. J. MacKintosh, Lethbridge, Alberta, Canada, £5 for Communion Expenses.

Laide: Friend, Uig, Lewis, £5; Friend, Gairloch, £10; Two Friends, Inverasdale, £20; Friend, Inverness, £5; Friend, Inverasdale, £7; C.M.M., Harris, £5; Two Friends, Harris, £10; D. Macintosh, New Zealand, £5; Friend, Gairloch, £20; Anon, Ullapool, £5, all for Laide Manse Building Fund; Friend, Opinan, Gairloch, £5 for Communion expenses, per D. Macrae.

Greenock: John Gillies, Gourrock, £5; Friend, Greenock, £5, both for Minister's New Car and per Rev. L. MacLeod.

Inverness: John 3 v. 16, £100 for Sustentation Fund; John 3 v. 16, £100 for Foreign Mission, both per R. W. M. Mackenzie.

Extension Charge for Stirling, Perth and Dundee: D.F., £15 per Rev. I.R.T.

General Treasurer: MacCaskills, Carbost More, £25 for Sustentation Fund; 'James', £50 for Aged and Infirm Ministers' Widows etc. Fund; Portree Congregation, £127.04 for Trinitarian Bible Society.