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I . . . Went and Hid Thy Talent

The parable of the ten talents is very searching as is that of the ten virgins in the same chapter of Matthew's Gospel. The literal meaning of the parable of the ten talents can be readily understood — of the man travelling into a far country and delivering to his servants different amounts of money with which they were to trade in his absence, so that when he returned he might receive his own with usury; and how on his return he approved and rewarded those servants whose industry and labour had in the case of one, increased his lord's money from five talents to ten and in the case of the other, from two talents to four.

But it is especially to the case of the other servant — the one who received one talent — that we wish to direct your attention. This servant, instead of diligently applying himself to his lord's service and honouring the trust placed in him, went and digged in the earth and hid his lord's money. For this man the time of reckoning at length came when he had to deliver up his lord's money and give account of his stewardship. How sadly he fared then! How quickly was his attitude towards his master disclosed — "Lord I knew thee that thou art an hard man, reaping where thou hast not sowed" — indicating that he had no heart to serve him. Then came his confession — a confession of utter failure to take advantage of the gifts and privileges bestowed on him — "And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

What attitude would the master take towards such conduct? Would he view it indifferently? Certainly not! "Thou wicked and slothful servant" was how he addressed this servant whose reprehensible conduct merited the just displeasure of his master. What a solemn scene followed! The talent he had was taken from him and given to the servant who had ten talents, and the principle was laid down for all time coming — "Unto every one that hath shall be given, and he shall have abundance; but from

him that hath not shall be taken away even that which he hath." Then that awful sentence was passed — "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Now we must ask ourselves whether these things can have any application to us. Do we not enjoy privileges, opportunities in relation to the gospel of God's grace denied to many? Are we seeking to profit from these blessings? If we belong to the household of faith and have the grace of God in our hearts, are we growing in grace and in the knowledge of the Lord and Saviour Jesus Christ?

It is all very well to read this parable and to be moved to some extent by the awful events which befel the unprofitable servant. But we must go even further and seek its application to our own soul's case. Surely the least we can do is to ask ourselves — Am I that unprofitable servant? Will this be my end? It is so easy to apply to ourselves the promises and consolations of God's Word but at the same time to be little affected by the warnings of God's Word. We have need of the warnings as well as the encouragements. They were written for our learning — not for our discouragement — but that we through patience and comfort of the Scriptures might have hope. We have need of being searched by God's Word and by His Spirit for we have hearts that are deceitful and desperately wicked.

Let us ask then—Can this unprofitable servant mean me? If we are honest with ourselves will we not say — Am I not very like this unprofitable servant? What fruit have I ever brought forth to God's glory? In what ways might I be serving the Lord that I am not serving Him? What gifts do I have — gifts the Lord has bestowed upon me for His service — that lie unused and discarded? If these are our questions, then let us go on to ask in view of this — How may my talents be laid out for the service of the Master and be more fully used than they have been used hitherto? Let us also ask ourselves this question — Have I not a Master who is worth serving, and worth serving with my whole heart and mind? If I am Christ's, then it is mine to serve the Lord Christ. I am bought with a price, I am not my own. How earnestly, how diligently should I be serving such a Master, seeking the interests of His kingdom and doing whatsoever lies in my power for the furtherance of His Cause in the world!

What do unused talents suggest? Surely this indicates either that we are without grace or that grace is not in living exercise in our soul. Where faith is, it cannot be inactive. It seeks out ways of honouring and serving God, not for reward, but because He is worthy of such honour and service. Faith without works is dead. Such faith can only lead finally to the awful condemnation which came upon the slothful servant. May we, at the beginning of another year, seek grace to serve the Lord through good and

evil report and to be living followers of the Saviour in our day and generation.

The Old Testament Passover and "The Fruit of this Vine"

The O.T. Passover was of the Lord. The Angel of the Covenant gave the directions respecting its institution to Moses. These are on record in Exodus 12. The main parts of it had to do with the lamb, with the sprinkling of the blood, with the unleavened bread, and the bitter herbs. In addition, Israel was to be ready to leave Egypt, on a certain night of full moonlight. Not an hoof was to be left behind and it is recorded that no dog in Egypt barked at them. The One who led them out closed the mouths of the dogs. It is probable that they left Egypt in the order to which reference is made in Psalm 80 — "In Ephraim's and Benjamin's and in Manasseh's sight, come for our salvation". The Angel led them in the right way. At the Red Sea, He commanded Moses to use the rod of God. The children of Israel passed over to the other side on dry ground. In the morning-watch, the Angel in the pillar of the cloud looked out on Pharaoh and his host. Leviathan was given to be meat unto the folk in wilderness that live. This account will suffice regarding the origin of the paschal supper, and the Exodus of Israel. The Lord was pleased to manifest Himself as being glorious in holiness, fearful in praises, doing wonders.

When the public ministry of the Saviour, in the days of His flesh, was near its end, He sent Peter and John to arrange for the observance of the Passover. The Lord, in His providence, opened the way for an upper chamber to be in readiness, and Peter and John made ready the Passover. When even was come, the Saviour and the disciples took their places at the table, reclining, each of them on the left elbow, as was customary at the time. But there was an omission of the foot-washing. The account of this is given in John 13:1-17. The Saviour rose from the table, and took the basin of water, and the towel. He washed their feet. We do not here refer to Peter's objections, but the Saviour duly replied to them. What the Saviour said to them is left on record from v. 12 onwards. He gave them an example. The last official Passover of the O.T. Dispensation was then held. This may suffice for our reference to it at present.

The Saviour previously said, "With desire have I desired to eat this passover with you before I suffer." And now this took place. Thereupon,

He took bread, and having given thanks, He broke it, and gave it to them, saying, "This is My body broken for you. This do in remembrance of Me." The Saviour then took the cup, called by Paul in 1 Cor. 10., "the cup of blessing," and gave it to them to divide it among themselves. It is in connection with this institution of the Lord's Supper that we find the words in the Gospel of Matthew, chap. 26, v. 29: "For I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." We conclude that these words mean much the same as the expression in Acts 2:42, namely, the "breaking of bread." On the day of Pentecost, Peter was led to open up the meaning of the oracle in Joel, as to "calling on the name of the Lord," and to do the same regarding Psalm 16 and Psalm 110. These holy oracles were made precious, doubtlessly, to Peter and the other apostles, and to the spiritually-minded followers of the Saviour with Peter. They got a deeper insight than ever into the holy treasure brought before them by Peter. Three thousand were converted and these were duly baptised, as signifying and sealing that the eternal Father of the Saviour was their Father in Christ; and they had sealed to them that the beloved Son was — as the Head of the church, now in glory — their Forerunner, that indeed He was the gospel substance of the "better hope" by which they were brought nigh to God; and the Holy Spirit Who made new creatures of them, now dwelt in them. So they got in the gospel a spiritual Lord's Supper; also a sacramental Lord's Supper, called the "breaking of bread." Now, as far as we may offer a view of the words of the Saviour regarding His "drinking of the fruit of the vine" in His Father's kingdom, we regard the words as meaning His having spiritual communion with them, and their having spiritual and sacramental communion as occasion arose, with Christ. The Saviour supped spiritually with them, and saw of the travail of His soul and was satisfied. There are many other references in the New Testament, directly or indirectly, to the expiatory sacrifice of Christ, and to the Lord's Supper. In 1 Cor. 5:7, we read, "Christ our passover is sacrificed for us: therefore let us keep the feast . . . with the unleavened bread of sincerity and truth." Again, in the book of Revelation, we read of John being in the Spirit on the Lord's day, and of his receiving the revelations which he was led to record in that book. Did not the glorified Head, having the keys of hell and of death, drink new wine with John in His Father's kingdom — and John with the Saviour?

Now, in the holy providence of the Lord, we have come to the beginning of a New Year. Let us enquire at the Lord's footstool whether we have, by abounding grace, an interest for eternity in the unsearchable riches of Christ. What riches Peter enjoyed once he was known of Christ, specially

let us say, on the day of Pentecost, and onwards; and what untraceable riches are in his epistles! What spiritual wealth John was granted, and Paul! Out of the Saviour's fulness they received: and all getting like precious faith with them are — all of grace — rich toward God. What hast thou that thou didst not receive? May we, with God-given humility be like-minded with believers in all ages; and, where this is so, such become kings and priests unto God, and unto the Lamb.

D. A. MacF.

Invitations of the Gospel

by the late Rev. J. R. Anderson of Glasgow

Isaiah 55. 1. "Ho, every one that thirsteth, come ye to the waters."

We owe it to the sovereign mercy of God, that there is salvation. It is true we are sinners, and as such, we are condemned, and deserve to perish. We therefore stand in need of salvation: but this is no reason why it should be provided. The fallen angels need salvation as much as we do; and yet none is provided for them: nay, "they are reserved in everlasting chains, under darkness, unto the judgment of the great day". Jude 6. But what no man can claim by right, what no man can demand because of his necessity, what no man can merit by his doings or sufferings, that flows from the infinite compassion of "Him who worketh all things after the counsel of His will".

And in this He is exceedingly glorious in Himself, and in the eyes of all who know him. For what more excellent than love; what more venerable than infinite love; what more precious than infinite sovereign love! "Herein", says the Apostle, "is love, not that we loved God, but that he loved us". I John 4. 10.

The salvation that flows from this source is every way worthy of its Author, and suitable to those for whom it is designed. The glory of it lies in this — it is salvation from sin. Now, sin is infinitely evil; it is so in the judgment of God; and it is thus regarded by all who know it. To most people, it is a very light thing; it gives them little uneasiness, and awakens slight apprehensions. But this is a grievous error — a deep delusion — a fearful corruption. And if men are not delivered from it, the consequences must be unspeakably dreadful. Can a man take fire into his bosom, and not be burned? Can he drink up poison, and not be injured? Can he trifle with sin, and not be damned?" The wages of sin is death". Rom. 6. 23.

In keeping with this view of the evil of sin, is the method which Divine wisdom has taken to save men from it. The honour of Jehovah's name must be vindicated; the claims of His justice must be satisfied; the precept of the law must be obeyed, and the penalty of the law endured, ere any of the children of men can be freed from that which is the death of the soul; which robs it of the image of God, shuts out from His favour, and unfits for His service. Now, all this is done by the Lord Jesus Christ, — a person of infinite dignity and matchless excellence, bearing essentially a mysterious relation to the Father, and entering by His Incarnation into a close affinity to His people — the Son of God, and the Son of Man: "Without controversy, great is the mystery of godliness, God was manifest in the flesh". I Tim. 3. 16.

He appeared in the fulness of time in this world, as the Saviour of sinners. He condescended, in their behalf, to step into the place of a law-subject, though in Himself the lawgiver.

He rendered to His Father the obedience which it required, though entitled in Himself to demand obedience from His creatures. He became a curse, though the blessed and only Potentate. He died, though the prince of life. By this amazing work did He purchase redemption for His chosen. And in reward of His toils and sufferings, He sat down at the right hand of the majesty in the heavens," the author of eternal salvation, unto all them that obey Him". Heb. 5. 9.

But salvation needs to be applied as well as purchased. For men are by nature far from God, and need to be brought nigh to Him; they are destitute of His image, and must have it restored to their souls; they are dead in trespasses and sins, and must be quickened into newness of life. The same love that provided for the purchase, ensures the application. And accordingly, in virtue of the death of Christ, at the instance of His intercession and in connection with the means of grace, the Holy Ghost is given, that men may be born again; made partakers of spiritual life; become the subjects of saving illumination, and awakened to a sense of their guilt and wretchedness, be led to spiritual apprehension of the Lord Jesus, that they may receive Him and look to Him: "Look unto Me, and be ye saved, all ye ends of the earth; for I am God, and there is none else." Isa. 45. 22.

Now, the gospel brings tidings of this salvation, and the blessings which it involves. We find there set forth in the Scripture, under a variety of metaphors, but all of them most apt and beautiful. Among others, they are compared to waters; because they are designed and fitted to relieve the wants of the soul, and impart to it solid refreshment. The children of men are by nature in a condition very like to that of one who is dying of thirst,

with this difference, that he is aware of his destitution, and desirous of that which will cure it.

But they are so blinded by sin, their sensibilities are so deadened, and their hearts so stupified, that though they are in want and wretchedness, they think themselves rich; and though they have secret cravings, they do not perceive what it is that will allay them. The cry therefore, that prevails in the world is "What shall we eat? What shall we drink? Wherewithal shall we be clothed?"

The invitations of the gospel break in upon these infatuated creatures, fragrant with the pity and love of Him who sends them out. But the greater part give no heed to the heavenly voice; a few think for a moment of the subject, and then dismiss it, to return, one to his farm, and another to his merchandise! A smaller number appear to be captivated for a while; but the cares of the world, the deceitfulness of riches, the fear of trouble, the love of ease, or the charms of sinful pleasures, drive them away from Him, who would have them take up the cross and follow Him. In many instances, indeed, a profession is made of a reception of the gospel, of faith in Christ, and hope of eternal life: but as such profession has no root of grace in the soul, it brings forth no saving fruit. The storms of this life sometimes blast and destroy it, as, in the case of him of whom the Apostle writes: "Demas hath forsaken me, having loved this present world", and at other times it may continue to hold its place, a dry and withered thing, till the approach of the Judge and the advance of eternity; and lamps are gone out". Matt. 25. 8.

Nor will it be otherwise with any, until the Lord by His Spirit take a dealing with the soul, awaken it to a sense of sin, and the destitution which it has occasioned, and implant a desire after better things than this world can yield, even the blessings of Christ's salvation.

The cravings of the old man are all for fleshly things; and no discipline, however gentle and faithfully applied, will alter their nature — "that which is born of the flesh is flesh", and carnal things alone will gratify its appetite. But where a new nature has been wrought by the Spirit of God, there are desires which can be satisfied only by the water of life — "that which is born of the Spirit is spirit", and the desires of such are "towards His name, and the remembrance of Him".

By persons of this description, and by them only, are the calls of the gospel appreciated. For as they are addressed to sinners, guilty, helpless, and hell-deserving, so it is only those that are subjects of a work of grace, that look upon themselves in this light. We have no warrant to limit the invitations of the gospel. The terms in which they run are broad and liberal: "How long, ye simple ones, will ye love simplicity: and the scorers

delight in their scorning, and fools hate knowledge? Turn you at My reproof: behold I will pour out My Spirit unto you, I will make My words known unto you. Prov. 1. 22 and 23. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely". Rev. 22. 17. But, however broad and liberal these terms are — and we must not make them other than they are in the word of God, — it is plain from the nature of the case, from the testimony of Holy Scripture, and from the evidence of experience, that none but sinners will care to embrace such invitations. And does not our Lord expressly declare, "I am not come to call the righteous, but sinners to repentance"? Matt. 9. 13.

Now, it is just at this point we see the necessity of the work of the Spirit of God in regeneration, and the riches of Divine grace in providing that such a work shall be wrought in any of the children of men.

For however large and free the invitations of the gospel are, it is not to honour the grace of God, but utterly to make it void, to suppose that they can take effect on the soul, without the life-giving powers of the Holy Ghost. No doubt men may delude themselves with the idea that they have embraced these invitations, and in the faith of them, have "come to the waters", though they give no evidence of conversion to God, and perhaps do not even pretend to any such change. But sooner or later they will discover that they have embraced a phantom, and not the Christ of God; and thus sink into endless perdition, when they had hoped to rise to everlasting blessedness. Is there no meaning in our Lord's solemn words, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God", John 3. 3. And if there be, where, in the economy of grace, is the place they hold? Where, if not at the very point of the soul's closing with Christ in the invitations of the gospel?

The Lord Jesus Christ, as proclaimed in the gospel, is Himself the avenue by which any are to come to the waters: "I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture". John 10. 9. He is the friend of sinners. He has given ample proofs of His love in laying down His life for them. And now he stands with outstretched arms to receive all who come unto Him. Oh, that sinners would awake to consider this; that they would bethink themselves of their state; that they would lay it to heart, that except they repent they must perish! For if they knew the day of visitation, and did not forsake their own mercies, they would comply with the earnest call that is addressed to them, "Seek ye the Lord while He may be found; call ye upon Him, while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon

him; and to our God, for He will abundantly pardon." Isa. 55, 6, 7.

In connection with such calls, and by means of them, are men, through the power of the Holy Ghost, brought to Christ; for "no man can come unto Me except the Father which hath sent Me draw him." John 6. 44. And in Christ do they find the waters of salvation which refresh the soul. The fall has robbed them of all spiritual excellence; it has shut them out of all true happiness, and stripped them of all real glory. By birth, therefore, in their own nature, and through wicked works, they are needy and perishing creatures. Oh, sinners, look at what you are in the glass of the word, till pride be hid from your eyes, and, affected by the view of your miserable case, you be constrained to cry out, "What must we do?" In Jesus Christ, and in Him alone, can such a question find its proper answer: "Neither is there salvation in any other; for there is no name given under heaven nor among men whereby we must be saved, but the name of Jesus". Acts 4. 12. Is the soul parched under a sense of guilt and exposure to the wrath of God? In Christ there is relief; for "this is the name by which he shall be called, THE LORD OUR RIGHTEOUSNESS!" Jer. 23. 6. Is the soul bowed down under manifold corruptions, and the power of indwelling sin? In Christ there is relief; for "He gave Himself for our sins, that He might deliver us from this present evil world". Gal. 1. 4. Is the soul scorched with the heat of tribulation, or exhausted with the temptations of the devil? In Christ there is relief; for "the Son of God was manifested that He might destroy the works of the devil". I John 3. 8. Is the soul ready to faint under heavy afflictions, with sorrow of heart because of the state of the world, and still more with the state of the church? In Christ there is relief: "Let not your heart be troubled: ye believe in God, believe also in Me". John 14. 1.

The warrant to come to this all-sufficient Saviour is to be found in the invitations of the gospel. A man needs not to wait till he makes himself better; for this is vain, seeing that he is a self-destroyer, and that all his righteousnesses are as filthy rags. He needs not to look that he bring a price in his hands; for he is bidden to buy wine and milk without money, and without price. He needs not to strive to work himself into a frame by which he may recommend himself to the divine Redeemer. Let him see to it that he come as a sinner, confessing his guilt, for "he that covereth his sin shall not prosper, but he that confesseth and forsaketh it shall find mercy". Prov. 28. 13. Accepting the punishment of his iniquity, and having the sentence of death in himself, he will then find the Saviour's words made good in his experience, "Him that cometh unto Me I will in nowise cast out". John 6. 37.

Nor let him delay, for delays are dangerous; and in no case so much as

here. If convictions are produced, do not stifle them; for, though painful, they are your best friends. Do not, like Felix, say to them, "Go thy way for this time, when I have a convenient season, I will call for thee", but at once and heartily, yield to them. Beware of resting in convictions, for however sharp and pungent, and however long-continued, they cannot save you. A sense of his guilt could not protect the man-slayer from the avenger of blood: only entrance into the city of refuge could do that. The pain inflicted by the fiery serpents could not heal the wounded Israelite; only a sight of the serpent of brass had that virtue. In like manner, it is a look of Christ by divine faith, and not convictions of sin, that will deliver the soul from death, "they looked unto Him, and were lightened". Psalm 34. 5.

But beware of despising the invitations of the gospel. In many cases it is easy to do this. Men have only to continue in their sleep of ignorance and carelessness. In others it requires an effort to get rid of solemn thoughts of eternity. In some, it may demand the stifling of convictions, the violation of engagements, and the casting away of a profession, to escape from invitations which are like a sound of rain to the weary traveller, but of no account to those who are at ease. However it is with you, rest assured of this, if the invitations that are given in the gospel be dismissed in carelessness, in worldliness, in unbelief, they will meet you another day and in another place. But then, they will appear, not surrounded by all that is lovely and tender and attractive; but rendered awful by the glory of Him "who shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" 2 Thess. 1. 7, 8.

To escape this awful doom, be persuaded to hearken to the voice of mercy now pleading with you. The language in which you are now addressed is that of entreaty; then it will be changed into that of condemnation. The lot that will be assigned to you then will be everlasting perdition. In the word of the truth of the gospel, the divine Redeemer says to you "Come". But if the gracious call be neglected. He, from His great white throne of judgment will say to you, "Depart". Oh, dread reversion! Oh, heavy doom! Oh, overwhelming misery! "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would have none of my reproof; I will also laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind" Prov. 1 24-27. Oh, flee from the wrath to come, and lay hold of eternal life.

A silent Sabbath is a loud preacher to a minister.

Doctor John Kennedy

Letter

by Rev. R. M. McCheyne

Dundee, July 1840

My Dear Friend, I do not even know your name; but your cousin has been telling me about your case, and wishes me to write you a line inviting you to lay hold on Jesus Christ, the only refuge for a perishing soul. You seem to have been thinking seriously of your soul for some time. Do remember the words of Peter (2 Peter 1:10), "Give diligence to make your calling and election sure." Never rest till you can say what John says (1 John 5:19) "We know that we are of God". The world always loves to believe that it is impossible to know that we are converted. If you ask them they will say, "I am not sure — I cannot tell; "but the whole Bible declares we may receive, and know we have received the forgiveness of sins — see Ps. 32:1; 1 John 2:12. Seek this blessedness — the joy of having forgiveness; it is sweeter than honey — and the honeycomb. But where shall I seek it? In Jesus Christ. "God hath given to us eternal life and this life is in his Son". He that hath the Son hath life, and he that hath not the Son hath not life." 1 John 5:12. Get deeply acquainted with yourself, your sins and misery. Most people are like the Laodicans — Rev. 3:17. Even those who are deeply concerned about their souls do not see the millionth part of the blackness of their hearts and lives. Oh! if we could but put our sins where God puts them, Ps. 90:8, how we would cry out, Unclean, unclean! Woe is me for I am undone! Have you ever discovered your lost condition? Many know they are great sinners; but where God is teaching, He will make you feel as an undone sinner. Have you felt this? What things were gain to you, those do you count loss for Christ? Do you know that no human righteousness can cover you? In his holy, pure sight, all our righteousnesses are as filthy rags. If you have been convinced of sin, have you been convinced of righteousness? — John 16:8. Have you heard the voice of Jesus knocking at the door of your heart? Have you opened the door and let Him in? Awfully momentous questions! Your eternity depends upon the answer, — yes or no. "He that hath the Son hath life, and he that hath not the Son hath not life". Oh, what a simple thing the gospel is! How fearful to think it is hid from so many! — 2 Cor. 4:3, 4. Jesus stands at your door willing to be your shield — Ps. 84:9, 11; your righteousness — Jer. 33:6; your all and in all. Now then, throw open the door and let Him in. Accept his white raiment, that you may be clothed. And oh! remember if Christ justifies you, He will sanctify you. He will not save you and leave

you in your sins. Why did he get the name Jesus? Matt. 1:21. Here is a prayer for everyone that has been found of Christ: "Order my steps in thy word, and let not any iniquity have dominion over me." Ps. 119:133. If you are redeemed, you are not your own — not the world's — not Satan's. Think of this when you are tempted to sin. Now, did I not say well that you should make your calling and election sure? Oh, beware of being a hypocrite — a mere professor, with an unholy heart and life.

That your sister is on the road to Zion, I am glad, and pray that you may go hand in hand. Be diligent; the time is short. Try and persuade your friends to go with you. It is an awful thing to separate at the throne of Christ, for that will be for eternity. Pray much for the Holy Spirit to open your eyes, to soften your heart, to make Christ lovely and precious, to come and dwell in your hearts, and fit you for glory. Come to the living stone, and you will be built up as living stones, 1 Peter 2:4, 5. Oh how sweet to be made living stones in that glorious temple! Pray much in secret. Pray for ministers that we may speak the word boldly. Christ is doing great things in our day, which should make us wrestle at a throne of grace. Oh that the Lord, that was pierced with many thorns, might soon be crowned with many crowns!

Praying that you and your sister may both be saved, I am, your friend in the gospel, etc.

Obituaries

Mrs L. Harley, Edinburgh

Mrs Harley was a native of Edinburgh and for many years a member of the Edinburgh congregation of the Free Presbyterian Church of Scotland. Though of a gentle disposition and physically fragile, she possessed a powerful intellect and strong personality. This along with a good education enabled her to state her views fearlessly and with conviction. Mrs Harley, irrespective of the consequences to herself adhered to the word of God as the standard, by which her whole life was regulated. She was not ashamed of the Gospel of Christ, which was to her the power of God unto salvation. She loved the whole Bible and in it found life for her soul. Of her it could be said that the power of God was made perfect in her weakness. Like Ruth she could say to the household of faith, "Thy people are my people and thy God my God."

As one who had been delivered out of spiritual darkness, through the Gospel, she endeavoured to send that Gospel to others less fortunate than

herself. She and her husband read extensively about Roman Catholicism and were able to assess its dangers. Their assessment was not based on prejudice or ignorance but on a genuine knowledge of the subject. Grieved at the fact that in Europe alone millions were still under its cruel rule they did their best to assist efforts by various societies to rescue souls from papal oppression. Their generous contributions towards the support of Protestants in Spain was an example of the Harley's concern for the Lord's people whose lot was cast where the See of Rome continued to dominate the spiritual aspiration of a benighted nation.

Mrs Harley loved the means of Grace and as one of Zion's daughters found its gates most pleasant. Her place in the Church was seldom empty and her presence was inspiring as one became aware of her prayerful response to the Gospel message. After her departure from Edinburgh her friends at Gilmore Place greatly missed her and we know that she missed the Christian fellowship she once enjoyed there.

From Edinburgh she went south to Bath where she lived with her friends, Mr and Mrs Hugh MacDougall. After spending some time there she decided to return to Scotland and took up residence in a nursing home in Inverness, not the Church's Home.

After her husband's death, Mrs Harley was lonely but not despondent and her health continued to be tolerably good. After leaving Edinburgh she had an accident which caused her considerable pain but she made a sufficiently good recovery to enable her to live in comfort.

Latterly she had lapses of memory and required constant care and nursing. This she found in the nursing home in Inverness, where she was affectionately cared for by the Matron and her staff. Their genuine interest in Mrs Harley's welfare made a very favourable impression on the writer who desires to record his sincere thanks to the said Matron and staff.

Our friend's interest in the Edinburgh congregation continued unabated to the end and in her Will she left part of her estate to the congregation. Her end was peace and we are sure her soul has joined the Lord's redeemed ones. "Then are they glad because they be quiet; so He brings them to their desired haven." Ps. 107:30.

All Mrs Harley's friends have pleasant memories of her. On behalf of the Edinburgh congregation we record our deep appreciation of her tangible and prayerful interest in its welfare. All who befriended Mrs Harley in her widowhood will receive their reward.

Mrs Janet MacLeod, Edinburgh

Mrs MacLeod, a native of the Isle of Skye was born in the parish of Durinish over eighty years ago. She was connected with the Free Presbyterian Church from her infancy. Her parents, Mr and Mrs Donald Campbell were loyal supporters of the Church since 1893 until they died at a good old age. Janet their daughter exemplified the same loyalty after she left home to work in Edinburgh where she eventually married John MacLeod who had a similar Church background. Mr and Mrs MacLeod carried their Christian upbringing into their own married life and brought up their family to know the scriptures from their youth.

Mr MacLeod who predeceased his wife by many years was a highly respected Elder in the Edinburgh congregation. To his wife his pious life was both congenial and encouraging. She herself was denied the strength to make a public profession of her faith in Christ until within a year of her death. During her long connection as an adherent with the congregation she projected the image of one who cherished the faith once delivered to the saints. For this reason on occasions, she found herself differing with others as she was not prepared to compromise when her loyalties were at stake.

Left a widow with a family of five daughters and one son she derived much strength from her religious background. This she readily confessed while facing her duties in her home and congregation with commendable resignation to the will of Him whose tender care more than compensated for her grievous loss.

One cannot recall an instance in which Mrs MacLeod was heard complaining of her lot. Her task was formidable, left alone with a young family to bring up at a time when their father's affection and counsel were most needed. It is true that her family, who were devoted to their mother made her burden easier by their dutiful co-operation with her, while endeavouring to bring them up in the Christian way. She also worked hard to prepare them for suitable employment. This, along with their own diligence, prepared them for good posts in their choice of work. Mrs MacLeod lived to see some of her daughters brought to a saving knowledge of Christ. Today two of them, Mary and Margaret and her two grand-daughters are members in full communion with the Church. It is their privilege to inherit a precious heritage and we believe they cherish this above all else.

We shall always remember the day Mrs MacLeod appeared before the Kirk Session for membership. Her gracious composure, her sanctified native dignity, the clear assurance of her faith in Christ, humbly acknowledged, with her quiet yet confident request that she be permitted to sit at

the Lord's Table, made a lasting impression on those of us whose privilege it was to grant, in the Lord's name, this inestimable privilege. Mrs MacLeod was on the following Sabbath to remember, for the first and last time on earth, the Lord's death. Seeing her coming to the table, with characteristic composure, one could describe her thus, "Behold the daughter of the King." She had publicly testified what her friends believed she had for many years, namely "a saving interest in Christ." Though that day was near the eve of her departure to be with Christ, Mrs MacLeod had to pass through yet another furnace of affliction. Her daughter Chrissie shared the pleasure of the whole family at seeing their mother sitting at the Lord's Table. Chrissie was the eldest daughter and was most dutiful. While still young she shared more than any the burden of bringing up the family and her devotion to her mother continued unabated to the end. This devotion was reciprocated in the mother's growing dependance on this daughter with whom for many years she had shared her joys and sorrows. The bond between them was further strengthened by their mutual interest in Christ as their Saviour. Chrissie MacLeod gave conclusive evidence that to her also Christ was made precious. The fellowship between mother and daughters at 12 Northfield Avenue was like that in the house at Bethany, graced with the presence of the Lord, but as happened at Bethany, death visited Northfield Avenue and removed Chrissie to the home where "they die no more." One can imagine how shattering this blow was to Mrs MacLeod in her old age. This was her third bereavement since her marriage. As already stated, her husband died while the family were still young. Then her daughter Morag's husband, Mr Whitelaw, died leaving a young son and daughter. In her grievous loss, the young widow found in her mother one who could with maternal compassion enter into her mournful circumstances. Mrs Whitelaw wisely followed her mother's example by choosing the church of her fathers for her children, who now show their appreciation by their devotion to its testimony.

The Lord knew that Mrs MacLeod had enough of the trials of this life and He called her home a few weeks after the departure of Chrissie. "They were lovely in their lives and in their death they were not divided."

In expressing our sympathy with the son, daughters and their families, we commend them to God and the word of His grace. By this grace their friends were saved.

D.C.

Oh, that I were where I shall sin no more.

Samuel Rutherford

The Singing of Psalms in the Worship of God

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord. — Col. iii. 16.

When there are differences of view among Christians on any subject, it is always helpful to inquire how far they agree, and thus ascertain the exact point at which opinions begin to diverge. In regard to the songs to be employed in the praise of God there are several points of general agreement.

1. **It is agreed that the Psalms were given by Divine inspiration, and are the very Word of God.** "David the Son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue." (2 Sam. xxiii. 1, 2). "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." (Acts i, 16. See also Acts iv. 25; Heb. iii. 7, et al). Men should be careful how they speak against the Book of Psalms. The Holy Ghost is its author. This is the **first point** of agreement.

2. **It is agreed that these inspired Psalms were appointed by God to be used in His worship.** "Sing unto Him, sing psalms unto Him." (1 Chron. xvi. 9). "Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer." (2 Chron. xxix. 30). "Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." (Ps. xcv. 2). Bible expositors and Church historians alike agree that the inspired psalms were exclusively used in the worship of the Old Testament. God appointed them to be so used, and no one but God could change the appointment. This is the **second point** of agreement.

3. **It is agreed that so far as the record goes our Lord Jesus Christ used the Psalms exclusively in Worship.** Only on one occasion is our Lord referred to as singing. This was in connection with the observance of the passover. It is said, "And when they had sung a hymn they went out into the mount of Olives." (Matt. xxvi. 30; Mark xiv. 26). Biblical scholars are not misled by the use of the word "hymn" in our translation of this verse. The original simply states the fact that they sang praises to God. In the margin it reads, "When they had sung a psalm." It is a well-known fact

that the Jews were accustomed to sing at the passover the great Hallel, which consisted of Psalms 113 to 118 inclusive. Certainly our Lord and His apostles did not depart from this usage. Strange indeed it would have been if the Lord Jesus, Who always exalted and honoured the Holy Spirit, had put aside the sacred songs which He indited for this very purpose. But he did not. Those who would follow closely in the footsteps of Jesus should sing psalms. This is the **third** point of agreement.

4. **It is agreed that we have express authority for the use of the Old Testament Psalms in the New Testament Church.** "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." (Col. iii. 16). Whatever differences of view there may be as to the "hymns and spiritual songs," all agree that the psalms here spoken of are the inspired Psalms of Scripture. The passage therefore contains an express warrant for the continued use of the Psalter in the New Testament Church. This is not denied by any one. This is the **fourth** point of agreement.

It is not affirmed that there are no opinions contrary to one or another of these four points, held by individuals, but that there is a **general agreement** among all classes of evangelical Christians on these points.

We have now reached the exact point of divergence. While all agree that the "psalms" referred to in Col. iii. 16 are the Bible Psalms, there are many who maintain that the "hymns and spiritual songs" are mere human compositions; and that the New Testament Church is hereby authorised and instructed to add to her book of praises the writings of uninspired men. This is **the crucial text** on this subject. If this text contains a clear warrant for the use of uninspired hymns, other passages may lend it support; but if that warrant is not found here it is not found anywhere. The advocates of hymn singing will admit the truth of this statement. It is now undertaken to show that not only does this passage **not authorise the use of uninspired songs in worship, but that it enjoins the exclusive use of the Psalms of the Bible.**

I. **No warrant can be found for the use of uninspired songs, in the words "hymns and spiritual songs."** At first view these words seem to be conclusive in favour of the advocates of hymn-singing. In the Greek text it is "psalmois humnois, odais, pneumatikais" — i.e., **psalms, hymns, songs, spiritual.** Now these three Greek names are all found in the titles to the Psalms in the Greek translation of the Old Testament which was in use among the people to whom Paul wrote this epistle. They occur many times in the titles of the various Psalms. The word "psalmois" about sixty-three times; the word "humnois" six times, and another word, " 'alleluia,"

which has precisely the same import, about twenty times; and the word "odais" (mostly in the singular form) thirty-four times. With the fact before us that these three words are all actually found many times in the titles to the inspired Psalms — and when we all agree that the word "psalmois" does refer to inspired songs — is it not most unreasonable to insist that "humnois and odais" mean uninspired songs? As if to remove all possible doubt the word "spiritual" is used to qualify the words. Thayer, in his *Lexicon of the New Testament*, referring to this passage and the similar one — Eph. v. 19 — defines the word "spiritual" as "divinely inspired and so redolent of the Holy Spirit."

Dr Albert Barnes in his commentary on 1 Cor. x. 3, "And did all eat the same spiritual meat; and did all drink the same spiritual drink"; says, "The word 'spiritual' is evidently used to denote that which is given by the Spirit, by God; that which was the result of His miraculous gift; that which was not produced in the ordinary way." Again, "The word 'spiritual' must be used in the sense of supernatural, or that which is immediately given by God." Hence "spiritual songs" are songs produced in a **supernatural** manner, those given **immediately by the Spirit of God**. It is just as if it read, "Teaching and admonishing one another in psalms and hymns and songs, given by the Holy Spirit." What songs are these? The sweet psalmist of Israel answers, "The Spirit of the Lord spake by me, and his word was in my tongue." These very names, therefore, which have been relied upon as furnishing a warrant for the use of uninspired songs, we find to be **well-known titles for the Psalms of the Bible**, and that as qualified by the word "spiritual" they cannot be used to designate uninspired songs, but **furnish a warrant for the exclusive use of the songs of the Spirit**.

II. The Psalms are in an eminent sense "the word of Christ." "Let the word of Christ dwell in you richly in all wisdom." This is the condition of being able to teach and admonish.

How are the Psalms "the word of Christ?"

1. **Christ by His Spirit is the author of them.** This has been fully shown above.

2. **Christ is the speaker in many of them.** For instance, "I will declare the decree: the Lord said unto Me, Thou art my Son; this day have I begotten Thee." (Ps. ii. 7). Then said I, Lo, I come: in the volume of the book it is written of Me." (Ps. xl. 6). "My God, my God, why hast Thou forsaken Me?" (Ps. xxii. 1). Such Psalms as these are "the word of Christ" in the same sense that the Sermon on the Mount is His word. He and no one else is the speaker in them.

3. **Christ alone is the subject of many of them.** The most ignorant and

senseless objection ever made to the Psalms is the charge that they are "Christless". The truth is that no book in the Bible reveals Christ with such fullness as is done in "the book of Psalms," not excepting the Gospel according to John or the Epistle to the Hebrews.

What may we learn of Christ in this wonderful book?

1. **His Divinity.** Ps. xlv. 6, "Thy Throne, O God, is for ever and ever." (Compared with Heb. i. 8), Ps. cx. 1, "The Lord said unto my Lord, sit Thou at my right hand, until I make thine enemies thy footstool." (Compared with Matt. xxii. 42-45).

2. **His Eternal Sonship.** Ps. ii. 7, "I will declare the decree; the Lord said unto Me, Thou art my Son; this day have I begotten Thee." (Compared with Heb. i. 5).

3. **His Incarnation.** Ps. viii. 5, "For thou hast made Him a little lower than the angels and hast crowned Him with glory and honour." (Compared with Heb. ii. 9). Ps. xl. 7, "Then said I, Lo, I come; in the volume of the book it is written of Me." (Compared with Heb. x. 5-7).

4. **His Mediatorial Offices.** (a) His prophetic office. Ps. xi. 9, 10., "I have preached righteousness in the great congregation," etc. Ps. xxii. 22, "I will declare thy name unto my brethren." (Compared with Heb. ii. 12). (b) His priestly office, Ps. cx. 4, "The Lord hath sworn, and will not repent; Thou art a priest for ever after the order of Melchizedec." (Compared with Heb. vii. 17). (c) His Kingly office. Ps. xlv. 6, "Thy throne, O God is for ever and ever; the sceptre of thy kingdom is a right sceptre." (Compared with Heb. i. 8). Ps. cx. 1, "The Lord said unto my Lord, Sit Thou at my right hand, until I make thine enemies thy footstool." (Compared with Matt. xxii. 42-45; Heb. 1, 13). See also Ps. xxii. 28, and Ps. lxxii. throughout.

5. **His betrayal.** Ps. xli. 9, "Yea, mine own familiar friend, in whom I trusted which did eat of my bread, hath lifted up his heel against Me." (Compared with John xiii. 18).

6. **His Agony in the Garden.** Ps. xxii. 2, "O my God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent." (Compared with Heb. v. 7).

7. **His Trial.** Ps. xxxv. 11, "False witnesses did rise up; they laid to my charge things that I knew not." (Compared with Matt. xxvi. 59, 60).

8. **His Rejection.** Ps. xxii. 6, "But I am a worm, and no man; a reproach of men, and despised of the people." (Compared with Matt. xxvii. 21-23; Luke xxiii. 18-23). Ps. cxviii. 22, "The stone which the builders refused is become the headstone of the corner." (Compared with Matt. xxi. 42; Acts iv. 11, 12).

(to be continued)

Gathan Gloir na Diadhachd

Leis an Urr. Eideard Pearce

(Air a leantuinn bho t.d. 372)

5. Tha Dia neo-chaochlaideach na chùmhnannt agus 'n a ghealladh, a chùmhnannt agus a ghealladh dhà shluagh ann an Crìosd. Rinn Dia cùmhnannt rà shluagh ann an Crìosd, cùmhnannt sìth, cùmhnannta gràis, cùmhnannt gràidh, cùmhnannt air a steidheachadh air gràs, cùmhnannt làn de ghràs, cùmhnannt air a dheanamh suas gu h-iomlan de ghràs agus de ghràdh, bho thoiseach gu dheireadh, agus uime sin air ainmeachadh gràs, ann an Rom. vi. 14 cùmhnannt làn, sùmhnannt saoi bhir, cùmhnannt luachmhor, cùmhnannt air a dheanamh suas de shaoibhreas, seadh geallaidhean rò mhòr agus luachmhor, agus làn de shaoibhreas, rò shaoibhir agus luachmhor, saoi bhris gràs, sìth luachmhor, maitheanas luachmhor, fìreantachd luachmhor, slàinte luachmhor; le Dia luachmhòr, Chrìosd luachmhòr, Spiorad luachmhor, neamh luachmhòr agus bean-nachadh dheth, thà Dia an Tighearna neo-chaochlaideach, bh'uaith sin thà sìbh dhà air a ghairm cùmhnannt sìorruidh. "Agus daingnichidh mì mo choimh-cheangal eadar mise agus thusa, agus do shliochd a'd' dheigh, 'n an ginealaichean, mar choimh-cheangal sìorruidh, gu bhi a'm' Dhia dhuit-sa, agus do d' shliochd a'd' dheigh." Genesis xvii. "A ris, "Agus nì mì riugh coimhcheangal sìorruidh, nach pill mì air falbh uatha, chùm maith a dheanamh dhoibh; agus cuiridh mì m'eagal na'n cridhe, chùm nach dealaich iad rium." Ier. xxxii. 10. Agus mar chùmhnannta sìorruidh agus cìnn-teach; "Rinn Dia rium," (deir Daidhehidh) "choimhcheangal sìorruidh, air a shuideachadh anns gach nì, agus a choimhdear:" II Samuel xxiii. "agus a ris, "agus nì mì riubh coimhcheangal sìorruidh, eadhon tròcairean cìnn-teach Dhaidhbhidh." Isaiah lv. 3. Mar an ceudna thà e air a ghairm "cùmhnannta salainn" Aireamh, xviii. 19. 's e sin cùmhnannt daingeann, maireanach, agus neo-chaochlaideach. Air iomadh dòigh eile thà Dia a cur a mach neo-chaochlaideachd a chùmhnannt, agus sin air son misneachd ar creidimh agus ar comhfurrachd: cia cho milis 's a tha'm focal sin, agus ciod i'n fhois a dh' fhaodas a bhi ann do chreidimh." Oir thà so mar uisgeachan Noah dhomh; mar a mhiannaich mì nach rachadh uisgeachan Noah tuilleadh thar an talamh, is amhuil a mhiannaich mì nach bithinn ann an siorruich riut, agus nach toirinn achmhasan dhuit. Oir dealaichidh na sleibhtean ri 'm bunait, agus atharraichidh na beanntan as an àit; ach cha dealaich mò choimhneas riutsa agus cha'n

atharraichear coimhcheangal mo shlith, deir an Tighearna aig am bheil truas dhiot." Isaiah lv. 9, 10. Thoiribh fa'n ear, guidheam oirbh, thà Dia anns an dà rann a dh'ainmich sinn a gealltuinn, dhà eaglais agus dhà shluagh, ged, "re tiota bhig, dhealaich mì riut; ach le mòr iochd cruinnichidh mì thù;" agus anns an dà rann so thà E toirt dhoibh dearbheachd dùbails nach do dhealaich E riutha; an aon air a thoirt bho a mhionnan agus cho neo-chaochlaidheach 's a thà E, rann 9, an aon eile bho a chùmhnannt agus cho neo-chaochlaidheach 's a thà e, rann 10, "Oir dealaichidh nà sleibhtean etc.," mar gu'n abradh E, bithidh na sleibhtean agus na cnuic nì's luaith air an atharrachadh nà mo choimh-cheangal-sa; seadh thig an t-àm 'n uair a bhitheas iadsan air an atharrachadh, ach cha tig an t-àm anns am failnich mo chùmhnannt, na'm bì e air atharrachadh.

Ach ciod e ma pheacachais a shluagh, ciod e sin. An sin cronaichidh agus smachdaichidh E iad air son am peacaidh, gleidhidh E chumhnant daingean agus neo-ghluasadach gu bràth a dh' aindeoin gach cùis. Air son so tha agaibh earran làn agus shònraichte." Ma threigeas a chlann mo lagh, agus nach gluais iad ann am bhreitheanais; ma mhl-naomhaicheas iad mò reachdan, agus nach gleidh iad m' àitheante an: an sin fiosraichidh mì le slait an eusantas, agus le buillibh an euceart, gidheadh cha bhuin mì ghealladh. Cha bhris mì mo choimh-cheangal; agus a nì a thainig a'm bhilibh cha'n atharraich mì." Salm lxxxix. 30-34. Thà sinn a peacachadh agus a briseadh, agus a briseadh agus a peacachadh, agus smachdaichidh Dia sinn, faodaidh e bhith, air son ar peacaidhean, ach thà chùmhnannt a fantuinn daingean agus neo-chaochlaideach. Mar sin, II. Tim. ii. 13.

"Mur creid sinn, gidheadh thà esan a fantuinn flrinneach: cha'n eil e'n comas dà e fein àicheahd. "Oh thà agam-sa cridhe neo-chreidmheach, agus thig mì, tha eagal orm, gearr air an iomlan. Ged a thà agad cridhe neo-chreidmheach, gidheadh thà Dia a fantuinn dìleas. Mar so thà Dia neo-chaochlaidheach na chùmhnannt. Seadh thà chùmhnannt air a thogail air gràdh neo-chaochlaidheach, agus air a sheulachadh le fuil neo-chaochlaidheach, agus cha'n urrain e mar sin ach a bhì neo-chaochlaidheach; agus mar an cùmhnannt, mar sin thà uile gheallaidhean a chùmhnannt cìnnteach, daingean, agus neo-chaochlaidheach, geallaidhean a bhios gu cìnnteach air an coillionadh. Bithidh daoine a toirt geallaidhean iomadh uair agus ag atharrachadh, ach thà Dia a gealltuinn agus cha'n eil E'g atharrachadh; agus thà cuid a smuainteachadh gu'm bheil so air a chumail a mach anns an ainm sin Aige, IS MÌ Ecsodus iii. 14. Is mì, a n tì is mì; Is mì an Tì à bhà mì; na, Bithidh mì a nì a bhà mì; 's e sin, mar a thà neach dhà mhlneachadh, Bithidh mì ann am choilionadh a nì a bha mì ann am gheallaidhean. Coimhlionaidh Dia a gheallaidhean a dh'ionn-

suidh a phuing mu dheireadh; Esan is E Flrinn E Fein, agus dilleachd E Fein, cha'n urrain E breug a dheanamh, cha'n urrain E fàilneachadh. 'S e ràdh milis a leugh mi ann an **Austin**, "Is iad do gheallaidhean-sa. O Thighearn, agus cò bu chòir eagal a bhi air a bhi air a mhealladh 'n uair a tha Flrinn Fhein a gealltuinn? Oh, cha leig sinn a leas eagal a bhli oirne, cha leig sinn a leas a chur an amharus, oir thà Dia flrinneach thà Dia dilleas. Oh, cia milis a thà smuainteach air cùmhnant neo-chaochlaidheach. Chuir Dia E Fein fodh cheanglaichean Dhà shluagh, 'n uair a bhà E gu neo-chriochnach saor ann Fein; agus fodh cheanglaichean gu nithean mòr a dheanamh air an son, a bhi maitheadh an aingidheachd, an àr-a-mach, agus am peacaidhean; a thoirt dhoibh cridhe nuadh, agus Spiorad nuadh, a Spiorad a dhòrtadh orra, a thoirt orra imeachd na reachdan agus 'n a bhreitheanaid a chum an deanamh; a sgrìobhadh a laghannan na 'n cridheachan, agus an cur na'n taobh a stigh; an glanadh bho'n t-salchar agus an iodhalan; a chur eagal 'n an cridheachan a chum agus nach treigeadh iad E; agus (nì thà uile ann an aon) a bhli na Dhia dhoibh, agus gu'm biodh iadsan na'n sluagh Dhà; 's e sin, chuir 's e Fein fodh cheanglaichean a bhli dhoibh a' nì is urrain Dia a bhli dhoibh; agus thà E daingean, agus neo-chaochlaidheach ann uile, agus bithidh e gu cinnteach air a choimhlionadh 'n a àm fein. Oh, cia milis so! Be so mllseachd leabaidh bàis Dhaibhidh, "Ged nach eil mo thigh mar so le Dia, etc. II. Sam. xxiii. 5. Gu dearbh, dh'fhaodadh e bhli mar sin, oir ciod a b'urraing Daidhbhidh na neach eile a mhiannachadh a bharrachd air na thà an cùmhnant Dhé, anns am bheil neamh agus talamh, Dia agus an creutair, tìm agus siorruidheachd, uile ann? Oh, gabh beachd air cùmhnant Dhé, agus a neo-chaochlaidheachd, agus gheibh thù na thobar comhfhurtachd neo-chaochlaidheach dhuit. Thuair Dia Fein cron dha'n a cheud choimhcheangal thà e air a ràdh, agus c'ar son. Car son, a chionn nach d'rinn e ullachadh air son a shluaigh an aghaidh peacaidh; ach cha bhi sibh comasach air cron fhaotainn dha'n a chocheangal so; oir tha'n chocheangal so "air òrduchadh anns na h-uile nì agus a choimdear, mar a th'agaibh anns an àite mu dheireadh a dh'ainimicheadh.

(R'a leantuinn)

The Word of God must be nearer to us than our friends, dearer to us than our lives, sweeter to us than our liberty, and pleasanter to us than all earthly comforts.

John Mason

Book Reviews

Commentary on the Song of Solomon by George Burrows

The above volume is a reprint by the Banner of Truth Trust. It was originally issued in the USA in 1853. Dr Moody-Stuart, who issued his own commentary on the Song, was not satisfied with the division favoured by Burrowes. On page 539 of his volume, he gives an account of Burrowes and of his division of the Song. All the same, he highly commend^s the verse-by-verse commentary. The work should be very edifying for personal reading. Burrowes did his utmost to ascertain the meaning of the oriental illustrations, and to use them for evangelical purposes. The commentary should be refreshing to one who is, by the Lord's grace, in heart-harmony with the Song, as being an enlargement of Psalm 45.

The following is a quotation from the analysis of the Song, and is given to encourage any reader to get a copy for oneself —

"This love . . . carrying with it true wisdom gives us a correct knowledge of ourselves, as the offspring of the humility to which this divine love leads . . . realising that while, black like the tents of Kedar, we are darkened by native depravity — grace is working in us virtues more beautiful than the curtains of Solomon.

"This love so captivates the heart with the Lord Jesus, while keeping it thus humble, that we are anxious, not only to enjoy His society in the blessedness of private communion, His chambers, ver. 4; but to follow the Lamb whithersoever He goeth; to be with Him in labours, fatigues, and dangers, no less than in the delights of His service . . . It prompts us to inquire — where we may labour with this gracious King as a shepherd, — and makes us unwilling to be satisfied with any inferior love . . . unwilling to have any person or thing coming between us and Jesus. ver. 7.

"Such inquiries He answers, by assuring the soul . . . that he may be always found by our following in the footsteps of those who through faith and patience have inherited the promises; and by activity in His service . . . and by labouring to train up the young of the flock, 'feed the kids,' in co-operation with the ministers of the gospel — 'beside the shepherds' tents' ver. 8.

"If asked, How precious is your Saviour? . . . We can do no better than reply, Can you tell what is the sweet and refreshing influence of a bundle of myrrh in the bosom, or of a cluster of camphire in bloom, such as is in the vineyards of Engedi? Ver. 14. The presence of Jesus produces an impression on my spiritual faculties, far more delightful than the effect of these perfumes on the bodily senses. Ver. 13."

This notice of the volume of Burrowes on the Song may be concluded

with a note from Romaine's 'Life of Faith', namely, "Hast thou a warm heart for the Person of Christ? . . . If this be thy present happiness thou wilt find many powerful motives to increase it in the 45th and 72nd Psalms. If thy heart is thus enamoured with His love, then thou hast got a key to the book of Canticles."

D. A. Macf.

Sermons and Biographical Note of Pastor Ernest Roe. Price £2.00 post free.

We are very pleased that this book has appeared, for we considered Mr Roe one of the most evangelical and faithful preachers we have listened to. The volume under review is but a sample of his preaching for over sixty-five years among the Gospel Standard Strict Baptist denomination. During that time his faithful preaching made many enemies but at the same time made many friends. These friends were truly the salt of the earth, and they knew what it was to be in the depths and what it was to be raised out of the depths. Many a time they got an uplift under Mr Roe's preaching. The volume before us contains twenty-five sermons, and are but a few of the many sermons which he preached. His labours were numerous. According to a record which was found after his death he preached no fewer than 10,312 sermons and ministered in 139 strict Baptist Chapels during his life.

He had the example of godly parents and also their instruction, but it was the work of the Holy Spirit, which was very evident in his preaching and in his walk and conversation, which turned him from darkness unto light and from the power of sin and Satan unto God. His was a severe struggle. Of that period he said in after years, "My dear parents would cry to see me in that sinful condition, but even a tender father's words and a loving mother's words could not soften my hard heart and change my stubborn will." After an extraordinary deliverance he was constrained to enlist in the service of Christ as a preacher of the gospel. His labours were used much by the Holy Spirit, both to strengthen and direct the Lord's people who were already in Christ, and to gather in those who were still on the mountains of vanity, and to raise them up as living monuments of free and sovereign grace.

Mr Roe's comment on Muckle Kate of Lochcarron is well worth reading. He is preaching on the Woman of Samaria and says with reference to the tract on Muckle Kate, "I am glad our Scottish friends have re-issued this little trophy of grace as it is called. It is a touching but powerful reminder, if you and I need one, that we haven't sounded the depths of grace yet. We haven't got to the bottom of the 'manner of love'

that God has bestowed upon us in Christ. It is a bigger gospel than you or I know of."

The book may be had from Mrs Grace Patterson. "Bracadale," The Avenue, Ampthill, Bedford MK45 2NR. Mrs Patterson is a daughter of Mr Roe, and is well known to a number of our Free Presbyterian Congregations.

J.C.

Commentary on 1st John by Robert Candlish. £1.65. Banner to Truth Trust.

A startling, discriminating volume is this Commentary of Robert Candlish on the 1st Epistle of John a Commentary, yet not such in the strict, or should I say in the normally accepted sense of the term. The contents appear to me rather like a series of discourses with an underlying golden thread of thought and doctrine running throughout the whole. The subtle depths of the human heart and conscience are laid bare by questions raised relative to the truths declared, while the answers and the reflections provided bring to the surface the greater depths of the Divine truth. The links by which the several parts of the Epistle are all welded together are well used by the author to gain and give a deeper insight into the Apostle's doctrine, yet, on certain points I find a perplexing, almost disturbing ambiguity of expression which leaves much to be desired.

His style is unique and may indeed lack that simplicity of argument and expression which generally makes such a strong appeal to the average reader, yet it is forceful, penetrating, arresting and in parts even challenging.

However, we fear that we cannot give to Dr Candlish the unstinted praise lavished upon him by Spurgeon and his contemporaries. In our view, his naive acceptance of the rejection of I John 5:7 mars this work. Any statement of theory with the remotest tendency to undermine our faith in the divine inspiration of scripture, we strongly deplore.

F.M.

The Yom Kippur War

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

The recent weeks have witnessed interesting events in the Middle East that must be seen in the light of Scripture. Once more the world has seen God's faithfulness to His Ancient People, the Jews; that they are still beloved for their fathers' sake. He no doubt was on their side and brake the snare of their enemies by giving the Jews victory. Egypt and her Arab neighbours

attacked Israel with the avowed aim of driving her into the sea, and to cause her to cease from being a Nation. (Psa. 83. 4). When the Egyptian army crossed the Suez Canal the soldiers shouted: "Allah is great!" But where is the greatness of their Allah now? Here both the Israelies and the Arabs, Jew and Moslem, have uncontradicted evidence that there is no God but the Lord, and no Saviour but Jesus the Messiah who came out of Nazereth.

One remarkable portion describing and fortelling the events is Zecariah 12. Here the Holy Spirit prophesies that the nations will gather in a siege against Judah and Jerusalem. Their ambition, however, will be frustrated and they will not succeed. On the contrary it will be to their own destruction (vv. 2 and 9). Well, this is precisely what happened. The cease fire came just in time to save the Egyptians and Syrians from a crushing defeat. Verse 10 goes on to promise that after such a defeat God will at last convert the Jews by pouring out upon them the Spirit of grace and supplication, which will give them a faith's view of the crucified **divine** Messiah. Such a view will give the Jews godly repentance for their sins — their sins of unbelief, rebellion against God, their rejection of Christ and their part in the crucifixion of their Messiah.

It needs to be said that the Jewish people of today have no sense of sin. This is borne out by the reply that a Rabbi gave the writer not so long ago: "I don't let my sins worry me." Further, they seek to wash their hands of all responsibility in Christ's crucifixion with their standard answer: "The Romans crucified Jesus". But there can be no conversion of the Jews without both a conviction of sin and the heart-breaking confession of their participation and hand in the crucifixion. When the Spirit will come upon them, they will not only know what their fathers did, but also that their cry "His blood be upon us and on our children" is being fulfilled in the experience of the Jews to this very hour. They will also know that the present generation is as guilty of this cry as were their fathers. The writer himself is very conscious of this in his own soul. He cannot fail to recognise his own voice in the shouts of the multitude. Yet such a conviction, such humbling, such mourning, such confession shall not be fruitless. It will be followed by a full and free pardon from God. This will be all of His free and sovereign grace.

It is always unwise to predict times and seasons, for they are in the secret purposes of God, and one day with the Lord is as a thousand years and a thousand years is as one day. Nevertheless what is happening today — and no less in the Middle East — is what God has decreed from eternity. These events clearly reveal that He is faithful to His promises. He Who did not fail to deliver Israel from the hands of those who would have destroyed

them will not fail to deliver them from their unbelief and will surely convert them. Not only so, but their conversion is drawing nearer — their conversion is **imminent**, whether the time is hours, days, months or years away.

The duty of the Lord's People is clear. We ought to be fervent in our prayers for the Jews: "Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." (Ps. 14:7). We are always safe in returning the prayers of Scripture. It is our duty to pray for the conversion of the Jews in private, family and public. The Lord's People must not, however, forget to pray for the conversion of the Arabs also, that they might know, that the One Whose name is Jehovah is God alone. (Psa. 83:18). The Holy Spirit has not left them without a promise in Isaiah 19:23.

Letter from Rhodesia

Ingwenya Mission

P.O. Bembesi

Rhodesia

14th November 1973

Dear Friends,

As we draw near the end of another year we would seek to give thanks to the Lord for His many benefits to us. We have been helped and we have been protected. We would particularly thank the Lord for His mercy in restoring Rev. A. Ndebele to health and strength. We would also thank Him for the sending of labourers into this work. We expect Rev. D. Ross and family to join us soon D.V.; Miss Martin has replaced Miss Graham. We are still hoping for a replacement for Miss K. M. Macaulay.

Pupils who have for years been under the constant sound of the Gospel will be leaving us in December; some will not be in contact again with the pure preached Gospel. But we would pray that the Word which they have heard would follow them. Also we would wish that they might be able to find suitable positions of employment or further education where such are restricted.

The cuts in fuel affecting the rest of the world also affect us. In view of a programme of building planned for this coming year (D.V.) we pray that this will not seriously hinder the work affecting Mbumba Mission and the secondary school at Ingwenya.

Communion services will be observed on the last Sabbath of the month

(D.V.) at Nkai — January; Zenka — February; Ingwenya — March.

We would ask for the Lord's blessings on these occasions.

Yours sincerely,

THE STAFF

Notes and Comments

Northern Ireland 'Agreement'

Mr William Whitelaw, former Secretary for Northern Ireland, received high praise in the House of Commons when news of the agreement over a Northern Ireland Executive was announced. In the power-sharing between Protestants and Roman Catholics, Mr Brian Faulkner, former Prime Minister of Northern Ireland, becomes Chief Executive while Mr Gerry Fitt, a rabid Irish Roman Catholic becomes his deputy. The agreement has involved the surrender by the Protestants to the Roman Catholics of a large measure of executive control. This bodes ill for the future of the Province. It is also evident that the Roman Catholics have been able to gain the maximum advantage possible from the murderous I.R.A. campaign in the Province over the last few years.

The settlement, which includes the setting up of an All-Ireland Council, is but a stepping stone to eventual absorption by Eire of the Northern Kingdom. No hollow assertion by the British Government that Ulster will remain part of the United Kingdom can blind people's eyes to the true nature of the settlement, which is, the appeasement of Roman Catholic Eire. The action and attitude of the British Government with regard to Northern Ireland over the past few years, which has cost the lives of 200 British soldiers, can only be explained in the light of subtle Romanist political intrigue and influence.

Mr William Whitelaw may have returned from Northern Ireland with a piece of paper in his hand crying, 'Peace in our time', and may be applauded for his statesmanlike qualities in ostensibly reconciling Protestants and Roman Catholics in Ulster, but the evil consequences of this agreement both for Northern Ireland and for Britain herself are not hard to foresee. If a minority Roman Catholic population can reap such rewards of violent terrorism in Northern Ireland, why should a minority Roman Catholic population in the rest of the United Kingdom — in Scotland, for instance — not do the same? Let the British Government not think that it has now solved the Irish problem. So long as there remains within these islands one ardent Roman Catholic with intense hatred in his heart to all that Britain stands for, the Irish problem will remain unresolved.

Murders in Scotland

In 1972 there were 49 murders in Scotland according to Home and Health Department statistics recently issued. This was the highest-ever total for Scotland. It would seem as though this continued increase in the murder rate is likely to go on until the deterrent of capital punishment is restored.

The removal of the death penalty by the Government a number of years ago has borne its own fruit in an increase in violent crimes and murder. The lives of convicted murderers have been spared to the loss of many additional innocent people. The blood of these innocent lives lies as much at the door of our nation as at the door of the murderer. The failure to maintain the full divinely ordered sanction of the law — “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6) — for the sin of murder has involved our nation in terrible guilt. May our legislators be brought to realise this and restore to the statute book of our land the penalty of death for deliberate, pre-meditated murder.

Glasgow Presbytery and Gambling

The Church and Community Committee of the Glasgow Presbytery of the Church of Scotland has approved the idea that Glasgow’s gambling industries should be taken over by the Corporation. While opposing a civic lottery on the ground that it would involve an extension of gambling facilities, the Committee’s report recommended that the existing gambling facilities in the City should be taken over by the Corporation, giving as its reason that “under municipal ownership gambling is more likely to be contained to reasonable limits,” also that “revenue from it would better serve the public good.”

This recommendation ill becomes any section of the visible church in the land. It is the duty of the Church of God at all times to point out the evil of the practice of gambling and of the curse of God lying, not only upon those who practise it, but also on all the proceeds of such ventures. The city of Glasgow would be far better off without the proceeds of such ill-gotten gains.

Abortions

The Abortion Act of 1967 continues to take an increasing toll of unborn children. In 1972 about 160,000 ‘legal’ abortions took place in Britain.

Were there no other indication of how low our country has fallen morally and spiritually, this immoral, vile, inhuman practice alone would stamp Britain as a degenerate nation. It is to be doubted if the savage races of other days sacrificed in their life-time as many of their off-spring as Britain does of her unborn children in one year.

Pornography

The Government has introduced legislation to try to curb public display of indecent material. During the last number of years those who wish to gain from the display of pornographic material have been able to exploit the laxity of the existing regulations in this field. As a consequence more and more grossly indecent magazine covers and advertisements have been put on public display. The new laws will ban this. While such sanctions are to be welcomed, yet the Government will have to pass more stringent regulations if the evil traffic in pornographic publications is to be brought to an end. A speedy reversal of the present situation is called for and is long overdue.

Church Notes

Broadford Manse Building Fund

On behalf of the Broadford Deacons' Court, I have pleasure in intimating that the Broadford Manse Building Fund is now closed. We would take this opportunity of thanking heartily all those who contributed so willingly and trust that while there is no need of further financial contributions to this fund there will be continued remembrance of our needs at a throne of grace.

S. Fraser Tallach.

Presbytery Meetings (D.V.)

Northern — At Dingwall on Tuesday 22nd January 1974 at 2.30 p.m.

Southern — At Glasgow on Tuesday 19th February 1974 at 6 p.m.

End of Financial Year

Congregational Treasurers and Deacons' Court are reminded that the Financial year ends on 31st December, 1973. All congregational contributions to the Funds for 1973 should be sent to the General Treasurer to arrive not later than 8th January 1974, D.V., after which date Funds received will be credited to 1974.

Congregational Financial Statements

In accordance with a Motion of Synod, copies of Congregational Financial Statements are to be sent to the Finance Committee. It is requested that such copies are sent to the General Treasurer, Clerk to the Finance Committee, by 28th February 1974. D.V.

Acknowledgment of Donations

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

Sustentation Fund: Jas. MacLeod, Kylesku, £13; Alexr. Ross, Achlochan, Scourie, £100.
Jewish and Foreign Mission Fund: Jas. MacLeod, Kylesku, £4; Alexr. Ross, Achlochan, Scourie, £100; Alex. Forgie, Redding, £25.
Aged and Infirm Ministers' etc. Fund: Alex Forgie, Redding, £25.
Home of Rest Fund: Alex. Ross, Achlochan, Scourie, £100; Anon., £100, "Donation received in loving memory of Mary Gillanders, Plockton."
College and Library Fund: Mrs Jennie Morrison, Rockview, Tarbert, Harris, £5 (per RWMM).
Foreign Mission Fund: Mr K. Huibregtse, Holland, £6.20 (per RWMM).

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

Free Distribution Fund: Mrs M. G. MacLeod, Portree, £1; H. MacRae, Kelwood, Manitoba, £5.20; Miss M. MacKay, Achmore, 65p; A Friend in memory of my dear mother, £4; A. Morrison, Rhiconich, by Lairg, £1; Mr MacKay, New York, 95p; Mrs E. Morrison, West Kilbride, £1.30; M. Nicolson, Edinburgh, 72p; Dr Cumming, Edinburgh, 32p; Miss Walker, Wester Hails, 32p (last three per I. MacKenzie, Edinburgh); Mr MacLeod, Ness, £1.20; Miss J. A. MacLean, Conon, 20p.
Welfare of Youth Fund: H. MacRae, Kelwood, Manitoba, £4.
Publications Fund: H. MacRae, Kelwood, Manitoba, £4.

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

Laide: D. MacLennan, Inverness, £3; Friend, Dundee, £20; Friend, Gairloch, £5; Two Friends, Porthenderson, £5; Inverasdale Friend, £5; Mrs D. MacKenzie, Strathburn, £5; K. and C. Macaskill, Portree, £5; Mr and Mrs MacLennan, Dundonnell, £5; Friend, Gairloch, £20; Mr and Mrs D. MacKenzie, South Erradale, £10; Mrs R. Maclean, Cove, £10; Mrs J. Macaulay, Laide, £10; Friend, £30; Mr and Mrs D. Macleod, Loggie, £10; Portree Friends, £12; Mr and Mrs MacLennan, Shildaig, £5; Mrs Macrae, Laide, £10; Mr and Mrs D. Mackay, Flashadder, £5, all for Laide Manse Building Fund.

Raasay: Friend, Inverarish, £5; Friend, Portree, £2; Friend, Inverarish, £2; In Memory of beloved husband, Raasay, £5; Friend, Uig, Skye, £1.50; P.A.H., £2, all per J. M. MacLeod; Raasay Friend, £2.50; Friend, Portree (at Communion), £5; Friend, Portree (at Communion), £2; Friend, Raasay, £1, all for Manse Extension; Friend, Raasay, £2 for Church Garage; Friend, Raasay, £2.50 for Sustentation Fund; Friends, Portree, £5; Friend, Portree, £5, both for Manse Extension and per J. M. MacLeod; Mrs MacRae, Osaig, £6 for Sustentation Fund.

Aberdeen: Mrs MacDonald, Inverness, £1; Friends, Raasay, £5; Friend, Raasay, £3; Friend, Edinburgh, £2, all for Manse Fund and per Rev. E. A. Rayner; "A Friend of the Cause", £5 for Sustentation Fund per RWMM; A Forgie, £20; In Memory of Robina Morrison, £10, both for Manse Fund, first per WHMM, second per RWMM.

Lochbroom: Envelope in plate, £13 for Home Mission.

Extension Charge of Stirling, Perth and Dundee: 'From Dingwall friends in memory of the late Rev. J. Tallach', Oban, £30, per Rev. I.R.T.

Edinburgh: Anon., Portree Friend, £5 for Congregational Fund per Rev. D. Campbell, MA.
Uig, Isle of Lewis: Wellwisher, £6 for Church Porch; Miss M. Matheson, £5 for Congregational; Miss A. Morrison, Kneep, £5; Lover of the Cause, Valtos, Hither to the Lord has helped, £5; 10 Valtos, £3, last three for Communion Expenses.

Oban: D. MacDonald, Meinan, by Tayinloan, £5 for Sustentation Fund per Rev. M. MacSween.

Gairloch: R. D. Hilbrands, Achterberg, Holland, £10; David, £2.50; "In Remembrance of Mother", Mrs Duncan, £8, all for Sustentation Fund; Anon., £100 for Congregational Purposes; Mrs Munro, Myrtle Cottage, Glenmoriston, £3 for Communion expenses and £1 for Melvaig Mission House, per Tom MacLeod; MacKenzie, Coast, Laide, £2.30, per Rev. A. MacDonald; Envelope, £3; Envelope, £1; Miss Morrison, Croft, £3; A. M. MacPherson, Greenock, £5; M. M. K., Strath, £2 per K. Maclean, all for Car Fund.

Stornoway: "A Friend", £10 for Congregational Purposes, per Rev. J. MacLeod; Anonymous, £10 for "Minibus", per Dr H. Gillies; Mrs Murray, County Hospital, £2 for Foreign Mission Fund and £2 for Home Mission Fund; Mrs Annie Macdonald, County Hospital, £2 for Foreign Mission Fund, per Rev. J. Macleod.

London: Dingwall Friend, £5 for London Manse Purchase Fund, per Rev. M. MacInnes, M.A. **Staffin:** From the estate of the late Miss Flora MacArthur, £441.79, per Kerr & Co., Solicitors, Glasgow; Joan MacDonald, Thornliebank, Glasgow, £5 for Sustentation.

Plockton/Kyle: Mrs MacIvor, Kyle, £3 for Sustentation Fund, £1 for Home Mission, £1 for Foreign Mission, 50p for Trinitarian Bible Society; E. A. M., Kyle, £6.10 for Congregational Purposes and £6.10 for Manse Building Fund; Friend, £5; Plockton Adherent (2nd donation), £100, both for Manse Building Fund.

Dumbarton: "Two friends", £8; W. MacPherson, £5; "Friend", £3, all per T. MacRae; Envelope in Plate, £2, all for Dumbarton Manse Fund.

Bracadale: A. Campbell, Eboist West, £10; J. Mc A., Dalwhinnie, £5; A Friend, Stornoway, £2; A Friend, £2, all per Rev. D. J. McD.; A Friend, £12; A Friend, £5; A Friend, £2, all per D. MacA.; A Friend, £1 per Wm. Streeton; M. A. Beaton, £5 per C.N.; Staffin Friend, £5 per C.M.; Mrs A. Campbell, "Glenfield", In Memory of my dear husband, £50; A. MacLeod, Garrymore, £15; Anon., Northern Ireland, £2; D. MacCush, Inverness, £5, all per D.Y.M.; Two Friends, £20, per A. Beaton; Envelope in Plate, £6, all for Church Renovation.

North Tolsta: Friend, North Tolsta, £1; Two Friends, North Tolsta, £10, both for Communion Expenses and per J. Maciver; A Friend, North Tolsta, £5 for Manse Central Heating and £2 for Minister's Car Expenses, both in Church Plate; A Friend, North Tolsta, £1 for Minister's Car Expenses, per Rev. D. MacLean.

Portree: Portree Friend, £19.10 for Trinitarian Bible Society; A. MacL., £1 for Sustentation Fund; Mrs K.A.M., Uig, Skye, £10 for Church Renovation; Portree Friend, £5 for Sustentation Fund; A Friend, Portree, £30 for Church Renovation; Envelope in Church Plate, £1, Church Door Collection, all per F.M.

Kinlochbervie: Mr and Mrs Tocher, Fraserburgh, £10 for Congregational Purposes per Mr E. Morrison; Mrs A. Hughson, Inverness, £5 for Car Fund, per Rev. J. Tallach; Mr Alick Morrison, Achlyness, £5 for Sustentaion Fund.

Stornoway: Anon., £10 for Sustentation Fund; A Friend, £5 for Sabbath School Fund, both per Rev. J. MacLeod.

Greenock: Mr and Mrs W. Balfour, Gourock, £5 for Car Fund per Rev. L. MacLeod; Friend, Greenock, £25 for Congregational Purposes.

St Jude's, Glasgow: MacQueen, £10 for Congregational Fund; Anon., Dumbarton Communion, £1.50; Mrs A. Walker, £1; M.S., £2; Two Friends, £10, last four for Bus Fund; per Rev. D.M.; M.S., £2 for Communion Expenses; Mrs MacLeod, £2 for Car Fund; Anon., Kishorn, £5 for St. Judes Development Fund per W.D.F.; I. McA., £3 for Sustentation Fund and £2 for Jewish and Foreign Mission Fund; Anon., in Plate, £2 for Jewish and Foreign Mission Fund.

Fort William: Mr and Mrs MacLennan, £5; A. Boyd, Belford, £1; Anon., £1; R.A.C., Inverness, £10; J. MacPhee, £1; Mrs Munro, £5; Birmingham Friend, 50p; Birmingham Friend, 50p, all for Sustentation Fund.