

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

*“Thou hast given a banner to them that fear Thee, that it may be
 displayed because of the truth.”—Ps. lx, 4.*

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Free Presbyterian Magazine
AND MONTHLY RECORD.

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Thomas Boston of Ettrick.

IN this issue of our Magazine we publish a sermon by Thomas Boston. Most of our readers will require no introduction to the writer of the "Four Fold State," but a few facts concerning this highly-honoured servant of the Lord will be of interest. Boston was born in the town of Duns in Berwickshire, in the year 1676. Both the time and the district recall events which never fail to stir the hearts of all those to whom Christ's "Crown and Covenant" are dear—especially those with Scottish blood in their veins. Charles II was on the Throne and Claverhouse was in the field, and they were both earning for themselves, with implacable cruelty, the reputations which have made their very name to stink in the nostrils of all to whom liberty of conscience is a sacred and God-given heritage. Boston was four years old when Richard Cameron nailed the "Sanquhar Declaration" to the town cross and thereby publicly disowned the right of Charles Stuart to the Crown of Scotland. One month later, July, 1680, Cameron was slain at Ayrsmoss. In September of the same year Donald Cargyll was sent to heaven by way of the scaffold in the Grassmarket of Edinburgh. These were his parting words, "Farewell all relatives and friends in Christ, farewell acquaintances and earthly enjoyments, farewell reading and preaching, praying and believing, wanderings, reproach and sufferings. Welcome Father, Son and Holy Spirit; into Thy hands I commit my spirit." Eight years after that, when Boston was 12 years of age, deliverance came; the House of Stuart was overthrown, William III was crowned King, and Presbyterianism, as a form of Church Government, was secured to Scotland by law.

Thomas Boston was the last of 7 children born to his parents. Both father and mother showed evidence of piety and suffered for their refusal to bow to the yoke of prelacy. His father was imprisoned for a time for non-conformity, and young Thomas had the painful joy of visiting his father and thereby helping to relieve the loneliness of his confinement. These visits left a deep impression on the sensitive spirit of the young

boy which he never lost; and in more mature years he rejoiced that it had been his honour and privilege to share in his father's sufferings for the Redeemer's Cause.

Judged by present day standards education in Boston's youth was exceedingly backward. Thomas, however, was no ordinary boy and what he lacked in advantage was more than made up by a keen desire for improvement, an unusual ability, and a devotion to study. At eight years of age he passed from under his school mistress to the Grammar School of his native town, and it was during the later years of his attendance there that he passed through the experience which, of all others in the lifetime of any sinner, is the most important and precious—he gave his heart to Christ. In effecting the great change upon young Boston's heart the Lord blessed the preaching of the Rev. Henry Erskine, the father of Ralph and Ebenezer. The piety and character of Henry Erskine may be judged by his reply when, on trial for preaching, he was pressed to give a bond to desist, "My Lord," he said, "I have my commission from Christ, and though I were within an hour of my death I durst not lay it down at any mortal man's feet." Like many of the most pious ministers of his time, Erskine was but too well acquainted with the perils and the prisons, the weariness and the painfulness, the watchings, the hunger and thirst, the cold and nakedness to which the Apostle Paul makes reference in 2 Cor. 11 and 26. In the year 1687, however, some relief came and Henry Erskine eagerly took advantage of the opportunity. He settled for a time in Whitsome, a village about 5 miles distant from Duns. Many of the people from the latter village, wearied to exhaustion of the Christless sermons of the local ministry, gladly availed themselves of this opportunity to hear the gospel in its purity and power. Among these young Thomas and his father were regularly to be seen. In the effectual calling of this boy, then about 12 years of age, two sermons—one speaking of guilt and the other of grace—were specially blessed of God to his soul. These were upon the texts, "O generation of vipers, who hath warned you to flee from the wrath to come," and the other, "Behold the Lamb of God which taketh away the sin of the world." "By these," he says himself, "I judge, God spake to me. However, I know I was touched quickly after the first hearing, wherein I was like one amazed with some new and strange thing. Sure I am, I was in good earnest concerned for a saving interest in Jesus Christ. My soul went out after Him, and the place of His feet was glorious in mine eyes." From then on for some time the five miles' walk to Whitsome each Sabbath morning was made easy with the anticipation of heavenly desire and longing; and the walk back to Duns each Sabbath evening was sweet and pleasant with profitable meditation and foretaste of heaven. Even in winter time when, owing to cold and frost, the journey was anything but a pleasant walk, and the crossing of the Blackadder stream, often swollen with winter rains and without boat or bridge, added greatly to the

discomfort, he never turned back. "Such things," he comments, "were then easy, for the benefit of the Word which came with power." "I joyed when to the house of God, go up they said to me," "How lovely is Thy dwelling-place, O Lord of Hosts, to me": such Psalms would find a cordial and harmonious response in the heart of the young convert, thirsting for the Living God.

Having passed through the Grammar School and shown evidence of marked ability, as well as piety, we are not surprised to learn that the mind of Boston began to turn towards the Christian ministry. In this design he had the fervent sympathy of both his parents. Owing to their poor circumstances, however, it was many days before the design could be realised. These were testing, trying and proving days for the young student, the benefit of which became apparent in after years to the comfort of many a weary pilgrim. For further information on Boston, see articles which appeared in *Magazines* for November, December and January, 1950-1951.

Of Christ's Incarnation.

By THOMAS BOSTON of Ettrick.

"THE Holy Ghost shall come unto thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke i. 35.)

These words are the angel's answer to Mary, who, understanding the angel as speaking of a thing presently to be done before Joseph and she should come together, desires to know how she being a virgin should conceive. Here, 1. The angel tells her how she should conceive and "bring forth a son," namely by the power of the Holy Ghost, which is the power of the Highest, the Spirit of God being the true God, and so the Highest. The author of this conception is the Holy Ghost, not to exclude the Father, and the Son, who also concurred to this work, as to all works without God Himself; and besides the power of all the Three Persons is one. But it is appropriated to the Spirit, as creation to the Father, and redemption to the Son, so the consummation of all things to the Spirit. The way of the Spirit's powerful working to this miraculous conception, is denoted by two words. One is, that the Holy Ghost should come upon her, not in an ordinary way, as in the conception of all men, (Job x. 8). "Thine hands have made me, and fashioned me together round about"; but in an extraordinary way, as on the prophets, and those that were raised to some extraordinary work. The other is that the power of the Highest, which is infinite power, should overshadow her, to wit, make her, though a virgin, to conceive by virtue of the efficacy of infinite power, by which the world was created, when the same Spirit moved upon the waters, cherished them, and framed the world. I shall say no more of this, seeing the Holy Spirit did overshadow or cast a cloud over the virgin in this operation, that men might not pry curiously into this mystery.

2. He shews what should follow after this miraculous conception, namely, that the fruit of her womb, the child she should bear, should be called the Son of God. Where the angel teaches two things. (1) The immaculate sinless conception of the child Jesus, "that holy thing," a holy thing though proceeding from a sinful creature, not tainted with sin, as all other children are. Job asks, "Who can bring a clean thing out of an unclean?" and answers, "not one." But though this be impossible with men, yet it is possible with God, whose infinite power can do everything. The powerful operation of the divine Spirit sanctified that part of the virgin's body of which the human nature of Christ was formed, so that by that influence it was separated from all impurity and defilement. So that, though it proceeded from a creature infected with original sin, there was no sin nor a taint of impurity in it. This was a glorious instance of the power of the Highest. (2) He tells the virgin, that therefore, seeing the child to be thus conceived, He should be called, that is, owned to be the Son of God. He says not, "Therefore that holy thing shall be the Son of God, for He was the Son of God before, by virtue of His eternal generation; but, therefore He shall be called, i.e. owned to be really so, and more than a man. The reason of this is, because Isaiah had prophesied that the Son of God should be the Son of a virgin. When therefore you, a virgin, shall conceive your child shall be acknowledged to be the Son of God in man's nature." (Matt. i. 22, 23.) "Now all this was done, that it might be fulfilled which was spoken by the Lord by the Prophet saying, 'Behold, a virgin shall be with child, and shall bring forth a son, and shall call His name Immanuel, which, being interpreted, is, 'God with us.' He was promised to the Church as the Messiah, 'a child born unto us, a son given unto us,' (Isa. ix. 6). And He actually was so, (Luke ii. 11).

Doct. Jesus Christ, the Son of God, became man, by taking to Himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her yet without sin." In discoursing from this doctrine I shall shew,

I. Who she was that was the mother of Christ as a man.

II. What are we to understand by Him becoming man.

III. That He was true man.

IV. What are we to understand of His being conceived of the Holy Ghost in the womb of the Virgin Mary.

V. Why was He born of a virgin?

VI. Make an application in a few inferences.

I. I am to shew who she was that was the mother of Christ as man. Christ as God had no mother, and as a man had no father. But His mother as man was Mary. She was of the seed of Abraham, so Christ was that seed of Abraham, in whom all nations were to be blessed, (Gal. iii. 16). She was of the tribe of Judah (Luke iii. 33), and of that tribe Christ by her did spring, (Heb. vii. 14). She was also of the family of David, as appears by her genealogy (Luke iii), and therefore Christ is called the son of David, as the Messiah behoved to be. She was, however, but a mean woman, the family of David being reduced to a low outward condition in the world, having long before lost its flourishing state;

so that our Lord "sprung up as a root out of a dry ground" (Isa. xi. 1 and liii. 2). She was a virgin before and at the time of her bringing forth Jesus, but espoused to Joseph, who was of the same tribe with her. What she was after, I think Christians should raise no question about the matter, seeing the Scripture has buried it in silence. And therefore as they are presumptuous who would always make her being a virgin an article of faith, so they are rash that would define the contrary. For they are little versed in the Scripture, who know not that kinsmen among the Jews are ordinarily in sacred writ called brethren; as Abraham and Lot, his brother's son, are called brethren (Gen. xiii. 8). So no argument can be drawn from persons being designed, "the brethren of Christ," in the evangelists, to prove that Mary bore children to Joseph.

II. I am now come to show what we are to understand by Christ's becoming a man. It implies,

1. That He had a real being and existence before His incarnation. He truly was before He was conceived in the womb of the virgin, and distinct from that which was conceived in her. He tells us Himself that He was in heaven before He ascended hither: "What and if ye shall see the Son of man ascend up where He was before?" (John vi. 62). Yea, He was with His Father from all eternity, before any of the creatures came out of the womb of nothing. So Prov. viii. 29, 30. "When He gave the sea his decree, that the waters should not pass His commandment: when He appointed the foundations of the earth. Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Here the Spirit of God describes the past state of Jesus Christ, from those eternal delights He had had with His Father before His assumption of our nature, "then I was by Him" or with Him; He was so with Him, as never any other was, even in His very bosom. "The Word was with God" (John i). And He calls Himself "the bread of life that came down from heaven" (John vi). Here He opposes Himself to the Manna, wherewith God fed the Israelites in the wilderness, which never was really in heaven, nor had its original from hence. "Moses gave you not that bread from heaven, but the Father gave you really Christ from thence. I came forth from the Father, and am come unto the world, and go to the Father" (John xvi). He is called "Alpha and Omega, the first and the last."

2. That he actually took upon Him our nature. He assumed the entire nature of man into the unity of His divine Person, with all its integral parts and essential properties; and so was made and became a real and true man by that assumption. Hence it is said, "The Word was made flesh" (Jo. i. 14). But though Jesus Christ had two natures, yet not two persons, which was the error of Nestorius, who lived in the fourth century. He so rent the natures of Christ asunder, as to make two distinct Persons of them and consequently two Christs, of which one was crucified at Jerusalem, and the other not, as he blasphemously alleged; and so he denied the hypostatical union of the divine and human natures in the Person of our blessed Redeemer. But though Christ had two natures, yet but one Person, for His human nature never subsisted separately and distinctly by any personal subsistence of its own, as it is in all other men; but, from the first moment of its conception, it subsisted in union with the second Person of the ever adorable Trinity.

Again, though the "Word was made flesh" yet it was without any confusion of the natures, or change of the one into the other: which was the heresy of the Eutychians of old, who so confounded the two natures in the Person of Christ, that they denied all distinction between them. Eutyches thought that the union was so made in the natures of Christ, that the humanity was absorbed and wholly turned into the divine nature; so that by that transubstantiation, the human nature had no longer being. To oppose this heresy, the ancient fathers did very fitly make use of the sacramental union between the bread and wine and the body and blood of Christ, and thereby shewed that the human nature of Christ is no more really converted into the Divinity, and so ceaseth to be the human nature, than the substance of the bread and wine is really converted into the substance of the body and blood of Christ, and thereby ceaseth to be bread and wine. But by this union the human is so united to the Divinity, that each retains its own property distinct. The properties of either nature are preserved entire. It is impossible that the majesty of the Divinity can receive any alteration; and it is as impossible that the meanness of the humanity can receive the impression of the Deity, so as to be changed into it, and a creature be metamorphosed into the Creator, and temporary flesh become eternal, and finite mount up into infinite. As the soul and the body are united, and make one person; yet the soul is not changed into the perfections of the body, nor the body into the perfections of the soul. There is a change indeed made in the humanity, by it being advanced into more excellent union, but not in the Deity; as a change is made in the air when it is enlightened by the sun, not in the sun which communicates the brightness to the air. Athanasius makes the burning bush to be a type of Christ's incarnation, the fire signifying the divine nature and the bush the human. The bush is a branch springing from the earth and the fire descends from heaven. As the bush was united to the fire, yet was not hurt by the flame, nor converted into the fire, there remained a difference between the bush and the fire, yet the properties of fire shined in the bush, so that the whole bush seemed to be on fire. So in the human nature of Christ, the human nature is not swallowed up in the divine, not changed into it, nor confounded with it: but they are so united, that the properties of both remain firm: two are so become one, that they remain two still; one Person in two natures, containing the glorious perfections of the Divinity, and the weakness of the humanity. The fullness of the Godhead dwells bodily in Christ.

3. Christ's becoming man implies the voluntariness of this act of His in assuming the human nature. When He was solacing Himself in the bosom of the Father with the sweetest pleasures that heaven could afford, yet even then the very prospect of His incarnation afforded Him unspeakable delight—"rejoicing in the habitable parts of the earth; and my delights were with the sons of men" (Prov. viii). See what is said, "Sacrifice and offering thou didst not desire, mine ears thou hast opened: burnt-offering and sin-offering hast thou not required. Then said I, lo, I come, in the volume of the book it is written of me: I delight to do thy will, O my God, yea, thy law is within my heart" (Ps. xl. 6, 7, 8). And when He was in the world, and had endured many abuses and injuries from sinners and contradiction of them against Himself and was come

to the most difficult part of His work, yet even then He could say, "How am I straightened (or pained) until it be accomplished" (Luke xii. 50). He longed to have the work of redemption finished, for which He had assumed the human nature, that thereby He might be fitted and qualified for suffering. He cheerfully assumed our nature, that so He might be capable to suffer and thereby satisfy offended justice for His people's sins. He was not forced or constrained to become man, but He willingly laid aside the robes of His Divinity, and clothed Himself with the infirmities of the flesh. Yea, if He had not willingly engaged to take on our nature, and die for our sins, divine justice could not have accepted of His blood as the price of our redemption.

III. I proceed to shew that Christ was true man. Being the eternal Son of God, He became man, by taking to Himself a true body, and a reasonable soul. He had the same human nature which is common to all men, sin only excepted. He is called in Scripture, "Man" and the "Son of man," "The seed of the woman, the seed of Abraham, the Son of David," which designations could not have been given Him, if He had not been true man. And it is said (Heb. ii. 14, 15, 16), "For as much as the children are partakers of flesh and blood, He also Himself likewise took part of the same. He that sanctifieth and they who are sanctified are all of one. For which cause He is not ashamed to call them brethren. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham."

So He became not an angel, but a man. As man consists of two essential parts, body and soul; so did Christ. He had a real body of flesh, blood and bones, not a fantastical body, which is only a body in appearance. Hence He said to His affrighted disciples when they thought they had seen a spirit when He first appeared to them after the resurrection, "Behold my hands and my feet, that it is I myself: handle me and see: for a spirit has not flesh and bones as ye see me have" (Luke xxiv. 39). He was born with a body which was prepared for him, of the same appearance of other infants. He increased in stature, and grew up by degrees; and was so far from being sustained without ordinary nourishment wherewith our bodies are preserved, that He was observed by His enemies to come eating and drinking; and when He did so, He suffered hunger and thirst. The thorns that pricked the sacred temples of His head, the nails which penetrated through His hands and feet, and the spear that pierced His blessed side, gave sufficient proof and testimony of the natural tenderness and frailty of His flesh. The actions and passions of His life shew that He had true flesh.

He was hungry, weary, and faint. As therefore we believe that Christ came into the world, so we must own that He came in the verity of our human nature, even in true and proper flesh. With this determinate expression it was always necessary to acknowledge Him. For "every spirit that confesseth that Jesus Christ is come in the flesh, is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God" (1 John ix. 2, 3). This spirit appeared very early in the Christian Church in opposition to apostolical doctrine: and Christ, who is both God and man, was as soon denied to be man as God. Simon Mahus, the arch-heretic, first began, and many after followed him. And as Christ had a true body, so He had also a rational soul. For certainly, if the

Son of God would stoop so low as to take upon Him our frail flesh, He would not omit the nobler part, the soul, without which He could not be man. We are told that Jesus increased in wisdom and stature, the one in respect of His body, the other in respect of His soul. Wisdom belongeth not to the flesh, nor can the knowledge of God, which is infinite, admit of increase or addition. He then, whose knowledge did improve with His years, must have a subject proper for, and capable of it, which was no other than a human soul. This was the seat of His finite understanding, and directed will, distinct from the will of His Father, and consequently of His divine nature, as appears by that known submission with respect to His drinking of the cup of divine wrath, "not my will but thine be done," says He. This was the subject of those affections and passions which so manifestly appeared in the course of His life, and particularly when He breathed out that language when entering upon His last sufferings. "My soul is exceeding sorrowful even unto death." This was it which on the Cross immediately before His departure, He committed to His Father's care, (Luke xxiii. 46). "Father, into Thy hand I commend My Spirit." And as His death was nothing else but the separation of His soul from His body, so the life of Christ as man, consisted in the vital union and conjunction of that soul with the body. So that He who was perfect God, was also perfect man, of a reasonable soul and human flesh subsisting. Which is to be observed, and asserted against the ancient heretics, who taught that Christ assumed flesh; but the Word, or His Divinity, was unto that body in place of a soul. As He could not be a real man without a real body and reasonable soul, which are two essential and constituent parts of man, so He could not have borne the punishment of His people's sins, if He had not suffered in both. They had forfeited both soul and body to divine justice, and should have been in both forever in hell; and therefore Christ, when He substituted Himself in their room, suffered both in His body and in His soul. The sufferings of His body were indeed very great; it was filled with exquisite torture and pain; but His soul sufferings were much greater, as I observed in a former discourse.

IV. I come now to shew what we are to understand by Christ being conceived by the power of the Holy Ghost in the womb of the Virgin Mary. This is a great mystery, beyond the reach and comprehension of a finite mind. The conception of our blessed Saviour was miraculous and supernatural, above the methods of nature. To open a little three things are to be considered here.

- (I) The framing of Christ's human nature in the womb of the virgin.
- (II) The sanctifying of it.
- (III) The personal union of the manhood with the Godhead.

First. Let us consider the framing of Christ's human nature in the womb of the Virgin Mary. In the text the act is expressed to be the effect of the infinite power of God. And it sets forth the supernatural manner of forming the humanity of our blessed Saviour. "THE HOLY GHOST SHALL COME UPON THEE AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE," and by an act of creative power frame the humanity of Christ, and unite it to the Divinity. In the framing of Christ's manhood we are to consider the matter, and

manner of it. The matter of His body was of the very flesh and blood of the virgin, otherwise He could not have been the son of David, of Abraham, and Adam, according to the flesh. Indeed, God might have created His body out of nothing, or have formed it out of the dust of the ground, as He did the body of Adam, our original Progenitor: but had He been thus extraordinarily formed, and not propagated from Adam, though He had been a man like one of us, yet He would not have been of kin to us; because it would not have been a nature derived from Adam, the common parent of us all. It was therefore requisite to an affinity with us, not only that He would have the same human nature, but that it should flow from the same principle, and be propagated to Him. And thus He is of the same nature that sinned, and so what He did and suffered may be imputed to us. Whereas if He had been created as Adam was, it could not have been claimed in a legal and judical way. Now, the Holy Ghost prepared the matter of Christ's body of the substance of the virgin; and He formed it of the matter thus prepared. "Hence," says Christ, "a body thou hast prepared me" (Heb. x. 5). And says the apostle, (Gal. iv. 4), "God sent forth His Son made of a woman." The Holy Ghost sanctified that part of the virgin's substance, whereof the body of Christ was to be formed, purging it from all sin and taint of impurity. For though a man cannot, yet God can bring a clean thing out of an unclean, and endue it with a capacity for the generation of the human body, which otherwise it would not have had alone. Though Christ was conceived by the power of the Holy Ghost in the womb of the virgin, yet we are not to think that He was made of the substance of the Holy Ghost, whose essence cannot be made. The Holy Ghost did not beget Him by any communication of His essence; and therefore He is not the Father of Christ, though He was conceived by His power. The Holy Ghost did not minister any matter unto Christ from His own substance. Hence Basil says, "Christ was conceived, not of the substance, but by the power, not by any generation, but by appointment and benediction of the Holy Ghost. And as for His soul, it was not derived from the soul of the virgin, as a part thereof; for spiritual substances are indivisible and impartible; and nothing can be cut off from them. But it was created and made of nothing by the divine power, as all other souls are. Hence God is called 'The Father of spirits' (Heb. xii. 9), and is said to form the spirit of man within Him" (Zech. xii. 1). Here the forming of the soul of man is joined with these two glorious effects of God's creative power, the expansions of the heavens, and laying the foundations of the earth. Our Saviour's spirit was created by God, and infused into His body, when fitly organised to receive it. Again, the manner of framing the human nature of Christ is also to be considered; and that was extraordinary and miraculous—not by generation according to the ordinary and stated course of nature, but by an extraordinary operation of the Holy Ghost above the laws of nature: for this cause it exceeds the compass of human reason, and the highest reach of created understandings, either to conceive or express the order or manner of His conception.

Secondly, Let us consider the sanctifying of Christ's human nature. I have already said, that that part of the flesh of the virgin, whereof the human nature of Christ was made, was purified and refined from all corruption by the overshadowing of the Holy Ghost, as a skilful workman

separates the dross from the gold. Our Saviour was therefore called *that holy thing* (Luke i. 35). Now, this sanctification of the human nature of Christ was necessary.

1. To fit it with a personal union with the Word, who, out of His infinite love, humbled Himself to become flesh, and at the same time out of His infinite purity, could not defile Himself by becoming sinful flesh.

2. With regard to the end of His incarnation, even the redemption and salvation of lost sinners; that as the first Adam was the fountain of our impurity, so the second Adam should also be the pure fountain of our righteousness. "God sending His own Son in the likeness of sinful flesh, condemned sin in the flesh," which He could not have condemned had He been sent in the likeness of sinful flesh. The Father "made Him who knew no sin, to be sin for us, that we might be made the righteousness of God in Him"; which we could never have been made, if He had been tainted with any sin. He that needed redemption Himself could never have purchased for us. *Thirdly*, we are to consider the personal union of the manhood with the Godhead.

To clear this a little, you would know,

1. That when Christ took our nature, it was not united consubstantially, so as the Three Persons in the Godhead are united among themselves; they all have but one and the same nature and will; but in Christ there are two distinct natures and wills, though but one Person.

2. They are not united physically, as the soul and body are united in a man: for death actually dissolves that union; but this is indissoluble. So that when His soul was expired, and His body interred, both soul and body were still united to the second Person as much as ever.

3. Nor yet is this such a mystical union as is between Christ and believers. Indeed, this is a glorious union. But though believers are said to be in Christ, and Christ in them, yet they are not one person with Him. But more positively, this assumption which I speak of is that whereby the second Person in the glorious Godhead did take the human nature into a personal union with Himself, by virtue whereof the manhood subsists in the second Person, yet without confusion, as I shewed already, both making one person Immanuel, God with us. So that though there be a twofold nature in Christ, yet not a double Person. For the human nature of Christ never subsisted separately and distinctly by any personal subsistence of its own, as it doth in all other men; but from the first moment of conception subsisted in union with the second Person of the ever adorable Trinity, in a miraculous and extraordinary manner, being supernaturally framed within the womb of the virgin by the overshadowing of the Holy Ghost. Again, as it was produced miraculously, so it was assumed integrally; that is to say, Christ took a complete and perfect soul and body, with all and every faculty and member pertaining to it. And this was necessary, that thereby He might heal the whole nature of the disease and leprosy of sin which had seized upon and woefully infected every member and faculty of man. Christ assumed all, to sanctify all. He designed a perfect recovery by sanctifying us wholly in soul, body, and spirit: and therefore He assumed the whole in order to it. Again,

He assumed our nature with all its sinless infirmities: therefore it is said of Him (Heb. ii. 17), "In all things it behoved Him to be made like unto His brethren." But here we are to distinguish between personal and natural infirmities. Personal infirmities are such as befall particular persons, from particular causes, as dumbness, deafness, blindness, lameness, leprosies, etc. It was no way necessary that Christ assume these; but the natural ones, such as hunger, thirst, weariness, sweating, bleeding, mortality, etc. These He was subject unto, which, though they are not in themselves formally and intrinsically sinful, yet they are the effect and the consequence of sin. They are so many marks and stains that sin has left of itself upon our natures; and upon that account Christ is said to "be sent in the likeness of sinful flesh" (Rom. viii. 3). Again, the human nature is so united with the divine, that each nature still retains its own essential properties distinct. And this distinction is not, nor can be lost by that union. The humanity was indeed changed by a communication of excellent gifts from the divine nature; but not by being brought into an equality with it: for it was impossible that a creature should become equal to the Creator. He took upon Him the form of a Servant, but He lost not the form of God. He despoiled not Himself of the perfection of the Deity, by taking upon Him the humanity. The glory of His Divinity was not extinguished or diminished, though it was eclipsed and obscured under the vail of our humanity; but there was no more change in the hiding of it, than there is in the body of the sun, when He is shadowed by the interposition of a cloud. And this union of the two natures in Christ is an inseparable union; so that from the first moment thereof, there never was, nor to all eternity shall there ever be any separation of them.

Question. But how can this union remain between them, when Christ's human soul and body were separated from each other upon the Cross? *Answer.* Though the natural union between His soul and body was dissolved by death for a time, yet the hypostatical union between His divine and human nature remained as entire and firm as ever. For though His soul and body were divided from each other, yet neither of them was separated from the divine nature, but still subsisted as they did before, by the subsistence of the second Person of the Trinity. And though Christ cried upon the Cross with a loud voice, "My God, my God, why hast Thou forsaken me?" yet that did not imply a dissolution of that union: for if that dereliction should signify a dissolution of the former union of His natures, the separation had been made in this life, and not at His death; for He made this dolorous complaint before He gave up the Ghost. But these words infer no more, but that He was bereft of such joy and comfort from the Deity, as should allay and mitigate the bitterness of His present troubles. And therefore when our Saviour yielded up the Ghost, He suffered only an external violence; and what was subject to which corporeal force did yield unto these dolorous expressions: and the imbecility and frailty of our nature being such, that life cannot subsist long in exquisite torments, the disposition of His body failed the soul, and the soul deserted His body. But because no power has force against omnipotence, nor could any finite agent work upon the union made with the Word, therefore that did still remain entire both as to the soul and to the body.

V. I now proceed to shew, why Christ was born of a virgin. That Christ was to be born of a virgin, was prophesied and foretold many ages before His incarnation, as Isa. vii. 14, "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Now, that the mother of Jesus was that virgin spoken of by the prophet Isaiah, is evident from the testimony of the evangelists, particularly Matt. i. 18. It was not convenient that He should be born in the common order of father and mother; for if He had been so born, He would have been a natural son of Adam, and so represented by him in the covenant of works, and an heir of Adam's sin, as others are born by virtue of marriage. By such a birth He had been polluted and defiled by sin: "for who can bring a clean thing out of an unclean," (Job. xiv. 4). The Redeemer of the world behoved to be so born, as not to derive the stains of man's nature by his generation. For if He had been tainted with the least spot of our corruption, He had been incapable of being a Redeemer: He could never have redeemed others who stood in need of redemption Himself. And although God, by His almighty power, had perfectly sanctified an earthly father and mother and cleansed them from all original sin, that so the human nature might have been transmitted immaculate to Him, as well as the Holy Ghost did purge that part of the flesh of the virgin of which the body of Christ was made, yet it was not convenient, that that person, who was God blessed for ever, as well as man, in partaking of our nature, should have a conception in the same manner as ours, but different from it, and in some measure conformable to the infinite dignity of His Person; which could not have been, had not a supernatural and a divine person been concerned as an active principle in it. Besides, such a birth had not been agreeable to the first promise, which calls Him the seed of the woman, not of the man; and so the truth and veracity of God had suffered some detriment by it. The seed of the woman is set in opposition to the seed of the serpent. By His being born of a virgin, the holiness of His nature is effectually secured. This exempted Him from the stain and pollution of Adam's sin, which His nature wholly escaped, in that He received it not, as all others do, in the way of ordinary generation, wherein original sin is propagated: but this being extraordinarily produced, was a most pure and holy thing. Christ was an extraordinary Person, and another Adam; and therefore it was necessary He should be produced a new way. At first Adam was produced neither of man or woman; Eve of a man without a woman; all others of a man and a woman. The fourth way remained, viz, of a woman without a man; and so Christ was born. And the wisdom of God appeared in that He was born of a virgin espoused; for thereby the reproach of illegitimacy was warded off; His mother's good name and life were preserved from the malicious Jews; and our faith was the more confirmed by Joseph's testimony concerning Mary.

Thus we may be thoroughly satisfied, (1) that Christ had a true human body; and that though He was made in the likeness of sinful flesh, He had not merely the likeness of flesh, but true flesh (Luke xxiv. 39; Heb. ii. 14). (2) That He had a reasonable soul, which was a created spirit, and that the divine nature was not instead of a soul to Him. When He died, He commended His Spirit to God (Luke xxiii. 46). There is in Him a created and an uncreated understanding and will (Mark xiii. 32; Luke xxii. 42). Thus He was true man, consisting of soul and body. And

the human nature being united to the divine, there were great gifts of holiness, wisdom, etc., in the human nature of Christ, by virtue of this union, which yet were not infinite (Luke ii. 52). (3) That Christ's body was not made of any substance sent down from heaven, but of the substance of the virgin (Gal. iv. 4). He was "the seed of the woman" (Gen. iii. 15), and the fruit of Mary's womb (Luke i. 42), otherwise He had not been our brother.

(4) That the Holy Ghost cannot be called the Father of Christ, since His human nature was formed, not of His substance, but that of the virgin, by His power. (5) That though as to His nativity of Christ there was nothing as to the way of it extraordinary, but He was at the ordinary time brought forth as others (Luke ii. 22, 23), and that as a general truth, "A woman, when she is in travail, has sorrow, because her hour is come" (John xvi. 21), yet He was born without sin, *being that holy thing*. He could not be our Redeemer, had He not been so (Heb. vii. 26). Neither could He have sinned, seeing the human nature was put beyond that capacity, by its union with the divine; and whatsoever Christ did or could do was the action of the Person, who was God, and so free from sin.

(6) That the reason why Christ was born without sin, and the sin of Adam did not reach Him, was because He came not of Adam by ordinary generation, not by the blessing of marriage, but by a special promise after the Father.

VI. I shall conclude all with some inferences.

1. Jesus Christ is the true Messiah promised to Adam as the seed of the woman, to Abraham as his seed, the Shiloh mentioned by Jacob on his deathbed, the Prophet spoken of by Moses to be raised up from among the children of Israel, the Son of David, and the Son to be born of a virgin.

2. Behold the wonderful love of God the Father, who was content to degrade and debase His dear Son, in order to bring about the salvation of sinners.

3. See here the wonderful love, and astonishing condescendency of the Son, to be born of a woman, in order that He might die in the room of sinners. O how low did He stoop and humble Himself, in assuming human nature, with all its sinful infirmities, in being subject to His own law, exposed to all manner of injurious usage from wicked men, to the temptations of Satan, and at last suffering a shameful and ignominious death! What great love to sinners, and what unparalleled condescension was here!

4. See here the cure of being conceived in sin, and brought forth in iniquity. Christ was born of a woman for us, and He was born without sin for us, that the holiness of His nature might be imputed to us as a part of that righteousness which constitutes the condition of our justification before God. In Him is a complete righteousness for our guilt, and a fountain for washing away our spiritual pollution.

5. Christ is sensibly touched with all the infirmities that attend our frail nature, and His pity and compassion upon His people under all their pressure and burdens. Hence the apostle says (Heb. ii. 17, 18), "In all things it behoved Him to be made like unto His brethren;

that He might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people: for in that He Himself has suffered, being tempted, He is able to succour them that are tempted." How comfortable is it to believers to consider, that He who is their great High Priest in heaven, is clothed with their nature, to capacitate and qualify Him to have compassion on them in all their troubles and distresses.

6. Let this encourage sinners to come to Him, that they may be united to Him by faith, and partake of the blessings of His purchase. Come and enter into a marriage relation with Him. Sin shall not stop the match, if ye be willing. He that could sanctify the virgin's substance to make it a sinless piece of flesh, can easily sanctify you. And He that united the human nature to His divine Person, can unite you to Himself, so as ye shall never be separated from Him.

The Synod.

ON Tuesday, the 20th May, the Synod met in the Church at Inverness according to appointment. Divine service was conducted by the retiring Moderator, the Rev. D. J. Macaskill, M.A. Mr. Macaskill preached from Jer. xxxi. 3, "I have loved thee with an everlasting love, therefrom with lovingkindness have I drawn thee." The sermon will (D.V.) appear in a later issue of the Magazine. The Rev. W. MacLean, M.A., Ness, was appointed Moderator for the ensuing year.

As all members of Synod know, the Clerk of Synod occupies a position of first importance to the smooth working of the various meetings and to the correct disposal of the business dealt with. When it became known, shortly before the meeting of Synod was due, that our Clerk, the Rev. R. R. Sinclair, was laid aside by illness, we must confess that in addition to our sorrow for Mr. Sinclair we entertained a considerable feeling of trepidation for the successful carrying out of the Synod business. Mr. Sinclair's place was taken by the Rev. D. MacLean, Portree.

Though new to the work Mr. MacLean proved himself an excellent substitute for Mr. Sinclair and received a justly-merited vote of thanks for his skilful handling of business, some of which was of quite an intricate kind. The Church has reason for deep thankfulness to the Lord of all mercies for the manner in which the business handled was disposed of. Mr. MacLean was ably assisted by the Rev. J. Colquhoun, Glendale.

In the course of the meetings many items of public interest were dealt with. To many people the most outstanding of these were the Foreign Mission Reports and the visit of Mr. Warburton, Chairman of the Trinitarian Bible Society. A full account of these interesting meetings, as well as all other items of a public nature, will appear (D.V.) when the Synod proceedings are published.

The meeting of Synod provides the ministers and elders of the Church with an opportunity to gather together in brotherly fellowship. Certainly there are often matters of a highly controversial nature to be dealt with, and individual opinions often differ. Nevertheless in many respects the

meeting is a real tonic. There are fundamental issues in which there is absolute and unquestioned unity—The supremacy of God's Word; the Glory of Christ; the salvation of the lost; the witness of the Free Presbyterian Church of Scotland; the absolute necessity of the Holy Spirit in His presence, power and grace. That unity is felt to be very real and deep, binding each to all and all to each. The only drawback is that with so much business to deal with in the shortest possible time, there is not nearly so much time or opportunity for spiritual fellowship as we would wish.

To some of us who are reaching the older ranks of ministers the joy of meeting is now tintured with the sadness which comes from missing the faces, the handclasp and the wisdom of those of former years who are no longer able to attend. It is a sadness inevitable to the changeable order of things in this world and stands in sharp contrast to the unchangeableness of the Great Master whom we seek to serve. "Lo, I am with you alway, even unto the end of the world."

The Inverness congregation has again earned the gratitude of the members of Synod, not only for their abundant provision, wonderful in these difficult times, but more also for the spontaneous warmth and sincerity of their welcome. It has left a memory very sweet and pleasant to dwell upon.

The Free Presbyterian Mission in Southern Rhodesia.

By REV. J. MACLEOD, Convener.

OUR people at home and abroad are interested in this Mission. The little ones in our schools will be in the good providence of God, the future mothers and fathers in this part of Africa; and no doubt many of them will migrate to other parts of this vast continent. These will carry the seed of the Kingdom at least in their minds, which may develop, by the blessing of the Holy Ghost, into everlasting life. "Sanctify them through Thy truth; Thy Word is truth" (Jo. xvii. 17). The sower must sow in hope. He cannot make one grain of seed grow; yet he ploughs, sows the seed and harrows it as if all depended on his efforts, conscious all the time that he cannot cause one grain to germinate. That is the way with the Church of God, and the servants of Christ. They are commanded to sow—"Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass" (Isa. xxxii. 20). It would be folly to sow any kind or sort of seed on the surface of the land not duly prepared for it. The land must be prepared before the seed is sown. So the people must be prepared for the sowing of the seed of the Kingdom. John the Baptist was sent to prepare the people; Luther, Calvin and Knox were raised up to prepare the people to receive the Gospel. "And there shall dwell in Judah itself, and in all the cities thereof together, husbandman and they shall go forth with flocks" (Jer. xxxi. 24). One of the first things that our Reformer, Knox, turned his mind to was the education of the young people of Scotland. He was a master-builder. "I have laid the foundation and another buildeth thereon." If Luther and Calvin had paid similar attention to this aspect of their great work in the continent it might possibly have prevented the evil work of men like Voltaire and

the German Rationalists. The other numerous religions of the world breed and thrive in the marshy ground of human illiteracy. It is very obvious that where Episcopacy developed and gained ground, the aim and object of the Church rulers were to keep the people illiterate. On the other hand the aim of the Presbyterian Church, wherever planted and settled, is to educate the people—young and old. This is the most scriptural form of church government ever known in the history of our race. Learned scholars of the Episcopal Theory of Church Government have spent much time and learning to justify their untenable position, but all failed, and all must fail, who attempt the impossible. Lord's spiritual, pride of place, pomp and ancient custom will never justify Episcopacy as a method of Church government, whether in Rome, Canterbury, or Moscow!

The policy of the Episcopal rulers was to educate the favoured few for ceremonial occasions and State functions, as anointing kings and attending Courts; while the religious side of the work is carried on by minor officials. Under this regime the masses of common people were for manual labour—servants to Dukes, Lords spiritual and temporal. In recent years the tables have been turned and the people have demanded that the humblest boy and girl should be educated, and that the same opportunity should be accorded to them as to the rich. In Britain to-day the son of the navvy, the blacksmith, the joiner and grocer can rise to the highest position in the state in spite of his humble birth. In the sight of God there is no difference between boys and girls in any nation; let their colour be what it may—brown, red or white. All human beings are possessed of a soul that must exist for ever. The soul of the black boy of Africa can no more cease to exist than the soul of the Archbishop of Canterbury or of the Pope of Rome. As we believe that the soul must be saved from sin, the wrath which is to come, and from eternal death, our aim is to educate the thousands of boys and girls under our care in Rhodesia. We have been doing this for over forty years. It was a small beginning when the Rev. John B. Radasi began to preach, teach and instruct old and young in the ways of the Lord. To-day the Mission Schools are crowded with small boys and girls. The Rev. J. S. Fraser has over one thousand three hundred children under his care in the Shangani Reserve. If he had more teachers, schools and helpers to extend the work no doubt the numbers would increase. We trust that as helpers become available the numbers will increase. The African is eager to learn. This eagerness is not confined to the young; as Mr. Fraser informs us in his Annual Report, many of the older folk are learning to read. What is the meaning of this? This was not known among Africans before. It may appear to us to be a mere human desire to "get on in the world." That may be one side of the movement, but what is God's side of it?

We see in the Word of God what extraordinary preparation was made before the Children of Israel left the bondage of Egypt; and again in the return of the Children of Israel from Babylon, the re-building of the Temple, and the setting up of the worship of God in Jerusalem according to the law of Moses. "Behold, I will send my messenger. And he shall prepare the way before me. And the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight

in; Behold, he shall come, saith the Lord of Hosts'' (Mal. iii. 17). The messenger was first sent to prepare the way of the Lord. We believe that our Mission in Rhodesia is a messenger of the Lord, preparing the way before him to gather in the elect for whom He died and rose again. If the Free Presbyterian Church were not that "messenger," the Lord would prepare another "messenger" to go before Him. Surely then, this is a great honour and privilege to educate the children, to fit a people to read the Word of God, to put that holy Word into their hands in the sure hope that it will not return void of blessed results. No doubt there will be disappointments—in this the natives of Rhodesia are no different from people at home. The minister often preaches hundreds of sermons and yet at the end of a whole year's labour it may be that in a congregation consisting of scores of people, not one is found who turns to the Lord. In Africa the teacher will notice some progress as the child learns to read and write. In time the child comes to own a Bible—the very Word of God—which it may be his father never possessed. We believe the devil is very angry with this work, and that by any means he would like to stop it. "But Elymas, the Sorcerer, withstood them, seeking to turn away the deputy from the faith. Saul (who is also called Paul), filled with the Holy Ghost, set his eyes on him and said, 'O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness wilt thou not cease to pervert the right ways of the Lord?' " (Acts xii. 8, 9, 10). Here was a man full of all subtilty, a child of the devil, actively engaged to turn the deputy away from the faith of the Gospel. This is Satan's aim, to turn sinners away from the Gospel, from the Word of God, from true religion and the means of God's appointment. If the poor heathens of Africa are left without God, without hope, without the Gospel, without education, without morality—Satan is well pleased, so are the witch-doctors; so are all atheists, Pharisees and hypocrites. The Gospel spirit is the very opposite of that vile spirit, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," (Col. i. 9.)

What then, is the aim of the Free Presbyterian Church of Scotland in Africa? The everlasting salvation of souls. That is the essence of the Gospel. The aim and meaning of the Gospel is salvation through the knowledge of God in Christ. Our Mission is purely a Gospel Mission to the heathen. Many of them may be saved listening to the Word of God preached while our own people at home listen to the same Gospel, from year to year, and instead of repenting and melting under the glorious message, rather harden themselves, as cast iron.

The Revs. J. B. Radasi, J. R. MacKay, N. Cameron, J. Tallach and J. S. Fraser had and have wonderful things to tell the Church at home of the Mission. There were signs and fruits of the Spirit and His work evident among the people from the beginning. Many that sat at the Lord's Table when Mr. Cameron was there are away to eternity to enjoy the divine presence for ever. There are a few of those first fruits left, but evidently very few. However, there are others who show by their life, walk and

conversation that the Lord our God is merciful, and gracious, and that the Holy Spirit is still calling sinners out of darkness to the light of the Gospel. While others that have been under the Gospel for years, educated to read the Word, and privileged to hear the Word preached, have turned their backs on all Gospel privileges. Human nature is the same the world over! It needs the power of God to convince man of his lost state, and that apart from Christ he must perish. It is the knowledge of this that is needed in Africa, Scotland, Moscow and London. The power of God to call the sinner to life, repentance and faith in the Lord Jesus Christ. We feel thankful to the Lord that our Church is able to help thousands of children who may yet shine as lights in the world. Can the reader pass our own public schools without praying for the dear young children being taught in them, be they Protestants or Roman Catholics? If you feel no desire and longing for their eternal salvation, examine your conscience before God to see what kind of religion you have for eternity. Let our people pray for our teachers, Missionaries, and the children in the schools of our Missions in Southern Rhodesia. It is a wonderful and growing Mission. We would like if some kind friends would get the pamphlet written by Stephen Merritt, on Samuel Morris, the Kru boy, published by Zonderman, Grand Rapids, U.S.A., and broadcast it among those who profess much love to Christ, but show little enough evidence of love to His little ones. The reading of it might soften the hearts of some who are indifferent to the claims of the African. "So Manoaah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderously; and Manoaah and his wife looked on" (Judges xiii. 19).

Of Spiritual Comfort in General.

BY REV. JOHN COLQUHOUN, D.D.,
Minister of the Gospel, Leith, 1813.

COMFORT, in its general acceptation, is that refreshing pleasure or enlivening satisfaction of spirit, by which a man is upheld and strengthened against all evils, whether felt or feared: or, it is that inward solace, which supports and invigorates the heart under trouble of every kind. There are *three* sorts of comfort; natural, sinful, and spiritual.—*Natural* comfort is the refreshment of our natural spirits, by the good creatures of God, the gifts of His bounty. When God "giveth us rain from heaven, and fruitful seasons. He thereby filleth our hearts with food and gladness," (Acts xiv. 17). There is comfort in every creature of God. When we are hungry, food comforts us; when thirsty, drink refreshes us; when cold, clothes warm us; and when in affliction, or in want of advice, friends encourage us. But, besides these common and necessary gifts of Providence, every sense hath something peculiar to itself, which affords it comfort. The eyes have beautiful colours, to give them pleasure: the ears, besides ordinary, have melodious sounds, to delight them: the taste has not only the suitableness of common food, but the sweetness of honey, to please it; and the smell, besides common odours, has fragrant flowers to regale it.—*Sinful*, or unholy

comfort, is the pleasure which sinners take in gratifying their lusts, or the delight which they have in abusing the gifts of Divine bounty. Sometimes, the true Christian is ready to wonder how wicked men can, at any time, feel themselves comfortable: but he has no cause to wonder; for their very commission of sin is a momentary comfort to their depraved nature, "It is as sport to a fool to do mischief," (Prov. x. 23). "The scorers delight in their scorning," (Prov. i. 22). "Their soul delighteth in their abominations," (Isa. lxvi. 3). To commit iniquity is agreeable to their sinful nature, and therefore is a comfort to it. Indeed, were it not for the frequent opportunities which they have, of gratifying some lust, either of the flesh or of the mind, life would be an insupportable burden to them. "Evil men," saith Solomon, "sleep not, except that they have done mischief: and their sleep is taken away, unless they cause some to fall," (Prov. iv. 16). Ah! How inexpressibly dreadful is the condition of that man, to whose heart it is a pleasure, a *comfort*, to sin against a holy, and a gracious God! Sinful comfort also, is the pleasure that self-righteous persons take, in relying, either on their own righteousness wholly, or partly on the righteousness of Christ, and partly on their own, for their justification and title to eternal life; and the delights which hypocrites feel, in reflecting on their counterfeit graces and attainments.—*Spiritual* or holy comfort, is that inward solace or satisfaction, which supports, strengthens, and exhilarates holy souls; and which they have in and from the Lord Jesus, their Covenant-head, by the exercise of faith, hope, love, and the other graces of the Holy Spirit (Rom. v. 1-5) or it is that spiritual delight, that holy joy, which cheers and invigorates the hearts of believers, under all their inward and outward troubles. It is this only that deserves the name of pure, solid, and durable consolation. If it is a comfort to the wicked man, amidst all his afflictions, to gratify his carnal and ungodly lusts; it cannot, surely, but be a real and even a great consolation to a holy man, under all the trials of life, to exercise his spiritual graces, and to perform his holy duties.

The word *Comfort* is, in Scripture, used in a *twofold* sense. It is sometimes employed to express that which gives consolation; but more frequently to signify the consolation itself, which is received from it, or enjoyed by means of it. *1st*, It is employed in Scripture, to express that which *gives*, or is a means of giving, consolation to the soul of an afflicted believer; whether it be a person (Col. iv. 11) or a thing, in which, by the blessing of Christ, comfort is hidden, and by which it is afforded (Ps. cxix. 76); or, a word or reason, suggesting to the mind of the Christian, matter of consolation (Ps. cxix. 50. 2 Cor. i. 4). Each of these is styled *Comfort*, because it is a mean or instrument of dispensing consolation to the saints. *2nd*, The term is, by the Spirit of inspiration, more frequently employed to express the consolation *itself*, which believers receive, whether by means of persons, or of things, or of reasons; and which they feel or enjoy in their souls. It is in this *last* sense, chiefly, that I propose, in this treatise, to discourse of spiritual comfort.

In order to illustrate the *general nature* of this inestimable blessing, I shall present it, to the view of the devout reader, under the following particulars:

1. Spiritual comfort usually supposes *trouble* of some kind, either felt or feared; or the prospect of some *difficult duty*, to the performance of which the believer needs to be encouraged. It is under affliction, or uneasiness, that the heart of the Christian needs to be comforted. The Lord Jesus accordingly saith, "Blessed are they that mourn; for they shall be comforted," (Matt. v. 4). He made the first promise of the Holy Spirit, as a Comforter, to His disciples, when, in the prospect of His departure from them, sorrow had filled their heart (John xvi. 6, 7). "God," says the Apostle Paul, "comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble" (2 Cor. i. 4): and he styles him, "The God who comforteth them that art cast down" (2 Cor. vii. 6). The soul, that it may be qualified for spiritual consolation, must be *quickened and humbled*. It is "the spirit of the humble, and the heart of the contrite ones," that the high and lofty One will revive with holy comfort, (Isa. lvii. 15). Indeed, the oil of spiritual joy is such, that no vessel but a contrite heart, can hold it. The design of imparting Divine consolation, is to cheer and invigorate the drooping spirit. The office of the Comforter is, to relieve the disconsolate soul (Lam. i. 16). It is impossible for them who have never felt the uneasiness of a wounded conscience, to value, or to desire, the joy of God's salvation.—The soul, that it may need, and be prepared for, true consolation, must not only be quickened and humbled, but be under some *affliction*, either felt or apprehended. Comfort, according to an apostolical direction, is to be administered to "the feeble-minded" (1 Thess. v. 14); to such as are ready to stagger under the Cross, and to be overset by the temptations of Satan and the world, or discouraged because of the corruptions of their own hearts. It is trouble, that renders spiritual consolation necessary, as well as desirable. If the believer were not feeble, and incapable of being supported by a created arm, the office of a Divine Comforter would be unnecessary. If he had not a painful, as well as a spiritual, sense of his want of heavenly consolations, earthly comforts would be more acceptable to him than they: and if his heart were not prepared for them, by being humbled, as well as afflicted, they would no more refresh it, than a shower of rain would refresh a rock. Accordingly, Christ seldom communicates sensible comforts to the saints, but when they are either in inward or outward trouble. It is by their being troubled, that they become disconsolate, and so become fit for being consoled: and it is their sharpest afflictions, that often serve to prepare them for the sweetest consolations. He, therefore, brings them usually into the wilderness, before He speaks comfortably to them, (Hos. ii. 14). It may be proper here to remark that, as Divine comfort is the opposite of trouble, (Luther says, that "All things come from Christ to His Church, in contraries: He is righteousness, but it is in sin felt: He is life, but it is in death: He is consolation, but it is in calamity." Augustine likewise observes, that "the Christian's life runs on between these two; our crosses and God's comforts."), so it must be more powerful and effectual, than either outward or inward trouble; for there is no prevailing, but by that which is the stronger: it must be more forcible to raise up the dejected soul, than the grievance is to cast it down; otherwise it cannot at the time, be comfort to it.

2. There are *three degrees* of spiritual comfort: the lowest degree is peace of conscience; the next is joy; and the highest is triumph.

Peace of conscience is that inward serenity, or tranquility of mind, which arises from the faith and sense of being justified in the sight of God, or of being in a state of unison with Christ, and of conformity to Him. "Being justified by faith," says the Apostle Paul, "we have peace with God, through our Lord Jesus Christ" (Rom. v. 1). The peace, with which the God of hope filleth the hearts of the saints, is peace in *believing* (Rom. xv. 13). It arises also from the *sense*, or consciousness of peace with God. When the blood of Christ is, by faith, applied to the conscience, the conscience is purged by it from dead works (Heb. ix. 14); and the heart also is, at the same time, sprinkled by it from an evil conscience (Heb. x. 22). The subject of spiritual peace, is a conscience that is purged. Purity and peace are connected together in the conscience; and they are both necessary to render it a good conscience (1 Tim. i. 5). When the conscience is sprinkled with the blood of Jesus, it is thereby set free from the dread of revenging wrath. The mind is not as formerly, disturbed with alarming fears of God's indignation, nor disquieted by His judgments (Prov. i. 33). This is accompanied usually, with a cordial acquiescence in the will of the Lord, founded on a persuasion of His wisdom and sovereignty, of His holiness and goodness: and so far as a man attains this holy acquiescence in the Divine will, he is secure from disappointment; and free from uneasiness. Now, this peaceful serenity of soul is the first degree of spiritual comfort. When the Lord Jesus would comfort His disconsolate disciples, he said, "These things I have spoken to you, that in Me ye might have peace" (John xvi. 33).

Joy is a higher degree of holy consolation. Spiritual joy is that gladness of heart, which flows from the lively exercise of faith, feasting upon Christ in the offers and promises of the gospel. The apostle Paul prayed thus for the believers at Rome; "Now the God of hope, fill you with all *joy* and peace in *believing*" (Rom. xv. 13): and the apostle Peter said to the Christians of the dispersion, "*Believing*, ye rejoice" (1 Pet. i. 8). It is a holy delight, in living upon Christ, and in walking in Him; and it is effected by the Holy Spirit shedding abroad in the heart, like a fragrant perfume, the love of God. When He graciously condescends to administer that reviving cordial, it elevates and enlarges the fainting soul. Arising, as it does, from the begun enjoyment, and from the hope of the full and endless enjoyment of God in Christ, it strengthens, and so comforts the drooping heart. "The joy of the Lord," says Nehemiah, "is your strength" (Neh. viii. 10). Peace is negative; joy is positive comfort: the former is as the calming of the storm; the latter, as the breaking out of the sun: that is a mitigation of trouble; this, a sense of positive enjoyment. When a condemned criminal knows that he is pardoned, he has peace; but when he is besides advanced to preferment, he has joy.

(To be continued.)

"Will Ye also go Away?" (John vi. 67).

"MANY of His disciples went back and walked no more with Him." How often have the eyes of Jesus had to look upon such a scene? Many have come to Him, just as these had come to Him, stayed in His company for a time, looked upon His face and heard His words; then turning from Him, have gone their several ways. And why did they go away? "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," He had said to them. This was, and is, the test of discipleship; a test which must be faced by all sooner or later. They were faced with it, and how did they take it? "This is an hard saying, who can hear it," and they went back. But why introduce this hard saying at all? Why not make all smooth and easy so that the crowds are not offended, so that the numbers increase, so that the Church retains its popularity with the people? Why not replace hard doctrine with entertainment, godliness with attractive forms of worship, and discipline with the charity which knows not how to rebuke? So says Worldly Wisdom, so says Modernism. But that was not Christ's way, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," and they went away, and Christ saw them go and let them go. Did their going condemn Him? No, in it he condemned them; did their unbelief condemn this doctrine? No, but His doctrine condemned their unbelief. As it was then so it is now. Did Jesus not care then that they went away? "And when He came near He beheld the city and wept over it" (Luke xix. 41). And again, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, *how often would I have gathered thy children together*, even as a hen gathereth her chickens under her wings, and ye would not." Let that be sufficient answer.

"This is an hard saying," they said, "who can hear it?" Yes, it is hard: it is hard in that man whose life consists in the *indulgence of sinful lust*. What satisfaction can such a man get in the flesh and blood of the Son of Man? These are clean contrary the one to the other—lust cannot thrive on such heavenly food. How many go back on this account and walk no more with Him? Yes, it is an hard saying, so says the *man of the world*: the man whose life consists in the pursuit of worldly pleasure, profit and advantage. The world and a Crucified Saviour go not well together. "God forbid," says Paul, "that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto it." It is an hard saying, who can receive it? So says *the self-righteous man*. Yes, it is hard in self-righteousness, its pride, conceit, vain glory, self-satisfaction; for the Cross spells starvation for all that is of self. "God forbid that I should glory save in the Cross." Self and Christ do not agree and cannot walk together; so they walked no more with Him. "Then said Jesus unto the twelve, will ye also go away?" So He turns to you and to me, "Will you also go away?" It is a searching question. Peter answers, "Lord, to whom shall we go?" Back to a life of sinful indulgence? to the pleasures of this world? to a religion of self? What! back to death, the devil and hell? "God forbid," in holy awe, dread and fear let it be said. "Lord, to whom shall we go." *Thou* hast the words of eternal life. "My flesh is meat indeed and my blood is drink indeed"; the words which are death to sin, self and worldliness are the

very words of eternal life to my soul—"Thou hast the words of eternal life." And from the depths of his heart every gracious soul will solemnly and sincerely put his "Amen" to the testimony of Peter, and instead of going away will cleave more closely to his Redeemer "who loved the Church, and gave Himself for the Church."

A Letter from Samuel Rutherford to John Gordon.

Dear Brother,

I earnestly desire to know the case of your soul, and to understand that ye have made sure work of heaven and salvation.

1. Remember, salvation is one of Christ's dainties He giveth but to a few.

2. That it is violent sweating and striving that taketh heaven.

3. That it cost Christ's blood to purchase that house to sinners, and to set mankind down as the King's free tenants and freeholders.

4. That many make a start towards heaven who fall on their back, and win not up to the top of the mount. It plucketh heart and legs from them, and they sit down and give it over, because the devil setteth a sweet-smelled flower to their nose (this fair busked world), wherewith they are bewitched, and so forget or refuse to go forward.

5. Remember many go far on and reform many things, and can find tears, as Esau did; and suffer hunger for truth, as Judas did; and wish and desire the end of the righteous, as Balaam did; and profess fair, and fight for the Lord, as Saul did; and desire the saints of God to pray for them, as Pharoah and Simon Magus did; and prophesy and speak of Christ, as Caiaphas did; and walk softly, and mourn for fear of judgments, as Ahab did; and put away gross sins and idolatry, as Jehu did; and hear the word of God gladly, and reform their life in many things according to the Word, as Herod did; and say to Christ, "Master I will follow Thee whithersoever Thou goest," as the man who offered to be Christ's servant (Matt. viii. 19); and may taste of the virtues of the life to come, and be partakers of the wonderful gifts of the Holy Spirit, and taste of the good word of God, as the apostates who sin against the Holy Ghost (Heb. vi). And yet all these are but like gold in clink and colour, and watered brass, and base metal. These are written that we should try ourselves, and not rest till we be a step nearer Christ than sunburnt and withering professors can come.

6. Consider, it is impossible that your idol-sins and ye can go to heaven together; and that they who will not part with these can, indeed, love Christ at the bottom but only in word and show, which will not do the business.

7. Remember, how swiftly God's past time flieth away; and that your forenoon is already spent, your afternoon will come and then your evening, and at last night, when you cannot see to work. Let your heart be set upon finishing of your journey, and summing and laying your accounts with your Lord. Oh, how blessed shall ye be to have a joyful welcome of your Lord at night. How blessed are they who, in time, take such course with their souls!

Bless His great Name for what you possess in goods and children, ease and worldly contentment, that He hath given you; and seek to be like Christ in humility and lowliness of mind. And be not great and entire with the world. Make it not your God, nor your lover that ye trust unto, for it will deceive you.

I recommend Christ and his love to you, in all things; let Him have the flower of your heart and your love. Set a low price upon all things but Christ, and cry down in your thoughts clay and dirt, that will not comfort you when you get summons to remove, and compear before your Judge to answer for all the deeds done in the body. The Lord give you wisdom in all things. I beseech you sanctify God in your speaking, for holy and reverend is His Name; and be temperate and sober. Companionry with the bad is a sin, that holdeth many out of heaven.

I will not believe that you will receive the ministry of a stranger, who will preach a new and uncouth doctrine to you. Let my salvation stand for it, if I delivered not the plain and whole counsel of God to you in His word. Read this letter to your wife, and remember my love to her, and request her to take heed to what I write to you. I pray for you and yours. Remember me in your prayers to our Lord, that He would be pleased to send me amongst you again. Grace be with you.

Your lawful and loving pastor,

Aberdeen, 1637.

Samuel Rutherford.

Aonadh ri Crìosd.

Leis an Urr. IAIN MAC A' CHOMBAICH, D.D., Lìte.

(*Air a leantuin bhò t.d. 53*).

(2) Tha e anns na Sgrìobhturan air a chumail a mach le briathran is mo anns am bheil de bhrìgh, agus is mo a tha toirt leo. “Chum gu'm bi iad uile 'n an aon; chum mar a tha thusa, Athair, annam-sa, agus mise annad-sa, gu'm bi iadsan mar an ceudna 'n an aon annainne. Athair naomh, coimhead iadsan tre t'ainm, a thug thu dhomh-sa, chum gu'm bi iad 'n an aon, mar tha sinne. Mise anna-san, agus thusa annam-sa, chum gu'n deanar coimhlionta iad ann an aon.” Eoin xvii. Cia cho maiseach, brioghmhor agus farsuinn a tha na briathran so!

(3) 'S an aite mu dheireadh. Tha'n t-aonadh so air a shamhlachadh, anns na Sgrìobhturan, le co-ionnan còirichean. Tha'n creidmheach air a chur fodh ar comhair mar neach aig am bheil còir ann am fulangais Chrìosd, “Tha mi air cheusadh maille ri Chrìosd”; agus Chrìosd air a chur fodh ar comhair mar neach aig am bheil aite ann am fulangais a chreidmhih. “Na'n uile àmhghair bha esan fodh àmhghair.” “A coimhlionadh a mheud 's a tha dheigh-làimh a dh'àmhgharan Chrìosd ann am fheoil” (Col. i. 24). Tha e air a ràdh thaobh a chreidmhih gu'm bheil còir aig anns an aon Athair, agus anns na h-aon bhràithrean ri Chrìosd. “Imich chum mo bhràithrean, agus abair riu, Tha mise a dol suas chum m'Àthar fein, agus 'urn'Àthar-se, agus a chum mo Dhé fein, agus ur Dè-se.” Tha'n creidmheach air a chur fodh ar comhair mar neach aig am bheil còir ann am fireantachd Chrìosd mar Fhear-urrais, agus Chrìosd fodh ar comhair mar neach aig am bheil còir ann an naomhachd

a chreidmheich. Tha còir aig ann am fireantachd an Fhir-shaoraidh, oir is e fireantachd Dhé ann-san; agus tha còir shònraicht' aig Fear-saoraidh na'n naomhachd-san, oir tha e ga agradh, agus tha ghlòir air a meudachadh leis. Tha'n dearbh chòir aig a tha aig Criosd fein, oir is oighre air Dia e, agus co-oighre maille ri Criosd. "Thig mi ris, agus gabhaidh mi sibh a m'ionnsuidh fein: chùm far an bheil mise, gu'm bi sibhse mar an ceudna" (Eoin xiv. 3).

V. Tha mi dol a' nis a dh'ionnsuidh an còigeamh ceann coitcheann, gu bhi beachdachadh air a bhuaidh shònraicht' a tha leantuinn aonadh ri Criosd mar a tha sin 's a cheann-theagaisg. "Ach an ti a tha ceangailte ris an Tighearn, is aon spiorad ris e." 'S e sochair do-rannsaicht' a th'ann a bhi dh'aon Spiorad ris an Tighearn, agus is e sochair chinnteach agus neo-thruaillte gach aon a tha ann an rathad beo air an aonadh ris.

(1) Nis, anns a cheud ait', cha'd eil esan a tha ceangailte ris an Tighearn a dh'aon Spiorad ris gu do-sheachainte, ach a mhàin gu diomhair. "A nis is sibhse corp Chriosd, agus is buill sibh fa leth"; tha e gu diomhair a dh'aon spiorad ris. Tha Iosa agus an creidmheach cho dlùth air an ceangal agus gu'm bheil iad na'n aon, agus mar sin tha Criosd agus an Spiorad: ach tha Criosd agus an Spiorad beannaicht' air an aonadh air a leithid de dhòigh agus gu'm bheil iad na'n aon gu do-sheachaint', cha'n eil aig am pearsachan le cheil ach aon suspainn; am feadh 's a tha'n Criosdaidh agus an Spiorad na'n aon gu diomhair. Ged nach eil suspainn na Diadhachd cho cumanta do'n a chreidmheach agus a tha i do'n Spiorad, a chum a bhi ga'n deanamh na'n aon suspainn, gidheadh tha'n t-aonadh a the eatorra cho dlùth agus nach eil iad ni's motha na'n dithis, ach na'n aon. Cha'n e mhàin gu bheil creidmheich na'n aon anns an Athair agus anns a Mhac, ach mar an ceudna anns an Spiorad.

(2) Esan a tha ceangeilte ris an Tighearna is aon Spiorad ris e, 's e sin, tha e air aonadh ris an Spiorad. Cha'n e mhàin gu'm bheil am fìor Chriosduidh a gabhail ri Iosa Criosd an Tighearn ach tha e gabhail ris an Spiorad tre éisdeachd a chreidimh. Mar a tha e air aonadh ri Criosd anns a mhomainnt anns am bheil e a gabhail ris, mar sin cho luath 's a tha e gabhail ris an Spiorad bheannaicht' tha e air aonadh gu dlùth ris-san mar an ceudna. Tha'n Spiorad Naomh, mar Spiorad Chriosd, air fhoillseachadh anns a ghealladh; agus tha e dol a stigh gu buadhach do'n anam ann an latha na h-ath-ghinmhuinn, agus 'nuair a tha e mar so ga aonadh fein ri anam a pheacaich, tha'n t-anam air a dheanamh comasach a bhi gabhail ris anns a ghealladh mar Spiorad Chriosd. Ge b'e àit 's am bheil aonadh ri Criosd, tha mar an ceudna ris an Spiorad annsan. 'N uair a tha neach air aonadh ri Iosa mar a Shlànuighear, tha e air aonadh ris an Trianaid uile annsan; ris an Athair mar Athair, ris a Mhac mar a Bhràthair is sine, agus ris an Spiorad bheannaicht' mar an neach a tha ga naomhachadh agus a Chomhfhurtair. Tha so na thoradh a tha gu do-sheachaint' a leantuinn aonadh ri Criosd mar Eadar-mheadhonair. Uime sin, tha esan a tha mar so air aonadh ris an Tighearn Iosa air chor 'us gu'r aon Spiorad ris e, da reir sin na aon Spiorad: tha'n Spiorad sìorruidh agus e fein air an aonadh cho dluth agus gu'm bheil iad na'n aon. O' ciod e'n t-urram àrd, ciod e'n t-sochair luachmhor so.

(R'a leantuinn.)

Notes and Comments.

The Evangelical Library.

In the Magazine issue of May, 1950, reference is made to the above library, located at 78a Chiltern Street, London, W.1. Since that time, we are informed, this work has undergone considerable growth and development under the management of the librarian, Mr. Geoffrey Williams. The number of books available for use has risen to 120,000 and there are now 55 branches at home and abroad—in countries as far apart as South Africa, Ethiopia, Japan and Alaska. There is a branch at Gardenstown, Banff, which is much used by fishermen. From a number of letters sent to Mr. Williams it is evident that the books supplied by the library have been much appreciated, and appear to be doing a real service in the spread of sound evangelical knowledge. For the convenience of any of our readers who may wish to avail themselves of this source of reading material we reprint the following from the previous notice:—“The Evangelical Library makes available to its members for a minimum subscription of 7/6 per annum the largest collection of evangelical works to be found anywhere. Books are available by post or by personal application. It is obvious that the minimum subscription is purely nominal and cannot possibly cover the overhead costs. The library, therefore, looks to its friends throughout the world for financial support. Further information may be obtained from the librarian, Mr. G. Williams, 78a Chiltern Street, London, W.1.”

Growing Demand for Bibles.

The religious outlook generally throughout the world continues to be exceedingly dark. There is, however, one cause for thankfulness and hope. In some countries the demand for Bibles far exceeds the supply. This appears to be the case at the present time in South Korea, where there is even a considerable traffic in Bibles in the black market. The fact that some are willing to pay the exorbitant price demanded on the black market in order to secure a copy of the Scriptures indicates how great the thirst for the Word must be. The pity is that the supply is not sufficient to render traffic in the black market unnecessary. The situation also among the South American Republics appears to be encouraging, especially in Brazil, where it is reported that “the Gospel and those who preach it are welcomed, and the Protestant Church is growing apace.”

Church Notes.

Communions.

July—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway, Vatten and Thurso. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick.

November—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Corrections of above dates to be sent at once to the Editor.

Day of Prayer.

It is appointed by the Synod that "A day of Humiliation and Prayer be held (D.V.) on Wednesday the 20th day, or Thursday the 21st day of August, 1952, because of the low state of Religion in the land."

Editor's Illness.

Our readers throughout the Church will be grieved to learn that the Editor of the Magazine, the Rev. R. R. Sinclair, Wick, has been advised on medical grounds to take a complete rest from all duties for some time. The Synod has asked the Rev. J. A. Tallach, Kames, to carry on the work of editing the Magazine for a period of three months—up to and including the September issue. During that period all articles intended for publication in the Magazine, and any correspondence relating to it should be addressed to him. We earnestly pray and trust that under the doctor's hands means may be so blessed of the Lord as speedily to restore Mr. Sinclair to his usual good health. Readers will be glad to know that latest reports from Mr. Sinclair are encouraging.

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, thankfully acknowledges the following donations:—

Sustentation Fund.—Mr. J. F. Carnoch, Ardgour, £2; Psalm exi. 3, 15/-.

Home Mission Fund.—Miss D. C. McL., Ailsa Craig, Ontario, £3 11/8; Friend of the Cause, Oban, 10/-.

Publication Fund.—Mrs. C. M. The Coolins, Tain, o/a Trinitarian Bible Society, £1.

Jewish and Foreign Missions.—"A Friend," £12; Miss D. C. McL., Ailsa Craig, Ontario, £7 3/4; Psalm exi. 3, 15/-; Mr. W. B., 36 Lamond View, Stenhousemuir, £1; A Friend, Inverness postmark, 10/-.

Magazine Free Distribution Fund.—Mr. R. McLennan, 1b Collam, Stockinish, Harris, £1.

Lists sent in for publication:—

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Bayhead Church and Manse Repairs Fund.—Mr. Neil McIsaac, Treasurer, acknowledges with grateful thanks the sum of £8 10/- collected by Mrs. M. Ross, Glasgow; £1 16/- collected by Mrs. M. Johnson, Edinburgh.

Bracadale Congregation.—Mr. D. Morrison, Assistant Treasurer, thankfully acknowledges £1 from "A Friend" for Congregational purposes, per Mr. D. McAskill.

Dornoch Church Building Fund.—Rev. F. McLeod acknowledges with grateful thanks the following:—Misses M., Glenelg, £1; Mrs. H., Avoch, £2; Mrs. J. M. Muir-of-Ord, £1; Mr. and Mrs. M., Diabaig, £1; A Friend, Halkirk, £1; Friend, Strathay, £1; Mr. W. M., Applecross, £5; Mrs. M., Toronto, £1; Friend, Oban, £2; Mrs. M. and Miss M., Dornoch, £10; Mr. H. S., Dornoch, £1; Mrs. G., Dornoch, £1; F.P., Kinaraig, 10/-; Miss S., Glasgow, £2; Miss S., Halkirk, £2; Mr. D. L. M., Inverasdale, £1; Mrs. M., Tokomaru Bay, New Zealand, £4; Friends, Hurstville, N.S.W., £6; Friends, Wollongong, N.S.W., £2; From a Breakish Friend, £1; Gairloch postmark, 10/-; Friends, Halkirk, £5; Friends, Rogart, 10/-; Miss M., Plockton, £1; Friend, Dornoch, £5; Miss K., Stoer, £1; Mr. N. F., Romford, Essex, 10/-; Mr. M., Stoer, £1; Psalm xlviii, Broadford postmark, Two Friends, £2; Mr. and Mrs. S., Wollongong, N.S.W., £5; Friends, Badcall, Scourie, £7; Friend, Tarbert, Scourie, £1; Two School Girls, Tarbert, Scourie, £1; Mrs. M., Badcall, Scourie, £1.

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London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks £3 from "A Friend" and £2 from "An Edinburgh Friend."

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