

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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The Question of Example.

AN example is that which is to be taken as a specimen or an illustration of the rule or standard to be followed or imitated, or, on the other hand, that which is to be avoided and disowned. But in regard to this matter, we would refer to what the Christian is to follow or imitate—according to the directions and doctrines of Holy Scripture to their own spiritual benefit and the honour of God, and how the believer is to live and act as an example and rule to others.

The question of example having regard to holy living in the fear of God does not and cannot arise truly and genuinely in the case of those who are yet without a divinely given knowledge of God's Son, the Lord Jesus, as their Redeemer from sin. He who is still ignorant of the blessedness of the man whose sin is forgiven, through faith in the blood of Christ and the mercy of God in Him, can have no spiritual concern to follow in heart and life what is prescribed in the Word of God and according to His will, in order to conform to that will, with the praise of God in view. Christless and unconverted men and women, who affect to follow the example of Christ and His people, do so as poor creatures still blind to the glory of Christ's sufferings to put away sin and the wrath of God, in the behalf of His people. Such in a manner endeavour to be holy while still carrying about with them the burden of the guilt of their sins along with an unbroken and hard heart. This is just another form of the superficial and hypocritical religion of the Pharisees, who practised sanctity of manners and were merely whited sepulchres. And to-day, the modern theologians and preachers are actively engaged in proclaiming features of Christian example which men should follow, to the ignoring of the dying Saviour upon whom sinners must first be brought to believe to the saving of the soul. And this is but leading multitudes toward death and the eternal world, still under the wrath of God due to them for sin.

But all who have a personal and blessed interest in the atoning death of Jesus Christ for sin, by a living faith, are under obligation to own Him as their Lord and Master and to seek "grace for grace" to

follow Him, to be His disciples, to be known and read of all men as such. Of course, many vital matters enter into the consideration as to how and in what manner the believer is to follow Christ in the world. Of course, the Lord Jesus was, as the Gospels reveal and other parts of Scripture assert, holy, harmless, undefiled and separate from sinners, and guile was not found in His mouth. And this indicates the perfection of His holy life amid men in an evil world; yet upon this the believer is to have his eye, although forced to exclaim regarding himself, "Unclean, unclean!" in the light of the Redeemer's holiness. The child of God may say, "We cannot follow this and cannot walk according to this pattern and rule"; yet it is written, "Be ye holy, for I am holy." Indeed, without holiness no man shall see the Lord, as we read in the Epistle to the Hebrews, chapter 12. This divine standard is as high as it is, and will never be lowered as it is in harmony with the revealed design and purpose of God, in foreknowing and predestinating His people to be conformed to the holy image of His Son, that He might be the first-born among many brethren. (See Romans, chapter 8.)

Now in the soul of the believer there is begotten by the Holy Spirit desires after holiness and likeness to their Lord and Saviour, and along with this divine work within, they know by experience the meaning of the flesh lusting against the Spirit. Yet by the abounding grace of the Spirit, they who are justified by faith in the righteousness and blood of the Son of God do hunger and thirst after righteousness, that is holiness and likeness to their Redeemer and Lord.

Then there are particular and specific instances of Christ's conduct and example which His true disciples are enjoined to appreciate and imitate, as when He washed the disciples' feet (John xiii. 1-16). After He had washed their feet, and was set down again, He said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (vs. 12-15). He thus, by this, calls upon believers to live by grace in humility and love in relation one to another, in the following of His blessed example. How hateful is the very appearance of self-seeking, pride and uncharitableness in the professing follower of Jesus! And again, we find the Apostle Peter handling doctrine of a like nature in the second chapter of his first Epistle. Here he deals with the fact of Christ, the sinless One, suffering for His people, and by His holy attitude in His sufferings, ". . . leaving us an example, that ye should follow his steps" (verse 21), as the Apostle says. He cites a particular feature of Christ's example that "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (verse 23). Here is the precious rule, pattern, and example for the Christian, who can never suffer anything like what the Saviour did in being reviled and

threatened, even from one point of view, the sinlessness of the Lord Jesus. Let this mind be in believers which was also in Christ Jesus, that when disdained, insulted, reviled and threatened, that they seek heavenly power and grace, to be unlike their adversaries and like their Lord and Master, and return not reviling for reviling, nor threatening for threatening, but that they commit their case and cause to God at the throne of grace. In the personal life of the Christian it is not of grace to return blow for blow. The example of Christ is clear for His own to follow.

Then believers are to be an example one to another for mutual edification, encouragement, and guidance. And any Christian is an example to and for others, just in as far as he or she follows Christ. For so writes the Apostle Paul, "Be ye followers of me, even as I also as of Christ" (I Corin. verse 1). And he charges Timothy, his own son in the faith, as follows: ". . . be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Then Timothy would not only, under the blessing of God, influence others by his preaching, but also by setting before them a godly example consistent with his Christian profession and office as a minister of the Gospel of Christ.

And it is not without significant reason that the Apostle Peter exhorts the strangers scattered throughout the provinces, who were elect of God the Father and had a lively hope by the resurrection of Jesus Christ from the dead, to an eternal inheritance, that they were to lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. Here are a people with a saving interest in the sprinkling of the blood of Jesus and are on the way to heaven, and yet they are required to watch against and lay aside these aforementioned evils, which were liable to spring up and appear to the marring of their character and profession and to hinder them as to the life of grace; and to deprive them of being an example to others in that measure and manner that they might otherwise be. This is what Peter further writes relevant to this, in the same chapter, the 2nd chapter of his First Epistle, viz., "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (verses 11-12). The world took knowledge of the apostles that they had been with Jesus. The gospel and godly example of the Lord's people can in itself be used as the Most High deems fit to influence carnal persons to their spiritual and eternal welfare.

And finally, we would refer to the public testimony on the side of God's name and claims by Joshua, when he gathered all Israel together to Shechim, near the end of his days. What an example he was to a people who were much given to idolatry and for whom the God of

Israel had done so much! He called them to choose whom they would serve, if it seemed evil to them to serve the Lord. "But as for me and my house, we will serve the Lord," declared Joshua to the people (Joshua xxiv. 15). He appeared to be much alone in his stand on the Lord's side, but nevertheless he, unafraid and unashamed, declared his allegiance to the Lord, whatever the whole nation of Israel would do. His testimony, stand, and example had an immediate effect for good upon the people. They answered and said, "God forbid that we should forsake the Lord to serve other gods" (Joshua xiv. 16); and so his example had far-reaching and beneficial effects that day in Israel and to the honour of his God. "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old" (verse 29). And so he left behind him in Israel and in the pages of Holy writ, the record and memory of devotion to his heavenly Master, and of a godly and precious example to others.

To be enabled to follow the divine Redeemer and Lord, even Jesus, and to follow in the footsteps of His saints, and to be in measure ourselves a gracious example to others, is all of Covenant love, Covenant blood and Covenant power—all of grace.

Christ's Victory over Death.

We understand this subject was written upon in an article, as printed here, by Dr. Hugh Martin, under a pen name. Dr. Martin was the author of *The Shadow of Calvary*.—EDITOR.

THE most accurate treatment of this question resolves itself ultimately into an exposition of Heb. ii. 14, 15: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." There are one or two passages, such as Hosea xiii. 14, "O death, I will be thy plagues; O grave, I will be thy destruction"; and again, the well-remembered exultation of Paul in writing to the Corinthians, "O death, where is thy sting? O grave, where is thy victory?" But the value of these is chiefly rhetorical. It remains that the theology of this singularly interesting and indeed very glorious topic is laid up in the verses of Hebrews which we have quoted. And to these verses we propose devoting a somewhat careful consideration. Like the gold-dust merchant, with covetous eye and greedy hand, we would fain gather up the most minute particles and finest fibres of thought on a topic so immediately affecting the official glory of the Son of God, and so directly bearing on the eternal destinies of His holy universe. The Church flickers in her Divine life, and becomes shallow in her Divine knowledge, when she thinks she has ascertained all that is implied in

the death of Christ. Not without its being the dictate of infinite wisdom did the Redeemer require His Church to "show forth his death until he shall come again." She ought to be filled with a habitual and holy astonishment in her daily believing contemplations of "that wondrous cross on which the Lord of glory died." And if we now seek to penetrate a little further than is usually attempted into one of the more immediate effects of the death of Christ, may it not be without somewhat of that light and reverence which He whose office it is to testify of Christ is so willing to supply!

In that remarkable theological utterance of Holy Scripture there are two effects ascribed to the death of Christ—or, more properly, there are two works which Christ, through His death is said to have accomplished. There is a work of destruction, and there is a work of deliverance. On the one hand, there is the destruction of him that had the power of death, that is, the devil; on the other hand, there is the deliverance of them who through fear of death were all their lifetime subject to bondage.

Here also there is a tyrant (that is, the devil); and his slaves (that is, the children, partakers of flesh and blood). The tyrant wields the power of death; the slaves tremble under the fear of death. All the power of the tyrant is included, substantially, in the power of death; all the subjection and misery of his slaves may be run up ultimately into their liability to death and their fear of death. It is clear, also, the death of which the one has the power and the other the dread is the self-same death. In either case it is that unknown and unfathomed abyss of misery of which God spake when He said: "In the day thou eatest thereof thou shalt surely die."

This death constitutes the whole power of the tyrant and the whole dread of his slaves. It is, in fact, the entire bond in virtue of which this relation subsists between them—this relation of tyranny on his part, of subjection and bondage on theirs. Against this bond—this death through which the tyrant triumphs, and through the dread of which his miserable subjects tremble—against this bond a Destroyer of the tyrant, a Deliverer of his victims, must manifestly direct his efforts. Against this bond—this death—Christ, in destroying the devil and delivering the children, does direct His efforts: and that in a most singular way. "Through *death* he destroyed him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage." He effectually destroys him that had the power of death, and He does so *through death*—He delivers them who through fear of death were all their lifetime subject to bondage, and He does so *through death*. And as we have seen that the death of which the one has the power and the death of which the others have the dread are the same, it seems probable, even at first sight, that the death which Christ dies, the death of which the devil has the power, and the death to which (and to the fear of which) the children are subject, are all three the same. It is, in fact, in

their being all three the same that the unloosing of this awful knot is accomplished. By dying that selfsame death of which Satan had the power, and to which sinful men were liable, He destroyed him that had the power of it, and delivered them that had the dread of it.

Let us contemplate, then, this death of Christ as, first, a work of destruction; and then, and therefore, a work of deliverance.

I. Through death Christ destroyed him that had the power of death.

Two preliminary explanations are here called for—first, when the “power of death” is thus assigned on Scriptural, that is Divine, authority to the devil, it is not meant to acknowledge that he possesses any lawful, judicial, and sovereign power of life and death. “God is judge himself.” God is supreme Sovereign. In His hands, as the blessed and only Potentate, are life and death. “I kill, and I make alive.” At His appointment, as the only Judge, are the sentences of life and death. It is He that saith, on the one hand, “Do this and live,” on the other, “The soul that sinneth shall die.” Meantime, mankind having become, through their sin, liable to the sentence of death are by the penal affliction cast out of the household and kingdom and care of God, into that domain of darkness and death of which Satan is the prince. Finding us, by complicity in his own revolt from God, lying under the guilt of death, Satan, the spirit of greatest subtlety and power in the ranks of the fallen—being allowed of God for his greater punishment, and that of all who hold with him, to exercise dominion as the leading principality of the powers of darkness—malignantly, yet, alas! effectually enough wields against us the liability to death, which the righteous curse of God’s law inflicts. The very righteousness of that penalty then becomes Satan’s strength and stronghold. In virtue of that penalty, he claims us as under the curse of God, abandoned of God, exposed helplessly and hopelessly in his power. As in the language of the Psalm (lxxi. 10, 11), “They that lay wait for my soul take counsel together, saying, God hath forsaken him: take and persecute him, for there is none to deliver him.” Thus much for the sense in which Satan has the power of death. The second explanation refers to the sense in which the devil is, by Christ’s death, “destroyed.” It cannot, of course, be supposed that the substance of his being is annihilated, or that his supremacy, as within his own kingdom, is abolished. Personally, he still remains; and he still remains the prince of the devils and the lost. But as having the power of death (in the sense explained)—to that extent, and as one might say *officially and in that capacity*—he is destroyed. The guilt of death on the children’s part is the sole ground of the “power of death” over them on Satan’s part. Remove that guilt of death on their part, and the power of death on his part is destroyed; or he himself, as *wielding that power of death*, on his part, is destroyed. As for any influence, any interest, he can assert or maintain in that direction any longer, Satan is as good as annihilated.

Now this Christ achieves "through death." "Through death he destroyed him that had the power of death." And a careful examination of the facts of the history, and the implications of the doctrine, reveal these two truths—

(1) That, *before* dying, Christ *defeated* him that has the power of death.

(2) That *by* dying He *destroyed* him.

Before dying He conquered and routed him; *by* dying, He pursued and destroyed him. Before dying, Christ in the conflict and victory proved that Satan had no power over *Him*; and by dying for *others* He took away the power of death that Satan had over *them*. The *first* of these achievements was the *defeating* of him that had the power of death and driving him from the field. The *second* was pursuing and *destroying* him.

Our blessed Lord was not brought to death by him that had the power of death. Vanquishing and overthrowing Satan's power, He went voluntarily to death. Christ did not meet death passively—with anyone overpoweringly pressing Death upon Him as a doom which He could not evade—exercising over Him the power of death. But He met death voluntarily, actively, by His own positive deed. This great truth has of late almost lapsed out of our theology, insomuch that not a few are quite conscious of the feeling of novelty and astonishment when it is vigorously put before their minds.

Jesus died *voluntarily*, not by being overpowered. Nay, that is not enough to bring out the doctrine of Scripture. He *actively* offered himself to God. He was not a slain Lamb only; He was an active—the acting—Priest.

Thus when the hour appointed of His Father was near—the hour and the power of darkness—Jesus said, "Henceforth I will not talk much with you, for the prince of this world cometh, but hath nothing in me. But that the world may know that I love the Father, arise, let us go hence." The prince of this world—the god of this world—that wicked one in whom the world lieth, and who wieldeth over the wicked world the power of death—he "Cometh"; "cometh now as if he had never come before, cometh to his fullest, his fatal, his final assault. But he "hath nothing in me." In what sense had Satan nothing in Christ? Manifestly in reference to that death which Jesus is now about to die. "He hath nothing in Me by means of which, or by reason of which, he might inflict death on Me, and make Me his victim. I shall indeed be a victim; but it shall be the Father's victim; an offering of a sweet-smelling savour unto God, all holy to the Lord; no atom, no hair's-breadth in me of that plague-spot by reason whereof Satan might insert his influence, or make good his claim, or wield his power of death." "By one man sin entered into the world and *death by sin*." "By sin" doth death enter, and the

power of death. But in Jesus was no sin. He was holy, harmless, undefiled, and separate from sinners. "Such an high priest became us." Mark that—an *high priest*. We needed a Lamb, and a holy Lamb no doubt. But this Lamb was in the moment of His offering up to be a Priest. He was to be offered by *Himself*. And as there must be no sin in the Lamb to be offered, there must also *a fortiori* be none in the Priest. For in the offering up of the dying Lamb the Priest must be living. But sin is death. By sin death entered. But sin had never entered the holy, holy, holy Person of Jesus. He had done no violence, neither was guile found in His mouth. Nothing by which death might enter, or by which the power of death might be fastened, could Satan find in Christ. "He hath nothing in me." "He cannot lead or drive Me to death. If he could—if he could drag Me as a victim to *his* altar—little proof would I then be able to afford of love to my Father, love to my Father's commandment, love to my Father's eternal covenant, love to my Father's covenant people. But I go to my Father's altar; I go to my cross freely. By my own choice, by my own act, I go. And I go out of love to my Father. Yea "that the world may know that I love the Father, arise, let us go hence." And He went forth with the eleven across the brook Cedron.

But if Christ had no sin of His own, had He not the sins of His people? True; but still Satan had nothing in Christ. Surely it was nothing of *his* that Christ bare His people's sins in His own body on the tree! Surely it was nothing of the devil's that Christ died, the just for the unjust, that He might bring us unto God! It was not a sin in Christ to be made sin for us! It was at an infinite remove from all that is of Satan. It was holiness. It was the most brilliant holiness the world had ever seen. It was holiness burnished bright in the fires of a furnace seven times heated. Ay, it was holiness in Him to be made sin for us. It was love to us. It was love to the Father. It was love to the Father's government. It was love to the Father's law—in both tables of it in one. It was love to the Father's honour and purpose, and sovereignty and grace. It was love to the Father's will. "Lo, I come to do thy will": "by the which will we are sanctified through the offering (not merely the sufferings) of the body of Christ once for all." It was love, love, love; infinite, eternal, and unchangeable love, which many waters could not quench, and the floods could not drown; and it was lovely in the Father's sight. "Therefore doth my Father love me, because I lay down my life for the sheep. No one taketh it from me; I lay it down of myself."

Still did not this commandment of the Father, and this position as Sin-bearer for the children require that He should die? Yes, indeed. But they required that He should die, in the way of "laying down His life," not of leaving it in the power of him that had the power of death. This substitution of Himself in the room of the guilty required that He should "offer himself without spot to *God*," not that He should

resign Himself to *Satan*. The price He should pay as our ransom should be paid, not to Apollyon, the malignant and misanthropic enemy of God and man, saying, "God hath forsaken him, persecute and take him"; but to the righteous judge, to the philanthropic God, saying, "Save from going down to the pit, for I have found a ransom."

If Jesus could not secure this—if He could not baffle, defeat, and put to flight him that hitherto had had the power of death and, with the field thus clear, secure triumphantly the opportunity of freely, unembarrassedly, and by active and positive deed of His own giving Himself in death an offering and a sacrifice unto God—it is clear He must have been baffled and defeated by him that had the power of death; for Satan's whole aim was to prevent Him from securing this. But it was to secure exactly this that Christ offered up supplications with strong crying and tears. These supplications He offered up "unto him that was able to save him from death"; and we are told "he was heard"—and *was* saved therefore—and saved "in that he feared." But in what sense was He saved from death except in this—that in the conflict with him that had the power of death He was strengthened to defeat him—that He was saved from the dominion and power of death—that He was saved, not from dying, but *in* dying—that though not saved from dying, He was saved from dying *per force*—that though not saved from dying, He was saved from death, that is, from being passively overpowered by death—that He was strengthened, through the Eternal Spirit, voluntarily, actively, powerfully to die—and *so* to die as in dying to offer Himself an infinitely acceptable and delightful offering unto God?

This voluntariness and activity in His death, Jesus, in the tenth chapter of John, asserts with great frequency and carefulness; anxious, almost sensitively anxious, if one might say so, to put this truth in a clear and forcible light. "I am the good shepherd; the good shepherd *giveth* his life for the sheep." "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." "Therefore doth my Father love me, because I *lay down* my life that I might take it again" (John x. 11, 15, 17). And then, stating the doctrine yet more powerfully, assiduous to prevent the very possibility of misunderstanding, He continues: "No one taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it up again. This commandment received I of my Father" (John x. 18). Thus the very commandment which He received of the Father—that "will of God" of which He said, "Lo, I come to do thy will, O God"—turns upon the voluntariness and activity of His death. He receives a commandment from the Father, not so much to die—not to die—but to lay down His life; to lay it down of Himself; to suffer no one to take it from Him; not for a moment to suffer it to lapse out of His own power, but so to retain supreme power over it

in all circumstances, and so to lay it down at last of Himself, as to retain and exercise the power of taking it up again. And His Father's love to Him in the discharge of this work and office turns on this self-same aspect of it. "Therefore doth my Father love me"; not so much because I die; not at all because I die; but, very specially, "because I lay down my life for the sheep."

Satan had no objection to make to the proposal that Christ should die; but great objection to Christ laying down His life. Great was the difference between these two things; and, to the view of both the combatants, there clearly turned upon it the question of which of them should take command of the great transaction that was in progress. Satan had no objection to assume and exercise over Christ the power of death, and to see Christ die. For Christ thus to die would have been the proof of Christ's weakness and Satan's power. But for Christ, of His own accord, and of His own deed, "to lay down his life"—that was a *toto coelo* different thing; that was a defiance and defeat of Satan—a demonstration of Satan's weakness and defeat, not His own; and on Christ's part, nailed as He was to the cross, an act of transcendent power and triumph. Satan's whole policy was to assume into his own hand the active and positive power of the Cross, and to take command of it himself. He would have been delighted to turn Christ into a passive sufferer; to make Christ in the coarsest sense of the term, a victim—a mere victim. Christ's priesthood, in that case, would have been destroyed; for it is not the part of a priest passively to suffer, but actively to offer—to offer a sacrifice to God. No doubt Jesus suffered; deeply did He suffer. He suffered from the rage of men, from the assaults of Satan, and from the wrath of God. But even under the wrath of God, which was unspeakably more for the blessed Son to bear than all the efforts of men and devils, He fell not a passive victim. Patiently, positively, powerfully, as a priest fulfilling his course, He presented Himself to all that it was appointed to Him to suffer; and having defeated all the assaults of Satan, and drunk all the cup of his Father's wrath, there was the triumph of a mighty conqueror in the cry that burst from His lips, "It is finished!" and there was the consciousness of voluntary action and mighty power in consummating the sacrifice when He exclaimed, "Father, into thy hands I commit my spirit." Manifestly He was master of His own life when He thus spake. No one was taking it from Him; He was laying it down of Himself; He was offering Himself to God, presenting His united soul and body to the sword of justice to separate them in death; and in testimony of this it is added that, having thus spoken, "he gave up the ghost"—He dismissed His spirit.

(To be continued.)

The Blood of Jesus.

Sermon by the REV. HUGH BINNING.*

I John i. 7: "*And the blood of Jesus Christ His Son cleanseth us from all sin.*"

CAN two walk together except they be agreed? As darkness cannot have fellowship with light till it be changed into some conformity to the light, even so there can neither be any fellowship in walking, nor conformity in nature, between God and us, who are enemies to Him by nature, unless there be some agreement and reconciliation of the difference. Now, here is that which maketh the atonement: "The blood of Jesus His Son cleanseth us from all sin." This is it that takes away the difference between God and men and makes reconciliation for us: this blood hath quenched the flame of indignation and wrath kindled in Heaven against us. And this alone can quench and extinguish the flames and furies of a tormented soul that is burned up with the apprehension of His anger. All other things thou canst apply or cast upon them will be as oil to increase them, whether it be to cool thyself in the shadows of the world's delights, such a poor shift as the rich glutton would have taken in Hell. Those drops of cold water that thou canst distil out of the creature will never give any solid ease to thy conscience; thou mayest abate the fury of it or put it off for a season. Thou who art afraid of Hell and wrath mayest procure some short vacancy from those terrors by turning to the world, but certainly they will recur again and break out in a greater fire, like fever that is not diminished but increased by much drinking cold water.

Or if thou go about to refresh thyself, and satisfy thy challenges by thy own attainments in religion, and by reflection upon thy own heart and ways, finding something in thy esteem that may counter-balance thy evils, and so give thee some confidence of God's favour, these, I say, are but deceitful things and will never either quench the displeasure of God for thy sins, but rather add fuel to it because thou justifyest thyself, which is an abomination before Him. Nor yet will it totally extinguish and put to silence the clamours of thy conscience, but that some day thou shalt be spoiled of all that self-confidence and self-defence, and find thyself so much the more displeasing to God that thou didst please thyself and undertake to pacify Him. Therefore, my beloved, let me, above all things, recommend this unto you, as the prime foundation of all religion upon which all our peace with God, pardon of sin, and fellowship with God must be built—that the blood of Jesus Christ be applied unto your consciences by believing; and that, first of all, upon the discovery of your enmity with God and infinite distance from Him, you apply your hearts unto this blood which

* Minister of Govan (1627-1653), he died at the early age of 26. A sentence from his dying words has been often quoted: "To a dying man one line of the Bible is worth more than all human learning."—*Editor.*

is the atonement—to the reconciling sacrifice, which alone hath virtue and power with God. Do not imagine that any peace can be without this. Would ye walk with God, which is a badge of agreement? Would ye have fellowship with God, which is a fruit of reconciliation?

Would ye have pardon of sins, and the particular knowledge of it, which is the greatest effect of favour? And all this without and before application of Christ “who is our peace, in whom only the Father is well pleased?” Will ye seek these and yet dispute this point of believing as if it were possible to attain these without the sprinkling of that blood on the heart which indeed cleanseth it from an evil-accusing conscience? If you desire to walk in the light, as He is in the light, why weary ye yourselves in bye-ways? Why take ye such a compass of endless and fruitless agitation and perplexity of mind, and will not rather come straightway at it by the door of Jesus Christ, for He is the new and living way into which you must enter if ye would walk in the light? And the wounds of His side, out of which His blood gushed, these open you a way of access to Him because He was pierced for us. That stream of blood, if ye come to it and follow it all along, it will certainly carry you to the sea of light and love where you have fellowship with God. And, oh! how much comfort is in it that there is such a stream running all the way of our walking with God—all the way of our fellowship! That fountain of Christ's blood runs not dry but runs along with the believer, for the cleansing of his after pollutions of his defilements, even in the very light itself.

This, then, as it is the foundation of peace and communion with God, so it is the perpetual assurance and confirmation of it, that which first gives boldness, and that alone which still continues boldness in it. It is the first ground and the constant warrant and security of it without which it would be as soon dissolved as made. If that blood did not run along all this way, to wash all his steps; if the way of light and fellowship with God were not watered and refreshed with the continual current of this blood, certainly none could walk in it without being consumed. Therefore it is that the mercy of God, and riches of grace in Christ, hath provided this blood for us, both to cleanse the sins of ignorance before believing and the sins of light after believing, that a poor sinner may constantly go on his way and not be broken off from God by his infirmities and escapes in the way. You see, then, the Gospel runs in these two golden streams—pardon of sin and purity of walking.

They run undividedly, all along in one channel; yet without confusion one with another, as it is reported of some great rivers that run together between the same banks and yet retain distinct colours and natures all the way till they part. But these streams that glad the city of God never part one from another. The cleansing blood and the purifying light, these are the entire and perfect sum of the Gospel. Purification from sin, the guilt of sin, and the purity of walking in

the light flowing from that make up the full complexion of Christianity which are so nearly conjoined together that if they be divided they cease to be and cannot any of them subsist, save in men's deluded imagination. The end of washing in the blood of Christ is that we may come to this light and have fellowship with it, for the darkness of Hell, the utter darkness of the curse of God, which overspreads the unbelieving soul and eclipses all the light of God's countenance from him—that dark and thick cloud of guiltiness, that heap of unrenewed conversation; this, I say, must be removed by the cleansing of the blood of Christ, and then the soul is admitted to enjoy that light and walk in it. And it is removed chiefly for this end that there may be no impediment in the way of this fellowship. This blood cleanseth that you, being cleansed, may henceforth walk in purity; and there is no purity like that of the light of God's countenance and commands. And so you are washed in the blood of Christ that you may walk in the light of God, and take heed that you defile not your garments again. But if so be, and certainly it will be, considering our weakness, that you defile yourselves again, like foolish children, who, after they have washed, run to the puddle again, forgetting that they were cleansed.

If either your daily infirmities, trouble, or some grosser pollution defile and waste your conscience, know that this blood runs all along in the same channel of your obligation to holy walking, and is as sufficient now as ever to cleanse you from all sin, from sins of daily incur-sion, and sins of a grosser nature. There is no exception in that blood: let there be none in your application to it and apprehension of it. Now this is not to give boldness to any men to sin or continue in sin, because of the lengthened use and continued virtue and efficacy of the blood of Christ; for if any man draw such a result from it, and improve it to the advantage of his flesh, he declares himself to have no portion in it, never to have been washed by it. For what soul can in sobriety look upon that blood shed by the Son of God to take away the sins of the world, and find an emboldening to sin from that view? Who can wash and cleanse here, and presently think of defilement, but with indignation?

I speak these things the rather because there is a twofold misapprehension of the Gospel among Christians, and on both hands much darkness and stumbling is occasioned. We have poor, narrow spirits, and do not take entire truth in its full comprehension, and so we are as unfit and unequal discerners of the Gospel and receivers of it, as he that would judge of a sentence by one word, of a book by one page, of a harmony by one note, and of the world by one parcel of it. The beauty and harmony of things consist in their entire union, and though there should appear many discrepancies and unpleasant discords in several parts, yet all united together makes up a pleasant comfort. Now, this is our childish foolishness that we look upon the Gospel only by halves, and this being alone seen, begets misapprehensions and

mistakes in our minds; for ordinarily we supply that which we see not with some fancy of our own. When the blood of Jesus Christ is holden out in its full virtue, in the large extent of its efficacy, to cleanse all sin, and to make peace with God and wipe away all transgressions, as if they had never been, the generality of you never apprehending much your own desperate condition, nor conceiving an absolute necessity of a change, you think this is all that is in the Gospel and begin to flatter yourselves and bliss yourselves, though you live in the imaginations of your own hearts and never apprehend the absolute need and inevitable sequel of walking in purity after pardon.

And, alas! there is something of this sometimes overtakes the hearts of true believers in the slight and overly consideration of the mercy of God and blood of Christ. You do not lay the constraint upon your hearts to a holy conversation. I say it is not because you apprehend that blood that you take more liberty to the flesh, but rather because you too slightly and superficially consider it, and that but the one half of it without piercing into the proper end of that cleansing which is that we may walk in purity.

But, on the other hand, some believing souls, having their desires enlarged after more holiness and conformity to God, and apprehending not only the necessity of it but the beauty and comeliness of it, yet finding withal how infinitely short they come, and how oft their purposes are broken and disappointed, and themselves plunged in the mire of their own filthiness, this doth discourage them and drives them to such a despondency and dejection of spirit that they are like to give over the way of holiness as desperate. Now, my beloved, for you to look upon the Gospel by a parcel, and such a parcel as enjoins much upon you, I would earnestly beseech to open and enlarge your hearts to receive the full body of the truth; to look upon that cleansing blood as well as that pure light; to consider the perpetual use of the one until you have fully attained the other. Know that the Fountain is kept open, and not shut; not only to admit you to come at first but to give ready access in all after-defilement; and there is no word more comprehensive than this here, "It cleanseth from all sin." All thy exceptions, doubts, and difficulties are about some particular sins and circumstances; thy debates run upon some exception, but here is an universal comprehensive word that excludes all exception—no kind of sin, either for quality or degree or circumstance is too great for this blood; and, therefore, as you have reason to be humbled under your failings, so there is no reason to be discouraged but rather to revive your spirits and vigour again in the study of this walking in the light as He is in it. Nay, take this along with you as your strength and encouragement to your duty, as the greatest provocation to more purity—that there is so constant readiness of pardon in that blood.

Gathered Fragments.**A TOKEN FOR MOURNERS.**

THE hope of the resurrection should powerfully restrain all excess of sorrow in those that do profess it. Let them only mourn without measure who mourn without hope. The husbandman doth not mourn when he casts his seed-corn into the earth, because he sows in hope; commits it to the ground with an expectation to receive it again with improvement. Why thus stands the case here, and just as the apostle states it (I Thess. iv. 13, 14), "But I would not have you to be ignorant, brethren, concerning them that sleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with Him."

Look not upon the dead as a lost generation; think not that death hath annihilated and utterly destroyed them: O no, they are not dead, but only sleep; and if they sleep, they shall awake again. You do not use to make outeries and lamentations for your children and friends when you find them asleep upon their beds. Why, death is but a longer sleep, out of which they shall as surely awake as ever they did in the morning in this world.

I beseech thee, reader, if thy deceased friend have left thee any solid ground of hope that he died interested in Christ, and the covenant, that thou wilt distinctly ponder these admirable supports which the doctrine of the resurrection affords.

First, that the same body which was so pleasant a spectacle to thee shall be restored again; yea, the same numerically, as well as the same specifically; so that it shall not only be *what* it was but the *who* it was. "Thine eyes shall behold him and not another" (Job xix. 27). The very same body you laid, or are now about to lay in the grave, shall be restored again: thou shalt find thine own husband, wife, or child, or friend again; I say the self-same, and not another.

Secondly, and farther, this is supposing that as you shall see the same person that was so dear to you, so shall you know them to be the same that were once endeared to you on earth in so near a tie of relation.

Indeed, you shall know them no more in any carnal relation—death dissolved that bond—but you shall know them to be such as once were your dear relations in this world, and be able to single them out among the great multitude, and say, this was my father, mother, husband, wife or child; this was the person for whom I wept and made supplication, who was an instrument of good to me, or to whose salvation God then made me instrumental.

For we may allow, in that state, all that knowledge which is cumulative and perfective, whatsoever may enlarge and heighten our felicity and satisfaction, and this must needs be allowed to do. Luther's judgment upon this point, being asked by friends at supper the evening

before he died, replies thus, What, saith he, befel Adam? He never saw Eve, but was in a deep sleep when God formed her; yet when he awaked, and saw her, he asked not what she was, nor whence she came? But saith, she was flesh of his flesh, and bone of his bone. Now, how proved he that? He being full of the Holy Ghost, and induced with the knowledge of God, spake thus: After the same manner we shall be in the other life renewed by Christ, and shall know our parents, our wives, and children . . .

Thirdly, that at our next meeting, they shall be unspeakably more desirable, sweet, and excellent than ever they were in this world. They had a desirableness in them here, but they were not altogether lovely, and in every respect desirable; they had their infirmities, both natural and moral; but all those are removed in heaven, and for ever done away; no natural infirmities hang about glorified bodies, or sinful ones upon perfected spirits of the just. O what lovely creatures will they appear to you then when that which is now sown in dishonour shall be raised in honour! (I Cor. xv. 43). And then to crown all:

Fourthly, you shall have an everlasting enjoyment of them in heaven, never to part again. The children of the resurrection can die no more (Luke xx. 36). You shall miss their pale lips and cold cheeks no more; you shall never fear another parting pull, but be together with the Lord for ever (I Thess. iv. 14). And this the apostle thought an effectual cordial in this case when he exhorted the Thessalonians to "comfort one another with these words."—From the *Works of John Flavel*, Puritan Divine, Vol. v., ps. 638-640.

TOPLADY ON PREACHING.

1. Preach Christ crucified and dwell chiefly on the blessings resulting from His righteousness, atonement and intercession.
2. Avoid all needless controversies in the pulpit, except when the truths of God are likely to suffer by your silence.
3. When you ascend the pulpit, leave your learning behind you; endeavour to preach more to the hearts of people than to their heads.
4. Do not affect much oratory; seek rather to profit than to be admired.

CHRIST CALLED THE EVERLASTING FATHER (Isa. ix. 6).

This appellation does not describe *His mode of existence as a Divine person*, for all the corresponding epithets only describe His dignity and attributes—the possession of matchless and glorious power. He is called the Father of futurity, but not in relation to any person. He Himself is solely named and described. Had another person of the Godhead been introduced in relation of whom the Messiah was termed Father, the fact would undoubtedly be decisive that the designations Father and Son were not indicative of eternal states within the Divine essence; but no such circumstance is stated by the prophet. He does not say that it is in the Divine nature that the Messiah, the Wonderful,

the Counsellor, the Mighty God is Father, but simply that He is the Father of future eternity, the director of events in the future dispensation. He speaks of Messiah as God, but none that peruses the passage with attention will say that he speaks of this Divine person in reference to other Divine persons. It is solely the Divine person in reference to other Divine persons. It is solely the Divine person who was to be Messiah that the prophet portrays—it is the person in His own peculiar character. There is therefore no possible room for affirming that the relations of the Persons in the Godhead are confounded, and their terms employed the one for the other indiscriminately—Kidd on the *Eternal Sonship*.

Importune Christ, be often at His gate; give His door no rest : I can tell you, He will be found.—*Samuel Rutherford*.

THE LESSONS OF CHRISTIAN EXPERIENCE.

I thank you for your letter; I never receive one from you without pleasure, and I believe seldom without profit, at least for the time. I believe with you, that there is much of the proper and designed efficacy of the gospel mystery which I have not yet experienced. And I suppose they who are advanced far beyond me in the divine light, judge the same of their present attainments. Yet I have no idea of any *permanent* state in this life that shall make my experience cease to be a state of warfare and humiliation. At my first setting out, indeed, I thought to be better, and to feel myself better from year to year; I expected by degrees to attain everything which I *then* comprised in my *idea* of a saint. I thought my grain of grace, by much diligence and careful improvement, would in time amount to a pound, that pound in a further space of time to a talent, and then I hoped to increase from one talent to many; so that supposing the Lord should spare me a competent number of years, I pleased myself with the thoughts of dying rich. But, alas! these my golden expectations have been like South Sea dreams; I have lived hitherto a poor sinner, and I believe I shall die one. Have I then gained nothing by waiting upon the Lord? Yes, I have gained that which I once would rather have been without, such accumulated proofs of the deceitfulness and desperate wickedness of my heart as I hope, by the Lord's blessing, has in some measure taught me to know what I mean when I say, Behold I am vile, and in connection with this I have gained such experience of the wisdom, power, and compassion of my Redeemer, the need, the worth of His blood, righteousness, attention, and intercession, the glory that He displays in pardoning iniquity and sins, and passing by the transgression of the remnant of His heritage, that my soul cannot but cry out, Who is a God like unto Thee? Thus, if I have any meaner thoughts of myself (Ezek. xvi. 63) and any higher thoughts of Him than I had 20 years ago, I have reason to be thankful; every grain of this experience is worth mountains of gold. And if, by His mercy, I shall yet sink more in my own esteem, and He will be pleased to rise still more

glorious in my eyes, and more precious to my heart, I expect it will be much in the same way. I was ashamed when I began to seek Him; I am more ashamed now; and I expect to be most of all ashamed when He shall appear to destroy my last enemy. But, oh! I may rejoice in Him, to think that He will not be ashamed of me.—From a letter dated November 23, 1774, by *John Newton*.

Rev. John Munro, of Halkirk.

THE following notes of Rev. John Munro, Halkirk, were taken from *The Witness* newspaper of 14th April, 1847, and are to be found in the *Memorials* of the late Rev. Christopher Munro, Strathy.

Mr. Munro was a native of Kiltearn, in Ross-shire, and was descended from ancestors who, in several successive generations, possessed the reputation of eminent piety. The conversion and piety of one of them are particularly described in the memoirs of the celebrated Thomas Hogg, minister of Kiltearn.

Mr. Munro became early the subject of permanent religious impressions; and having at length had his views directed to the ministry of the Gospel, became successively a missionary in Caithness on the Royal Bounty, minister of the Gaelic congregation in Edinburgh, and minister of the parish of Halkirk. At the Disruption, he changed neither his principles nor his flock; but in connection with the Free Church, whose cause he warmly espoused, continued to minister, with the merest fraction of an exception, to the very same congregation.

In the several situations which he thus occupied, his ministrations were highly acceptable to his hearers. They could not fail to recognise in them the instructions and exhortations of a man of God, who knew and felt the truth, and loved their souls. He evidently spoke from the heart, spoke what he believed, what his own soul was full of, and was daily feeding on with delight. This gave a fullness, richness, and heavenly unction to his exhibitions of the truth, which made his person and his ministry to be highly prized, especially by experienced Christians, both in his own congregation and elsewhere.

The effect this produced was greatly heightened by the power and charm which accompanied his presence and conversation in private. His Christian walk was eminently holy and heavenly. What was spiritual was his constant element; and, at the same time, his piety was of the most cheerful and engaging character. He was indeed a delightful companion, and never failed to enliven, in the most edifying and agreeable manner, the domestic and social circle. Happy himself in the enjoyment of the consolations of the Gospel, he seemed to diffuse joy and gladness wherever he went. At communion seasons his presence was much sought; and on these occasions he was himself most of

all in his element. He was always particularly happy in his addresses at the communion tables, speaking with much fullness and feeling of his Saviour's death and love.

He was pre-eminently a man of prayer. He prayed without ceasing; and in his prayers he had much of a public spirit, and evidence was not wanting of the intimacy to which he was admitted, and the interest he possessed at a Throne of Grace.

Another striking feature in the character of this eminent saint was his remarkable submission to the Divine will, accompanied with a filial trust in the Divine goodness. Neither when suffering pain—to severe attacks of which he was subject—nor when otherwise annoyed, was he found to complain. ‘I fear,’ said someone to him on the Sabbath morning of a communion, “this will not be a good day.” “Oh, yes,” he said, “it will be a good day. What the Lord gives will be good; many a good day He gave us, and He will give us a good Eternity.”

Notwithstanding his advanced age, his public ministrations were continued to the very end of his days. He usually preached three times every Sabbath; and he did this on the Wednesday of the National Fast—the last day he was in the pulpit. He was no less indefatigable in the discharge of all his other parochial duties; and as a result of his abundant and faithful labours, it is trusted that not a few have to acknowledge him, not only as their instructor but as their father in Christ Jesus.

On the 25th of March (1847), the day after the Fast, he came into Thurso to attend a meeting of Presbytery; and being suddenly taken ill, was brought to the house of Mr. Taylor, Free Church minister, where he remained till his death, which took place that day week. During his illness his mind was quite collected to the last; and the manner in which he endured his sufferings, and looked forward to death, was such as might be expected from the tenor of his life. On the evening of the day on which he was taken ill, he suffered much pain, yet his exclamation was: “He hath done all things well. He never did anything wrong, and He never shall.” “You have much pain,” it was said to him. He answered, “John Knox said that he need not regret the pain that would bring the battle to a close.” He then mentioned that before leaving home that morning he had read in course, in secret, the last chapter of Revelation, and that he had found much more than usual of a heavenly impression in the words, “Beloved, I come quickly.” During the days that followed he did not speak much; but what he said showed that his mind continued to be kept in a calm, resigned and heavenly frame.

Speaking on the text, “They shall mount up on wings as eagles,” he said, “I am not mounting up as I would wish, but I am mounting so as makes me wonder.” Being asked one morning how he was, he replied solemnly, “My flesh and heart doth faint and fail, but God doth fail me never.”

Again being asked if he felt comfortable, he answered, "Yes, I have a good hope through grace." At one time he exclaimed, "In what state would I be had I never thought of Eternity till now; but here I am, lying as easy as if I had the promise that the thief on the Cross had." It was said to him that it was believed he had that. He replied, "Well, well, if I have one promise, I have all." To Sir George Sinclair, who called to see him two days before his death, he said, "Sir George, you know Daniel O'Connell. It has occurred to me that you should write to him and advise him to give up everything but the Bible."

The night before he died it was said to him, "You appear to be very uneasy." He replied, "The Lord's will." Reference was then made to the Saviour's sufferings, when he exclaimed very distinctly, "He trod the winepress alone!" And then he said, "I shall soon be at my rest." A few hours after, after breathing peacefully for some time, he calmly fell asleep in Jesus, on the morning of Thursday, the 1st April, 1847.

Thus died a venerable servant of Christ, in the 79th year of his age, and 41st of his ministry. His body was interred in the churchyard of Halkirk on the Monday following, amid an immense concourse of mourners. Those who knew him intimately believe this, and feel cause to exclaim with the prophet, "My Father, my Father; the chariots of Israel, and the horsemen thereof."

The Doleful State of the Jews.

FROM *The Beauties of Ralph Erskine* (1750).

WHILE a multitude of Gentiles, that were but dogs, are gathered to God's house, and they, in the meantime, unchurched and cast out, though "To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; and though of them, as concerning the flesh, Shiloh came, even Christ, who is over all, God blessed for ever" (Rom. ix. 4, 5).

Though they were the people of his first love, the seed of Abraham, Isaac, and Jacob, to whom so many precious promises were made in behalf of their seed: behold their Shiloh comes to them, and they will not have him; "He came to his own, and his own received him not." They owned the sceptre was departed from Judah, when they said, "We have no king but Caesar"; and so by their own confession, Shiloh is come, since the sceptre was departed from Judah. And, because they would not submit to the spiritual sceptre of the promised Messiah, they have been without a king, without a prince, without a sceptre, or lawgiver, without a governor and government, for 1700 years and more (now nigh 2000 years), even since Shiloh came, to whom there is a gathering of other people in their room. O! shall we

not lament their long continued rejection? Their 70 years' captivity in Babylon was nothing to this; yea, their 430 years' bondage in Egypt was nothing to this. Alas: how long, how long shall His anger last against that people? How long shall they be under the guilt of the blood of Christ, which they imprecated upon themselves and their posterity, saying, "His blood be upon us and our children."

Oh, pray, pray for that ancient people of God, and that the blood of Shiloh may cleanse them from that blood-guiltiness. When they were in favour with God, the believers among them had mind of us poor Gentiles, when we were the "little sister that had no breasts" (Song viii. 8), and now we are sucking at the breasts of gospel ordinances and sacramental solemnities. Oh! shall we not mind them when their "breasts are cut off"; when they that were the "natural branches are broken off," and we that were the "wild olive tree, are grafted in to partake of the root and fatness of the good olive tree?" (Rom. xi. 17-24). Oh, let us not boast against the branches, "For if thou boastest, thou bearest not the root, but the root thee." Let us not boast, but let us beg, that they may be again grafted in, "For if the casting away of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead?"

The day of the return and conversion of the Jews will be a day of great gathering to Shiloh, even among the Gentiles, than we have yet seen; and it would fare better with us if we were more employed in praying for them. Meantime, this dark and doleful dispensation, that as yet they are under, was not darkly foretold in the words of our text, that upon the sceptre's departing from Judah, Shiloh the Messiah should come, "And to him should the gathering of the people be": that is, the Gentiles; plainly intimating a wonderful mystery of providence, that the King of the Jews should come to the Gentiles, and be crowned king among them, that so the Jews might have to say at length, That the King of the Gentiles is become the King of the Jews; as well as the Gentiles have to say, that the King of the Jews is become the King of the Gentiles.

THE EXCELLENCY OF THE GOSPEL.

Behold the excellency of the gospel, which brings the glad tidings of a Saviour to the people, and of a gathering place for the poor Gentiles, as well as the Jews; a God-man, in whom God and man might meet together, that scattered sinners, separated from God, might be gathered to Him. Behold the condescension of our Lord Jesus Christ proclaimed in this gospel, that he stoops so low as to be the gathering room for poor sinful people, to which they resort for shelter and salvation. Shiloh is come; he is come in our nature, and with human nature he puts on human bowels, that into his very bosom the gathering of the people may be, that all the good they have lost, may be found in Christ: yea, that the God, whom they have lost, may be found in him; for, "God is in Christ reconciling the world unto himself." But as

herein we see the excellency, so also behold the efficacy of the gospel, and the power thereof. What was the reason of the wonderful spreading and influence of the gospel of Christ, especially in the first ages? It is a matter for which no human policy can account, that the gospel, preached in simplicity, by men of the meanest character, should make its way through forces of devils and men, should gain so many proselytes, subdue so many kingdoms.

Had this doctrine been suited to flesh and blood, and like Mahomet's, indulged men in sensual enjoyments, and promised afterwards the highest degrees of sensual pleasures; had the gospel been designed for increasing the stock of earthly treasure, it were no wonder that it should have gained so much ground; for all carnal men would readily receive this doctrine, and tenaciously retain it. Nay, had it proceeded upon mere rational grounds and foundations, some philosophers, at least, would have embraced it. But that a doctrine, that teaches to deny ungodliness, and worldly lusts; a doctrine that teaches to crucify the old man, with his affections and lusts; the lusts of the eye, the lusts of the flesh, and the pride of life; a doctrine that enjoins us to look to things that are not seen; a doctrine that commands us to leave all things, deny ourselves, and "count all but loss and dung for the excellency of the knowledge of Christ"; that this doctrine, however highly rational, yet hath no foundation in reason, and admits consequences of no rational demonstration, many thereof being above the character of its preachers, and owes as little to human force; that this doctrine should have gained so great ground, obtained so vast success, in a time wherein the profession thereof did make the professors of it run the risk of poverty, death, and disgrace; this is I say a mystery, that none shall be able to unfold, but these who plough with this gospel heifer, that the gospel is the very instrument of divine power, whereby he gathers the people to Shiloh.

The reason of this marvellous dispensation is that the omnipotent God, who can give a being to his word, hath passed his word, that to Christ shall the gathering of the people be; and divine power, for effectuating this design, is put forth in the gospel; which, therefore, is called the "power of God to salvation," while therein is "revealed the righteousness of God, from faith to faith." And this "treasure is put in earthen vessels, that the excellency of the power may be of God, and not of man" and, O that this power were put forth on this occasion, for gathering the people to Shiloh.

The late Mrs. Gillies, Inverarish, Raasay.

Like many other places throughout the Highlands, Raasay was greatly favoured with a rich crop of God-fearing people who took delight in walking in the narrow way that leadeth to the Celestial City. That the subject of this obituary was one of those we have no doubt.

We failed to find out how or when she was brought to a true sense of her lost, helpless, and undone state as one of the fallen race of Adam. However, it became obvious from her diligent attendance upon the means of grace that a desire to meet with Jesus, the alone Saviour of sinners, had been begotten in her soul through the Holy Spirit. Her cry now was, "Saw ye Him whom my soul loveth." In this portion we notice that the Lord did not leave His spouse long bemoaning His absence; when the joy of the Gospel broke in as a morning without clouds upon the Church's soul, so that she could now say: "It was but a little that I passed from them, but I found Him whom my soul loveth." Obviously this was our friend's sweet experience, too; because very often when visiting she greeted us with the words which we have already quoted. It was, nevertheless, while reading the Bible alone at her own fireside that her distressed soul found comfort and enlightenment in the words of the Prophet Isaiah (lx. i): "Arise, shine: for thy light is come, and the glory of God is risen upon thee."

She had sweet recollections of communion seasons at Holman in the days of the venerable servants of the Lord, Revs. D. Macfarlane, D. Macdonald, Neil Cameron, etc., when the dew of Hermon descended upon both preachers and hearers in the open field. Her hospitable home, then at Balachurn, would be filled to capacity with people from far and near gathered upon the Mount of Ordinance to hear the blessed Gospel. The vast majority of these gracious men and women, too numerous to mention, much as we would like to, who sat at the Lord's Table in that blessed spot, are now where the inhabitants will not say, "I am sick," and where their sun shall no more go down.

As one who loved the Church to which we belong she hoped and prayed that a minister be settled over the congregation before she would be taken away. To her great joy this took place a few weeks before the Call of the Bridegroom came, on the 25th of September, 1954. The writer was called to her death-bed. She longed to be home with Christ which is far better. She would often repeat: "Oh, Lord, prepare me and take me home." Having said farewell to us all she closed her eyes in death, never to open them again until the resurrection morning.

We take this opportunity of extending our sincere sympathy to every member of her family, but especially her daughters, who nursed her lovingly and tenderly during the years she was bedridden. They also nursed their Uncle Hugh, who passed away a few months later. To him the discerning people gave a place as one who feared the Lord, although strength was not vouchsafed to him to profess His name publicly. How greatly one enjoyed having worship with him. May the Lord raise up the sons and daughters as living witnesses on His side in a dark and cloudy day; and at death we may be all called to the Supper of the Lamb in glory, and not be cast eternally from His presence, for, "as the tree falleth, so it lieth."—*J. A. Macdonald.*

Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

SEARMON III.

(Air a leantuinm bho t.d. 188.)

2. Shuineadh dhuinn an cothrom a ghabhail gu bhi feorach an aithne dhuinn an Dia so. Agus a chùm gu'n deanadh-mid so, bheir-eadhmid air adhart na ceisdean a leanas:—Am faca sinn Dia mar cho glòrmhor ann an naomhachd, agus cho uamhasach ann am peanasachadh peacaidh, agus gu'n do chrithnich sinn 'n a lathair, agus gu'n d'fhairich sinn sinn fein fosgailte da fheirg, agus gu'n ni chùm ar còmhдах? Na'm bheil sinn a smuainteachadh gu h-aotrom mu pheacadh, agus am bheil sinn a labhairt gu h-aotrom mu pheacadh? Am bheil sinn, mar a tha e air a ràdh ann an leabhar Iob, a folach peacaidh fodh ar teangaidh mar ghreim milis? Ma tha, cha'n aithne dhuinne fathasd Dia an t-soisgeil. Am bheil sinn a faicinn Dhé mar an Tì a tha ceart beannaichte, eadhon 'n uair a tha a lagh ga'r dìteadh? Na'm bheil sinn ga chùnntas na mhaighatir cruaidh agus geur-theann do-bhrìgh nach tig E nuas bho rìgh-chathair a dh'ionnsuidh an àite far nach cuireadh as dhuinn an lasair shoillseach leis am bheil E air a chuartachadh? Am bheil sinn ga fhaotainn duilich a chreidsinn gur e'n aon Dia E a tha peanasachadh a pheacaidh gu sìorruidh, a tha mar an ceudna neo-chrìochnach ann an trècair? Gach aon dha'n aithne Dia gu slàinteil is aithne dhoibh E mar so. Ma tha sinn a smuainteachadh gu'n do chreid sinn, am bheil 'ur creidimh dhe leithid de ghné agus gu'n toir e òirne amhare le ni's lugha de urram air Dia? Am bheil e toirt òirne ni's lugha de eagal a bhi againn roimh'n pheacadh, agus ni's lugha de fhaicail roimhe a theachd dlùth? Am bheil E ga'r treorachadh gu bhi di-chuimhneachadh na h-àithne, “Lan-oibrichibh 'ur slàinte fein le eagal agus ball-chrith?” Ma ta, tha againn-ne fathasd ri eolas a ghabhail air Dia an t-soisgeil.

3. Tha so a labhairt combhfhurtachd ris na h-uile a tha ga'm fair-eachadh fein nam peacaich bhoehd agus chiontach. Theireadh-mid ri leithid sin de neach—Ged a bhitheadh do pheacaidhean-sa co-ionnan ris na peacaidhean a bhàth an seann saoghal, ged a bhitheadh iad co-ionnan riuth-san a thug teine agus pronnasg bho neamh air Sodom, gidheadh, pill ris an Tighearna agus ni E trècair ort. Am bheil an lagh naomh a bha air a bhriseadh ga'd chur fodh eagal? Teich a chum fasgadh fuil Chrìosd, agus an sin faic an lagh air àrdachadh agus urram air a chur air; agus ni an lagh gairdeachas gu'n deach thu as bho a pheanas. Am bheil do choguis luchdach-te le cionta nach urrainn aon chuid t-osnuidhean na t-ùrnuighean na do dhleasdanas-an a ghlanadh air falbh? Teich gu fuil Chrìosd agus bithidh i air a ghlanadh cho glan agus ged nach bitheadh peacadh riamh air a agriobhadh oirre. An robh thu ciontach de gach seorsa peacaidh? de eas-creidimh, de thoibheum, de mhi-naomhachd, de aingidheachd ri do choimhearsnaich; agus le aithne bhi agad air toillteanas aon pheacadh; am bheil peacaidhean gun

àireamh ga do leagadh sìos? Faic Crìosd a giùlain peacaidhean an t-saoghail, agus nach eil E comasach air do pheacaidhean-sa a ghiùlain? Am bheil eagal ort nach eil Dia toileach gabhail riut; agus am bheil thu faireachadh mar gu'm bitheadh a ghlòir ag agradh do pheanas? Faic E a lot a Mhic Fein, agus a leantuinn air a bhualadh gus am bheil Esan a tha fulung ag ràdh, "Tha e crìochnach-te," agus air dhà a ghiùlain an fhaide sin, am fàilnich a thròcair, am fàilnich a ghras a nis?

4. Cìod e'n solus soillseach agus géur a tha so a tilgeadh air ceartas Dhé ann a bhi peanasachadh na bhuannaicheas neo-aithreachail a dh'ionnsuidh na crìche? Air dhoibh a thròcair a dhiùltadh, am feadh 's is beo E giùlainidh iad a chorroich. Giùlainibh leam, a chairdean, am feadh 's a labhras mi beagan fhocal ribh gu sòlaimte. Tha sinn a labhairt ris gach uile neach neo-iompaichte. Tha sibh fosgailte do fheirg Dhé—fearg, nach aithne do neach air bith a h-uamhas ach iadsan air an do leagadh i; agus cha'n eil dearbhadh agaibh-se nach brùchd i mach oirbh an ath mhomainnt'. Tha e air a ràdh, "Ma ni iad na nithean so ris a' chrann ùr, cìod a ni iad ris a chrìonaich." Agus mar do chaomhain ceartas Dhe a Mhae Fein 'n uair a sheas E air son peacaidhean nach bhu leis Fein, an caomhain e sibhse 'n uair a tha sibh a giùlain ciont' pheacaidhean gu'n àireamh a ghnìomhaich sibh fein? Ach tha dòchus air bhuir son. Pillibh ris an Tighearn, agus nochdaidh EE tròcair; agus bithidh an tròcair so cho saor dhuibhse ri aran làitheil a fhreasdail, na ris an anail a tha sibh a tarruig. O na'm fairicheadh sibh salaach peacaidh gu'n a bhi air a mhaitheadh, agus gu'n cluinneadh sibh an euireadh mar a tighinn bho Dhia fein, bheireadh e air bhuir eridhe leum le aoibhneas. Tha'n gairm gu aithreachas a gabhail a steach ann, gealladh gu fireanachadh, naomhachadh, agus gach bean-nachd air am bheil sibh a cur feum. Ach ma dh'fhagas sibh an tigh so gu'n suim agus gu'n chùram, an déigh do'n rabhadh so a bhi air a thoirt dhuibh, bithidh sibh a gabhail an rathaid dìreach gu bhi sgrios bhuir 'n anamaibh fein. Tha sinn a cur ìmpidh oirbh, uime sin—annhuinn da-rìreadh air son ni cho mòr—ach gu dùrachdach agus gu truasach tha sinn a cur ìmpidh oirbh, ann an solus luachmhorachd bhuir 'n anamaibh neo-bhàsmhor—oir tha iad ro-luachmhor—ann an solus neo-nidheachd an t-saoghail so a tha gabhail seachad, ann an solus fulungais Chrìosd air a Chrann, ann an solus mìlseachd co-chomunn ri Dia, ann an solus meallaidhean agus neo-dhìlseachd saoghail a tha na luigh anns an òle, agus a cabhagachadh a chum a bhi air a sgrios; ann an solus dlùthachadh an làtha sin 'n uair a mhallaicheas mòran làtha am breith do bhrìgh gu'm do dhiùlt iad an aon Slanuighear, bhuir cluasan agus bhuir eridheachan fhosgladh do ghairm tròcair.

Notes and Comments.

Actor to Portray the Saviour in Television Play.

Scottish actor, Tom Flenning, will portray the Lord Jesus in a series of religious plays dealing with the life of the divine Saviour. These

plays are to be broadcast next year in the B.B.C.'s television children's hour. This project was announced recently by Mr. Cecil McGivern, Controller of T.V. Programmes. This official, as we have pointed out before in these notes, is a Roman Catholic, and was responsible for arranging the televising of the Mass some time ago. The Roman Catholic religion, with its images of Christ, crucifixes, and statues, in places of worship, in Roman Catholic homes and in public places, is now to insinuate its idolatrous practices into the minds of children of all Churches throughout the land by means of encouraging veneration of a false portrayal of Jesus by an actor. We have, in fact, no authentic description of the bodily appearance and likeness of the holy Saviour when on earth. Again, many actually saw Him with their eyes when He tabernacled among men, and they spat upon Him and crucified the Lord of Glory. Others who saw and heard Him went back and walked no more with Him. And now He is infallibly exhibited before our eyes in the Scriptures and by the preaching of His pure gospel. And it is only the Holy Spirit who can glorify Jesus in the spiritual experiences of sinners, young and old, by making Him known to us through these divinely given means; and certainly not through the instrumentality of any worldly actor. If children become accustomed to see a man portraying Christ, it will then be easy for such children to give some place to idols of wood or stone purporting to represent Christ; and thus be led to idolatry!

South Uist and Government Missile Range.

As is now widely known, the Government propose to set up a guided missiles range in South Uist, which has a predominantly Roman Catholic population. Much opposition and propaganda has been stirred up against the proposal, and in South Uist itself one of the local R.C. priests was very prominent in voicing vehement disapproval of this Government encroachment upon the "way of life" of these islanders. Economically it would greatly benefit Uist. One Lewisman declared that they would be only too glad if the project was set up in Lewis. Another writer in a weekly paper, who belonged to South Uist, welcomed the proposal to assist crofters to live more comfortably as to increased work and wages. Other regions have been earmarked for Government activities of a like nature, such as Dounreay, in Protestant Caithness, but there has been no loud spoken opposition in Caithness where, let it be noted, quite a number of Roman Catholic incomers are working for high wages. Is the fear of an influx of Protestant and non-Roman Catholic influences at the root of the South Uist outcry against this project? The idolatrous and dead shrines throughout South Uist might, of course, receive a shaking at the foundations by missile experiments; and the proposed new and huge statue of Mary to be erected might not be a desirable erection in the locality in the Government view. This will all be to the good.

English Bishops and the Sabbath.

Two English Bishops spoke recently on the Sabbath question at their respective Diocesan Conferences, Dr. Glyn Simon at Brecon and Dr. Anderson at Salisbury. Dr. Simon expressed himself in terms that revealed his antagonism to the binding obligation of the Fourth Commandment. He did not think anything would be achieved by constant denunciation of games, recreations, cinemas, and excursions on that day. There had been too many of them, he said. "The rigid Sabbatarianism which treats Sunday as the Christian Sabbath and transfers to it all the Jewish legislation about the Sabbath, finds no place in our Church," he said. Then he brought forward the weak and evil direction of the modern Churchman that it was wrong for Christians to spend Sunday "without taking part in some form of public worship." We think a schoolboy with little religious instruction would consider this the minimum for a professed Christian. No wonder Churches are ignored by so-called Christians for the seaside, etc., on the Lord's Day, when this is the considered views of a Bishop. Yet this same Bishop recognises the danger of the growing acceptance of work on the Sabbath. But he gives no basic principles on this part of the moral law to formulate any acceptable argument against Sabbath work. How confused this Bishop is! And what of the people under his care?

As for Bishop Anderson, he took a somewhat different line in his argumentation. If he had to choose between the severity of the Scottish Sabbath and the modern laxity of "Sunday" in England, his vote would unhesitatingly go to the Scots, he declared. Although he did not advocate the strictness of the Scottish Sabbath, he confessed to a sense of admiration for the self-discipline of the Scots. The pity is that Dr. Anderson has very few in Scotland to-day to admire on the matter of Sabbath-keeping. This Bishop also, although not so opposed to a right observance of the Lord's Day, reveals a sad lack of a Scriptural and settled view of the requirements of the Fourth Commandment. And so it is no wonder that the so-called "Continental Sunday" is an accepted thing by multitudes who still retain an official connection with branches of the professed Christian Church. One serious feature of all this is that the "No Sabbath" section of our national society are beginning (if "beginning" is the right word) to make the Lord's Day a recognised working day, while still claiming the double pay compensation, and those who do not fall in line are finding, in cases, that their services are not required and that evidences of a persecuting spirit are not lacking.

Scottish Car Club and the Sabbath.

The Scottish Stock Car Club, comprised mainly of Glasgow and Edinburgh business men, holds motor car race meetings periodically at Stepps Stadium, near Glasgow, and on the Lord's Day. Last September five people were injured, before a crowd of 7,000, watching

the racing. The crowd and the noise have been a real cause of complaint by local people, but no action has been taken. Councillor David Smith, of Lanarkshire County Council, was to bring the matter up again at a County Council meeting. Sabbath-breakers appear to have no feeling for the comfort or consciences of others. It is indeed the spirit of the god of this world, Satan, to oppress and trample upon all opposition to his devilish and dark kingdom. Transgressors, if unrepentant, will find themselves with the devil and his angels in hell, and not doing their own pleasure on racing tracks on God's holy day. Motor cycle and motor car racing on the Sabbath seem to be one of the more recent devices of the devil to draw crowds and encourage atheism.

Church Notes.

The late Rev. John Tallach, Oban.

No doubt the people throughout the Church, at home and abroad, have already heard of the sad news of the death of our beloved brother in the ministry of the Gospel, the Rev. John Tallach, Oban. As was known, he had not been in good health for some considerable time, although he continued his work in preaching the gospel of his Lord and Saviour to his congregation, and at times to other congregations. This he did in the strength of the Lord, in face of the difficulty of impaired health, as he was zealously devoted to his Master's service and the spiritual and eternal wellbeing of his fellow-sinners. On Friday, the 21st October, he attended a funeral at Lochgilphead, going there by car from Oban. On Saturday he became unwell, and on Sabbath, the 23rd October, he passed away at 11 a.m. to be forever with the Lord and to rest from his labours in the heavenly kingdom. We extend, on behalf of the readers of the Magazine and friends throughout the Church, deep and sincere sympathy to Mrs. Tallach, the widow, and the family; and also to the brothers and sisters and other relations, and the Oban congregation. May God in His Covenant mercy be indeed the widow's stay and a father unto the fatherless, in His divine grace and providence. No doubt an obituary will be published later (D.V.).—*Editor.*

London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 4th December, 1955, the following services have been arranged (D.V.), to be conducted by the Rev. A. F. MacKay, M.A., Inverness, and the Rev. Donald Campbell, M.A., Edinburgh:—Thursday, 1st December, 7 p.m.; Friday, 2nd December, 4 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 3rd December, 3.30 p.m. and 6.30 p.m. (Prayer

Meeting); Sabbath, 4th December, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in downstairs hall simultaneously) and 7 p.m.; Monday, 5th December, 4 p.m. (Gaelic) and 7 p.m..

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m. Weekly Prayer Meeting, Wednesday, 7 p.m.

Return of Deputy to Australia and New Zealand.

Rev. Finlay MacLeod informs us in a letter of the 4th October, written from Gisborne, New Zealand, that, the Lord willing, Mrs. MacLeod and himself sail for home on the "Southern Cross," which leaves Wellington on the 28th October, and arrives, if well, at Southampton on Wednesday, the 30th November. We trust and pray that the Lord will carry them safely and comfortably home. He is the Keeper of Israel, who neither slumbers nor sleeps.

Student Licensed.

Mr. Donald Malcolm MacLeod, divinity student, was licensed as a preacher of the Gospel by the Southern Presbytery at its meeting on Tuesday, the 4th day of October, 1955.

—D. J. MATHESON, *Presbytery Clerk.*

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Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with sincere thanks the following:—

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