

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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Leaning upon her Beloved.

THE salvation of a sinner consists essentially in the living spiritual union of that sinner with the Saviour, the Lord Jesus Christ. This union is often described in the Word of God by the use of many and various similitudes: Christ the Vine, his disciples the branches; Christ the Shepherd, His followers the sheep; Christ the Redeemer, His people the redeemed, etc., etc. Each one of these descriptions has its own lesson to teach us. In the Song of Solomon, as is well known, the relationship most often recurring is that of the marriage union as between the Lord Jesus Christ, the Heavenly Bridegroom, and His earthly bride, the Church; and the language used to describe the relationship is often of the most sweet, intimate and endearing kind. In the fifth verse of the eighth chapter the Church and each gracious soul is described as "coming up from the wilderness, leaning upon her Beloved": a description full of suggestion for sanctified meditation. No doubt there is a reference in this verse to the Children of Israel on their journey from Egypt through the wilderness to the Promised Land. But that journey itself is evidently intended to set forth, in a typical way, the spiritual relationship and experience of the believer on his way from the city of destruction, through the wilderness of this world, to the Heavenly Home prepared by the Bridegroom, in his love and mercy, for His blood-bought Bride. "Coming up from the wilderness, leaning upon her Beloved": every spirit-taught soul will understand and appreciate the beauty and appropriateness of this description interpreted for each by the golden key of his own experience.

"The Son of Man is come to seek and to save that which was lost." The Holy Spirit through the Word convinces the soul of sin, righteousness and of judgment, and there results a very real and painful sense of lostness: a conviction which transforms the world into a spiritual wilderness for the soul concerned. Not that any actual change comes upon the world; the change is upon the soul of the sinner convinced of sin and brought face to face with eternal realities—God, sin, heaven and hell: solemn realities from which he cannot escape. Under the tremendous impressions of these the world is spoiled of its pleasures; its pretensions, ambitions, pursuits and prosperity are

exposed as false and ensnaring and utter contempt is poured upon all its glory. "Should a man gain the whole world and lose his soul, what should it profit him?" In the searching and convincing light of God's Word, Oh, what an empty wilderness the godless world comes to be: a world full of shadows which only mock and haunt the poor sinner. Lost on the way to eternity; lost in a wilderness wherein there is no way. How terrible the realisation, yet not more terrible than true! And this is just where Christ in the grace and power of the Gospel, and in the light of the Holy Spirit, finds the sinner. Even as the lost sheep wandering far from the fold, is sought for by the shepherd until it is found, and having found it he layeth it on his shoulder, rejoicing, for he has found his sheep which was lost. Oh, what a never-to-be-forgotten meeting is this: the sinner out in the wilderness of his own sin, guilt and misery, sought and found by the Saviour of the lost. Here is one spot in the depths of the wilderness which will never lose its heavenly fragrance. What place is this?

This is none other than that hill outside Jerusalem called Calvary—the hill with its cross of both shame and glory. Here it is that the poor bewildered sinner sees the Lamb of God taking away the sin of the world, taking away his own sin. Bunyan describes it thus: "Now I saw in my dream that the high way up which Christian was to go was fenced on either side with a wall, and that wall was Salvation. Up this way, therefore, did burdened Christian run but not without difficulty because of the load on his back. He ran thus till he came to a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom a sepulchre. So I saw in my dream that just as Christian came up with the cross, his burden loosed off his shoulders and fell from off his back and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said, with a merry heart, 'He hath given me rest by His sorrow, and life by His death.' Then he stood still awhile to look and wonder, for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold, Three Shining Ones came to him and saluted him with, 'Peace be to thee.' So the first said to him, 'Thy sins be forgiven thee'; the second stripped him of his rags and clothed him with change of raiment; the third also set a mark on his forehead and gave him a roll with a seal upon it, which he bade him look upon as he ran, and that he should give it in at the Celestial Gate: so they went their way.

"Then Christian gave three leaps for joy, and went on singing: 'Blest cross! Blest sepulchre! Blest, rather, be The Man that there was put to shame for me.'" Yes, from there he went on, going up from the wilderness, leaning on the Beloved, and a song, a new song, in his heart. Oh, what a wonder of grace that even in this the most

desolate part of the wilderness, there should be a cross, the glory of which, for the time being at any rate, transforms the desolation into the House of God and the Gate of Heaven. Here the Holy Spirit first meets with the sinner in the grace and power of the Gospel, takes of the things of Christ—the Cross and the open Sepulchre—shows them to one made willing and able to receive them, and there a union is effected never to be dissolved. “Who shall separate us from the love of Christ?” Can we be surprised if as a result of this union the whole attitude and outlook of the soul is altered? Nay, we would be very much surprised if they did not alter, for “If any man be in Christ he is a new creature; old things pass away and all things become new.”

The actual locality of this meeting may differ widely in the case of different persons: with Jacob it was Penuel; with Moses it was the burning bush; with Mary it was her sister's house in Bethany; with Paul it was the road to Damascus. Wherever it is and whatever the local name, the Cross of Jesus gives to each place for each individual concerned its real and abiding importance. Nevertheless, who among us would blame Abraham for thinking much of Mount Moriah, nor Jacob of Penuel, nor would we blame the woman of Samaria if we found her visiting Jacob's well more often than was strictly necessary for the purpose of drawing water. The question for us is, has such a place ever figured in our own history? If there is such a place, then it is the cross that has invested it with all its hallowed importance.

There, in the sovereign grace and mercy of God our Saviour, the sinner willingly and joyously gives up his sinful independence, surrendering himself to a love that will take no denial. “We love him because he first loved us.” Henceforth, and for ever, the soul thus won by redeeming love, is united in bonds of closest spiritual union to the Redeemer; and what description could better interpret the daily experience and exercise of repentance, faith, love and trust than this “coming up from the wilderness, leaning upon her Beloved”?

The Church leans on Christ for her spiritual life and activity. The risen Saviour, victorious over sin, death and hell, is the life of the Church. He who in dying gave himself an offering for sin, whereby He abolished death and brought life and immortality to light through the Gospel, He ascended on high and lives after the power of an endless life. As Mediator He lives for the purpose of imparting that life to all His people, and evermore maintaining it in all its parts, qualities and exercises so that it is in very deed Eternal Life, life that will never, never end. By the simple practice of leaning all the inexhaustible resources of that life, which dwells in its divine fulness in Christ are made available as far as that is necessary and possible. To the living soul Christ says, “I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in Me shall never die.” The believing soul

says, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life that I now live, I live by the faith of the Son of God who loved me and gave Himself for me." Thus we see how a living soul, still in the wilderness and surrounded on all sides by sin, death and destruction, nevertheless comes up step by step from the wilderness because that soul leans upon Eternal Life in the glorious Person of the Redeemer, the Beloved of the Church.

The Church leans upon Christ for justification unto life, and all the blessings which accompany it. Taught by the Holy Spirit, the gracious soul is not ignorant of the Divine mysteries of suretyship, substitution and imputation as these are set forth in the Scriptures in such portions as "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed," and "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him." These portions and many others of like import are understood as signifying that way of salvation through the obedience, sufferings and death of Christ which meets every requirement of Eternal Law and satisfies every claim of Divine Justice to the glory of God. When taught of the Holy Spirit the soul not only understands but gives its wholehearted consent to this way of salvation, and willingly, humbly and lovingly appropriates for itself by faith the perfect righteousness therein revealed. "For Christ is the end of the law for righteousness to every one that believeth," and on being received by faith He immediately becomes "The Lord our Righteousness." This is the perfect and costly wedding garment which clothes the Bride, the King's Daughter, with heavenly beauty—the beauty of the Lord. Her filthy garments, her rags of righteousness, her sins and iniquities are for ever cast aside, "I have blotted out thy sins as a thick cloud, and thine iniquities will I remember no more for ever." And what a wealth of blessing follows! "Being justified by faith, we have peace with God," "Peace I leave with you, my peace I give unto you; let not your heart be troubled." Here then in a state of justification unto life and of reconciliation with God, the Bride comes up from the wilderness, leaning upon her Beloved, who is one and the same with "the Lord our Righteousness."

The Church leans upon Christ for sanctification and preparation for Heaven. The necessity for holiness and the earnest desire after it are features inseparable from the New Creation. The new birth is the beginning of that conformity to the image of God's Son to which every elect sinner is predestinated; but though that is itself a mercy unspeakably precious, yet it is only a beginning. In regeneration the holy law of God is written *in full* on the new man, but as yet it is far from being in possession of the whole man. It is a very wide law, and spiritual and heavenly, a law that is even as the moral image of God restored to the soul. This law, and the soul's delight in it and love for it, are in full accord with the solemn Gospel requirement,

"Be ye holy for I am holy," and "Without holiness shall no man see God." While the spiritually quickened conscience will give the soul no rest short of perfect holiness in heart and conduct, the affections earnestly seek for it, often with tearful longing "as the hart panteth after the water brooks, so panteth my soul after thee, O God . . . My tears have been my meat day and night." But not till death are the souls of believers made perfect in holiness, and here we are thinking of the believer still in the wilderness, though coming up out of it.

There are still the remains of the old corruption in the heart, corruption which refuses subjection and offers strong resistance to the law of holiness. In the seventh chapter of Romans we have the Apostle's description of the conflict between these two: one a principle of evil belonging to the old nature, the other a holy principle of the very essence of the new man and born with it. "For I delight in the Law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, O wretched man that I am who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." Yes, through Jesus Christ our Lord, "who of God is made unto us . . . sanctification." On Him the pilgrim soul leans and coming up from the wilderness progresses in that sanctification which is such a necessary and desirable preparation for heaven. So she leans on her Beloved for holiness—perfect holiness of heart and conduct. And in this she is not disappointed for when she shall see Him (in glory) she shall be like Him, and not only shall the King's Daughter be clothed in garments of wrought gold, but she shall be all glorious within, and she shall enter in to the King's Palace with gladness and rejoicing there to abide for ever.

"The Strong Man Armed."

By REV. JAMES MACLEOD, Greenock.*

(Luke xi, 21, 22.)

"WHEN a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him,

* This discourse was first delivered by the writer some 35 years ago while assisting the late Rev. D. MacFarlane at Moy. Mr. MacFarlane made me promise to send it to the "Free Presbyterian Magazine." After serious thoughts I finally decided to write it out, as near as possible to the original. If I had not promised the saintly man that I would try to do what I could it would probably have remained in the silence of my own mind. I did promise, and that promise has followed me through the years, so now at long last I venture to send it to the Editor of our Magazine for publication, and may the divine blessing follow anything in it that may be a comfort to the weakest of the flock of God: and if so to the Head of the Church be the glory for ever.—J. M.

he taketh from him all his armour wherein he trusted, and divideth his spoils." The above is quoted by Matthew and Mark. John is silent on this subject. Not because John did not hear it, but the Holy Spirit, who is the guide of them all, saw proper to bring forward the three witnesses to this event. Let us not forget that the Holy Spirit directed the writers to state exactly what is written; and not one sentence more. The difference is how they state the facts, no difference in the subject matter. The Holy Spirit directed them to write, each in his own style and method, but He directed them. There is no tautology or confusion in what the Holy Spirit dictates. Some give the impression that the Holy Spirit had no hand or supervision and directive authority over the writers, as if Paul wrote what he liked. This way of criticism is to rob the Holy Spirit of His adorable prerogative. The writers wrote as they were led by the Holy Spirit. Moses wrote as he was led by the Holy Spirit. If this is called in question the Bible will be like any other historical record of past events. The destructive critics who call in question the fact that the writers were moved and guided by the Holy Spirit must definitely, and logically, conclude that the Bible is not better, higher, or more authentic than any other human record! That is the quagmire the sons of Voltaire plunged the people into when they tore the Bible into shreds.

The Pope took the Bible from the people. The destructive critics left it in the hands of the people as a useless book. Dr. Rainy produced a new way of "approach" and called it "The Declaratory Act!" We must be careful not to lay emphasis on the writers. If so, we are in danger of forgetting the Author who took such marvellous care of the Scriptures, and kept all the books intact in the midst of all the changes and persecutions that the Bible suffered. We must give the Holy Spirit all the praise, honour, and glory that is due to Him for His infinite love and mercy towards us! Yet we do not forget the blessed writers the Holy Spirit made use of through the ages till the Canon of Scripture was graciously finished and sealed. And let us not forget that the Holy Spirit is now in charge of the Word of God for the good and sanctification of the elect of God to the end of time. In the hand of the blessed Spirit it will subdue and convince kings and generations of mankind. See Ps. xxii. 28-31. It will cast out Satan, crucify lusts, expose idolatry, convert atheists, change Pagans, comfort the tried soul; console the widow and orphan, and guide the poor and needy into unsearchable riches: the guilty conscience to peace with God through the blood of the Lamb of God—this is the work of the Holy Spirit through the Word of God.

We must therefore look to the Bible from Genesis to Revelation as the Word of God, infallible, inspired, inerring, and complete. If we lose sight of this, we have no Bible, or any light, to lead us in the right way to eternity. We will be like a ship at sea without compass,

chart, or rudder. The work of men and devils is to destroy the authority of the Word of God: first, in parts, then in doubts, finally casting it away altogether. This is what happened in our own day. Men rose in the Church who began to question the truth and accuracy of the Bible. These doubts came in gradually, so that finally the Book of God was not better than any other book. Men could believe what any Pagan or heathen wrote without question or doubt but not the Bible. This was the work of the devil. The Lord Jesus who preached and taught the people out of the sacred Scripture from Genesis to Malachi found no errors in it. Paul, Peter, John, James, Luke, Jude and the writer to the Hebrews found no errors in the Bible. The critics say, "But there were no scholars in those days. The writers were not learned in modern science." Daniel, Hananiah, Mishael and Azariah were skilful in all wisdom, and cunning in knowledge, and understanding science. They did not belong, of course, to the modern sceptical atheistical scientists of the twentieth century of the Christian era! The Holy Spirit warns us against them. In writing to Timothy, Paul says, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called: which some professing have erred concerning the faith" (I Tim. vi.).

So we see from the Word of God that there can be most excellent Christian Scientists and most wicked unbelieving scientists. As one eminent scientist once said, "That scientists never discovered anything that could or would contradict one sentence of the Bible" (Sir Ambrose Fleming). Oh! how true! "When a strong man armed keepeth his palace his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

First, we shall consider the strong man armed, his palace, his goods, his peace.

Second, The stronger than he . . . overcomes him . . . taketh his armour from him wherein he trusted.

Third, He divideth the spoils.

First, We shall consider the strong man armed, his palace, his goods, his peace.

When Satan came to our first parents in the garden of Eden it was in the form of a serpent. Man fell to his lies and machinations. It is not necessary for Satan to come in the form of an irrational animal—he can come in the form of men and angels—in the form of bad men, good men, good and bad angels. His choice of means, methods, and agents is many, and no doubt he uses irrational animals and inanimate objects as well. He is long on the field of battle. Satan is a Hebrew name which means adversary or accuser. This evil Spirit has many names in Scripture. He is called the devil. This may be taken as the destroyer, an implacable enemy of the human race, and

a malicious foe to God's people (I Peter v. 8). "He is called Abaddon in Hebrew and Apollyon in Greek, which means destroyer. He is called the angel of the bottomless pit; Prince of the world" (John xii. 31). The Prince of Darkness, a roaring lion, dragon, liar, leviathan, tormentor, the god of this world, a dog (Ps. xxii. 16), wolf, adder, Diabolos—he is also called Belial (an Hebrew word) which means good for nothing. Beelzebub means that he is the head of other wicked spirits which do what he directs—the prince of the devils (see Matt. xii. 24). Some time wicked men are called devils, as for instance, "Have not I chosen you twelve, and one of you is a devil" (John vi. 70). We read of the synagogue of Satan. The kingdom of Satan. That this is "the strong man" of our text is plain from the foregoing and from other passages of the Scriptures. From the context the inference is also plain from Matthew xii. 22-29; Mark iii. 23-29.

The soul of man retained its spiritual substance and will retain it forever. The soul is verily indestructible. Sin cannot destroy the substance of the soul. Sin destroyed the original functions of the soul. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 16-17). When Adam sinned against God, he immediately died spiritually, and his soul became a receptacle of Satan. The noble palace became "As a cage is full of birds, so are their houses full of deceit" (Jer. v. 27). See again Rev. xviii. 2 and Jer. xvii. 9. Oh! the lost state of man! "Who can bring a clean thing out of an unclean? Not one" (Job xiv. 4). When Satan entered into the soul of man all was confusion, rebellion, death, corruption, and enmity to God.

Satan (the strong man) was fully armed with the armoury of malice, hatred and death. The peace of death reigned in the soul. Man the slave of Satan. The servant must obey his lord. Cain must murder his brother Abel! Eve's first child a murderer! Adam must be an eye-witness to his own crime. "And God saw that the wickedness of man was great on the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth: both man, and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord" (Gen. vi. 5-8). We have in the above passages a clear description of the strength and work of Satan as he began to operate from the soul of man. He was well armed in his acquired palace. His goods are in peace. All quiet, peace, and harmony reigning in the death of the soul. The foolish virgin and proud Pharisee could sleep on. The "strong man" would not allow anyone to come near his domains!

Here is part of the armoury of the "strong man": "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. v). "His goods are in peace." What one holds as his own he claims them as his goods. That was the way with Satan. He claims man as his property. We have another clear description in Romans iii of how Satan claims his property, verse 10: "As it is written there is none righteous, no not one." And from v. 11-18. Again 1st Chapter from vs. 17-32. This is the devil's armour! Ezekiel, chapter xvi. throughout! David in Psalms li. says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Mankind fell in Adam! The power of sin is simply terrific. The more this awful subject is studied the more solemn and gruesome the abominable work of Satan appears. It goes to the root of our being. The soul, spirit, and person of man is saturated with original sin. "For my loins are filled with a loathsome disease: and there is no soundness in my flesh" (Ps. xxxviii. 7). Sin and death is the armour of the "strong man." "None of them can by any means redeem his brother; nor give God a ransom for him" (Ps. xlix. 7).

The will, the understanding, the affections, judgment, conscience, memory, desires, are the servants of unrighteousness, as well as the members of the body obedient to the desires of the sinful soul. It is original sin that oozes out through the members in the sinful and corrupt actions. The eye, the ear, the tongue are active agents in the service of the devil. The carnal mind is extremely devilish, "enmity against God." We are poisoned to death. Through death, corruption, lusts, enmity to God, hatred and murder, and Oh! the "creeping things" that cannot be mentioned. The strong man holds his palace and his goods are in peace. Once noble man is now the devil's beast of burden. "The chief end of man's creation is to glorify God and to enjoy Him for ever." From the day man fell his chief end is to obey Satan, satisfy the lusts of the flesh, and the lusts of the eye.

"The Lord knoweth the thoughts of man, that they are vanity" (Ps. xciv. 2): "For out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies" (Matt. xv. 19). No doubt false religions have been and are the strongest weapons in the hands of Satan. The Papal religion; the Mohammedan religion; Hindoo religion; the Arminian religion (which includes the Scottish Declaratory Act and the Episcopalian religion), and the various false religions of the United States, Canada, Germany, Holland, France, Russia, India, China, Japan, South America, and the numerous religions of Africa. That is one of the strongest weapons Satan has in his armoury—false religion.

Where man appears, corruption, falsehood, and treachery dwells. In studying the nature and entrance of sin, with all its subsequent

results in human history, we are bound by conscience, and by every fibre of our being to conclude on Scriptural grounds that those who framed the Declaratory Act did not believe or understand the lostness of man as fallen in Adam! Impossible! As long as Satan holds his palace (the soul) in the peace of death, all is quiet. The conscience dead (and no dead conscience can serve the living God) may be "speaking lies in hypocrisy, having their conscience seared with a hot iron." We conclude this part of the present discourse by pointing out according to the Word of God that mankind is under the power of darkness and under the dominion of sin. It is the spirit of the devil that rules in us by nature, state, and practice whatever may be the external restraints by birth, education, privileges, traditions, and training. We are all in the category of "O, generation of vipers." The seed of evil-doers. The children of a fallen man!

Second, "But when a stronger than he comes upon him, and overcomes him, he taketh from him all his armour wherein he trusted, and divideth his spoils." We have given a brief account above of the power of Satan over mankind. We must not forget although man lost his original righteousness and lost his soul, he did not lose his ability to sin, neither did he lose his responsibility and his accountability. Man is still accountable to God. Adam was called to account immediately after his sinning against God. Cain was called to account after he murdered his brother Abel. All must appear before the judgment-seat of Christ. Every knee must bow and every tongue must confess, "For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. xiv. 2). The law of God demands of man perfect obedience in thought, word, and action. The moral law of God did not change or can it change for ever. The obedience required of Adam in a state of innocence never altered when he sinned against God! "And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness it sustained Him" (Isa. lix. 16). "I, even I, am the Lord: and beside me there is no Saviour" (Isa. xliii. 11; Jer. xiv.; Isa. lxiii. 8).

There was no Saviour to be found among the sons of men. "For all have sinned and come short of the glory of God." Who then can it be who is stronger than the strong man armed but Christ Himself? "And they heard the voice of the Lord God walking in the garden in the cool of the day" (Gen. iii. 8). That this was the first revelation and intimation to fallen man of a Mediator cannot be called in question by those who believe in the Lord Jesus Christ as their Saviour. "I was set up from everlasting, from the beginning or ever the earth was (Pro. viii. 23). "Rejoicing in the habitable part of His earth: and my delights were with the sons of men" (Pro. viii. 31). We could multiply passages from the Word of God to show and prove who revealed Himself in the garden of Eden to our first parents in

"the cool of the day." That fallen and sinful man could not see or meet God in the absolute sense is also plain from the Word of God: "For our God is a consuming fire" (Heb. xii. 29).

(To be continued.)

The Singing of Psalms.

By the REV. JOHN BROWN, Haddington.

No part of the Christian worship is more plainly warranted by the oracles of God than the ordinance of "singing of Psalms." The ancient Hebrews practised it at the Red Sea before their system of ceremonial worship was prescribed them by God (Exod. xv.). It was preferred to the most pompous sacrifices, even while the ceremonial observances remained in their rigour: "I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs" (Ps. lxi. 30). The divine obligation to it remained in full force when the ceremonial law, with all its rites, was abolished: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. v. 19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii. 16). See also Ps. xlvii. 1-7; lxvii. 4; c. 1-4.

We have it enforced with the most engaging example of the angels who kept their first estate: "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, good will towards men" (Luke ii. 13, 14). "And I beheld, and I heard the voice of many angels round about the throne . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory, and blessing" (Rev. v. 11, 12), and of apostles and saints (Acts xvi. 25); nay of the Redeemer Himself (Matt. xxvi. 30). This exercise performed in a manner suited to the dignity of the glorified soul will be the everlasting employ of established angels and ransomed men. "Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head."

Nor is this exercise of inconsiderable usefulness. The whole glories of Jehovah, as made known to creatures, and all the wonders of His creating power, His redeeming love and providential care, belonging to its extensive theme, it is an excellent means of conveying holy instructions: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual song, singing with grace in your hearts" (Col. iii. 16); of

inspiring heavenly affections, "My heart is fixed, O God, my heart is fixed: I will sing and give praise" (Ps. lvii. 7); of recreating holy souls, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (Jas. v. 13); and of bearing up and comforting amid grief and trouble, "And at midnight Paul and Silas prayed and sang praises unto God" (Acts xvi. 25). Hence it is seasonable, not only in this vale of tears but even in the most distressful condition. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; and the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Heb. iii. 17, 18).

The praise of God is a duty which ought to be practised by every person in secret by himself. "Seven times a day do I praise thee because of thy righteous judgments" (Ps. cxix. 164); by every Christian family and society, "The voice of rejoicing and salvation is in the tabernacles of the righteous" (Ps. cxviii. 15), and in every public worshipping assembly and congregation (Isa. xxxv. 1-10), etc.

This duty being of so much importance we ought to perform it under the special influence of the Holy Ghost, "God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John iv. 24); with understanding of the warrantableness, matter, manner and end of our praise. "I will sing with the understanding also" (I Cor. xiv. 15); with an holy ardour of affection and rigour of mind, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Ps. ciii. 1 and 2); with grace in our hearts, making melody therein, to the Lord (Eph. v. 19); in the name of Christ as mediator between God and us, "singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. iii. 16, 17), and with an earnest aim to glorify God, "that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (I Pet. iv. ii). The matter ought to be prudently suited to our occasions and conditions; nor ought the melody, or, in social worship, the harmony of voices to be overlooked (Ps. ci.).

No doubt, one may compose spiritual hymns for his own and others' religious recreation; but to admit forms of human composure into the stated and public worship of God appears to me very improper. (1) It is extremely dangerous. Heresies and errors, by this means, may and often have been very insensibly introduced into churches, congregations or families; (2) There is no need for it. The Holy Ghost hath, in the Psalms of David and other spiritual songs, furnished us with such a rich collection of gospel doctrines and precious promises; an extensive fund of solid experiences; an exhaustless mine of gospel grace and truth; an endless variety to suit every

state or condition in which either our own soul or the Church of Christ can be upon earth. These were framed by Him who searcheth the hearts and knows the deep things of God; and hence must be better adapted in the case of souls or societies than any private composition whatever; (3) Though the Holy Ghost never saw meet to leave us a liturgy of prayers, yet from the poetical composition thereof it is plain He intended these psalms and songs for a standing form of praise in the Church. It is certain they were used in this manner under the Old Testament. The Holy Ghost hath, under the new, plainly directed us in the use thereof. "Let the Word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Col. iii. 16). The psalms, hymns and spiritual songs there recommended are plainly the same with the Mirmorim, Ichillim and Shirim mentioned in the Hebrew of David's Psalms (Ps. iii, iv. v and cxlv, cxx and cxxiv).

It hath been pretended the language and manner of these psalms are not suited to the spiritual nature of our gospel worship. That, however, may as well be urged against the reading of them as against the singing of them; nay, against the reading of a great part of the Old Testament in our Christian worship. It is certain many passages in the Book of Psalms or of other Scripture songs are expression of the exercises of faith, repentance, love or the like graces, which still remain of the same form as under the Old Testament. The predictions are either accomplished and so may be sung to the honour of God's mercy and faithfulness, or, if not accomplished, may be sung in the hope that God will accomplish them in His time. The history of what God did for His Jewish servants and Church may be sung with admiration of His love, wisdom, power and grace, therein manifested. It is further to be considered that much of what related to David, or the Jewish Church, was typical of the character and concerns of Jesus Christ and the Gospel Church, and so ought to be sung with a special application thereto.

As for these Psalms which contain denunciations of Divine vengeance upon the enemies of God and His Church, we are to consider that these expressions were dictated by the infallible Spirit of God; that the objects of them were foreseen to be irreconcilable enemies of Christ and His cause; that those who sing them only applaud the equity of the doom which God hath justly pronounced upon such offenders; and that they are to be sung with a full persuasion of the event, as a certain, awful and just display of the glory and tremendous justice of Jehovah. Though we ought, therefore, never to apply them to particular parties or persons who have injured us, yet to decline using them, out of a pretence of charity, is to suppose ourselves wiser than Him whose understanding is infinite; and more merciful than the Father of Mercies, who is full of compassion and

delighteth in mercy. Moreover, as these external enemies devoted to destruction were in some sense emblematic of our spiritual enemies, within and without us, the passages may be sung with application to ourselves, as directed against these principalities and powers and spiritual wickednesses in high places with whom we have to wrestle while on earth.

The Book of Psalms is one of the most extensive and useful in the Holy Scriptures, as it is everywhere suited to the case of the saints. It is at first much mixed with complaints and supplications, and at last issues in pure and lasting praise.

Prayer Meeting Address.

By REV. JOHN COLQUHOUN in Glendale, 6th June, 1955.

"There remaineth therefore a rest to the people of God" (Heb. iv. 9).

IN the previous chapter the Apostle Paul refers to the conduct of the children of Israel in the wilderness as that with which God was so grieved that He said of that generation, "They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest." From this the Apostle takes the opportunity of warning sinners by saying, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God," and thus come short of God's rest from which unbelievers were shut out, and, in the chapter read in your hearing, he says, "For we which have believed do enter into rest." Thus he hints at what he explicitly states in our text that "there remaineth therefore a rest to the people of God." From these words we may notice, as enabled at this time, two things: I. The people spoken of; II. That which is said of them.

I. *The people spoken of.* They are the people of God. Here we have one of the most amazing matters which was ever spoken of in this world, that is, that God should have a people in this world. When, from the height of His sanctuary, He viewed the children of men, His verdict was that "They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one" (Psalm xiv. 3). Yet it is from that fallen, ruined, filthy, and condemned race that He elected, from all eternity, a countless number "to be a peculiar people unto himself."

(1) As the people of God they are a privileged people, in the sense that God is their God. As such He manifests His interest in them in that He takes all their concerns upon Himself. They need to be upheld, and He keeps the feet of His saints; they need guidance, and He enables them to say, "This God is our God for ever and ever; he will be our guide even unto death." In sorrow He turns for them their "mourning into dancing," He puts off their sackcloth, and girds

them with gladness. In their weary journeyings through the valley of Baca He causeth the rain that falleth down to fill the pools, and thus they are refreshed so that they go from strength unto strength until they appear at last in Zion. Privileged indeed are the people who have a right to say, though they might never say it with their lips, "My beloved is mine, and I am His." These are the people to whom He has revealed Himself, through the saving work of the Spirit, in another way than He does unto the world.

They are a people who occupy a unique position in the world, for although they are in the world, yet they are not of the world. They are strangers and pilgrims whose life here manifests that they are seeking a better country, even a heavenly. Their conversation, or citizenship, is in heaven, from whence also they look for the Saviour, the Lord Jesus Christ; "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

(2) They are a people who are known to God as His people. He knows them from all eternity by a sovereign, discriminating exercise of His eternal love, decreeing that they should be set apart as a people unto Himself, who were to all eternity, to experience that rest which He has reserved for them. This act of discriminating love was the prerogative of God, and no one has any right to find fault with Him for it. The parable of the labourers in the vineyard, if properly studied, would effectively silence all gainsayers on this point, for it shows that God has the right to do with His own what seems good in His sight.

He knows them as their Surety. Through the Fall of Adam they became spiritually bankrupt, and could never be able to pay their debts. The Second Person of the glorious and ever-adorable Trinity undertook that the debt would be paid, and that those upon whom the electing love of God lighted should be set free, and put in possession of an everlasting salvation. Speaking after the manner of men, the bargain was made, the conditions were laid down that the redemption price should be acceptable in the Court of Heaven, and that it should cover all the sins of all the elect of God. None could do this but One who was incalculably rich in grace. This was true of the Surety of this people, for though He became poor in order that many be made rich, yet He retained His riches in order to enrich them with eternal riches, and yet, after all that they get out of His fulness, that fulness will never be impoverished, in the least degree, throughout eternity.

Because of this eternal transaction, on their behalf, with the Father, when the fulness of time came that the debt should be paid, He appeared as their Substitute. In every step of His humiliation, and in the greatest agonies of His sufferings, He had knowledge of them as the people given Him by the Father, and for whom He endured all that

He suffered in this world. Because of His great love for them He hid not His face from shame and from spitting, and for their sake "He humbled Himself and became obedient unto death, even the death of the cross." When the sword of Divine Justice was unsheathed, having voluntarily become their Surety, He, as their Substitute, willingly bared His bosom to its awful stroke, so that the command to the sword was not to awake against the elect of God but "Awake, O sword, against my shepherd, and against the man that is my fellow." Such was the infinite efficacy of His sufferings and death that all the sins of this people were atoned for, and in consequence of this there was a glorious harmony in the attributes of the Godhead in connection with the flowing forth of mercy towards self-ruined and hell-deserving sinners. Justice, which formerly barred the way, now proclaimed concerning every elect sinner, "Deliver him from going down to the pit; I have found a ransom."

They are known to Him in their effectual calling. They are, by nature, dead in trespasses and sins, and therefore, not able of themselves to benefit from His substitutionary work, but in the plan of salvation there is provision made to meet with such a condition. Christ Himself says of the Holy Spirit, "He shall glorify me: for he shall receive of mine, and shall show it unto you." When the Spirit begins to do this work, He shall cause the sinner to hear the voice of Christ. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." The hearing of the voice of the Son of God, when accompanied by the power of the Holy Spirit, in the Scriptures of truth, has a remarkable effect on the sinner. No matter how much he is bound to his sins, and how much he may kick against giving obedience to that voice, he ultimately begins to conform to the exhortation, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon." In short, they become new creatures, for "if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new." They are justified, adopted, and the work of sanctification has begun, which will, at last, make the effectually called sinner fit for that perfect rest which remains for the people of God.

(3) These are a people who have a duty to perform, that is, they must exalt the Lord, and in connection with this duty there are two things which they ought to bear continually in mind: (a) They must show that their Lord and Saviour is glorious. This was the case with the Psalmist when he was saying, "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." He is not merely a God who is a consuming fire, for how then could he save, but He is "God and man, in two distinct natures, and one person for ever," and it is in this that the glory of

His Person is seen. In holding to that fundamental doctrine of God's Word they are showing that Christ is glorious, and that there is none that can be compared to Him. They see the glory of His offices and of His teaching, for them can truly say, "Never man spake like this man." Thus they are seeking, and ought to seek, to have a good word for Christ in whatever company they might be found. This was the case with David when he says, "I will speak of thy testimonies also before kings, and will not be ashamed."

(b) They must, in the second place, speak of His gracious dealings with their own souls. The Sweet Psalmist of Israel left his exercises on record, on this point, when he said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." They are living witnesses of the fact that they could do nothing, but that He did all things for them, both in the work of redemption, and in the saving work of the Holy Spirit. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He has done much for their souls in giving them a hope that their sins are forgiven and that they have tasted the peace of God which passes all knowledge. Exercised souls have much to say concerning the gracious visits which He condescends to give them after periods of absence on His part, which were occasioned by lack of watchfulness on their part, and other sins. When He comes over the mountains of Bether they have to say, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

(4) They are a people upon whom a great value is set by their God. That has been proved by the sufferings and death of the Son of God. The Lord honours them by showing that He prefers them to those who are highest in honour among men. "I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life." He protects them from all their enemies, and will suffer none of these enemies to prevail, for He has declared that "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

(5) Being not of this world they are a people who have many trials, for "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Of this, Christ Himself forewarns them when He says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." This was the hard experience of His Apostles also. Paul says, "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears" (II Cor. vii. 5). While going through these trials they were ready to write hard things against themselves, concluding that their afflictions are evidences that they are not of

the Lord's people, and that they are strangers to the blessings of these people. Again, when they see these afflictions coming upon others, whom they believe to be the people of God, they are puzzled, and especially when they see the prosperity of the wicked, yet, being taught in the school of the Holy Spirit, they are brought to see that all things, even these troubles and trials, work together for good to them that love God, and that, very often, the Lord makes afflictions the laver in which He cleanses His own.

II. I come now to the second thing which we purposed to notice, that is, *What is said concerning them.* We are told that "there remaineth a rest" for them.

(1) In this world they have foretastes of that rest. (a) The first time when they tasted this rest was in the day of justification. The Holy Spirit awakened them to a sense of their lost and ruined condition so that they had to say with another, "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin" (Ps. xxxviii. 3). This is the condition of those who are called effectually while they are faced with the question, How can a holy God save such a miserable sinner as I am? The day in which the Holy Spirit answers that question is the day of Justification, and the answer is that God is just and the Justifier of the ungodly who believes in Jesus. In that day the sinner is brought to experience peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." He sees all obstacles that stand in the way of his being justified removed, his sins which are many are forgiven, the anger of God turned away, and the assurance given, confirmed by the oath of God which can never be changed, that this wrath will never return to overwhelm the repentant sinner, any more than the waters of Noah were again to deluge the earth.

(b) They experience this rest in the midst of troubles and trials such as have been alluded to already. Whatever the nature of the trial is the Lord's people have given many evidences, in the very midst of the trial, that they are experiencing this rest. Going through the fires of persecution, we read of some to whom the words of the Apostle are applicable, ye "took joyfully to the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." In the eleventh chapter of Hebrews the Apostle gives a general account of the sufferings of God's people when he says, 'And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, slain with the sword, they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.' We have known of Christian soldiers who, in going through some of the fiercest battles in the history of our land, had so much of the presence of the Most High that they felt no fear, so that what was to others "the valley of the shadow of death" was to them the presence chamber of

the King, where they had foretastes of the rest that remaineth for the people of God. Thus it was with them as with Shadrach, Meshach, and Abednego in the fiery furnace in Babylon.

(2) Many will endeavour to rob them of these foretastes of the rest reserved for them. Satan is a busy enemy in this connection. He casts up to them the sins of which they have been guilty, and will endeavour to persuade them, in spite of the plain declarations of Scripture, that for these sins there is no forgiveness. When he will not succeed in this way he will tempt them to sin, so that, though they might not actually yield to the temptation, yet the foul tempter may so far succeed as to cause them to entertain thoughts of yielding, and, when they come to themselves and see how far they have gone with Satan, it raises such a storm in their breasts as to rob them of all comforts, causing them to fear that they shall never taste of the rest of which they had hoped that they had foretastes.

The world is hostile to all who experimentally know anything of this rest. In His intercessory prayer on behalf of His people Christ says to the Father, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." He also gives the reason why the world hates this people when He says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 18, 19). This is the case in the history of this people in every age of time, though they should be ever so harmless. It was so with Daniel when we read, "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; for as much as he was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Dan. vi. 4, 5).

The flesh in themselves often robs them of the comfort of this rest. They find within themselves, not a remnant of indwelling sin, but a whole body of sin. They are harassed by the lust of the flesh, the lust of the eye, and the pride of life, and these seek to overcome them so that their mournful complaint often is, "My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." The flesh loves ease and when the child of God begins to pay attention to its demands his sight becomes dim as to his duty to his Saviour so that often Christ is neglected, secret duties are neglected, the family altar is compassed about in a formal way, and he ceases to practise his wonted diligence in seeking to derive benefit from the public worship of the sanctuary. Then he becomes painfully conscious that the Lord has withdrawn Himself, and that it was the believer's own folly that made it so.

(3) In spite of all this there are encouragements given to the true believer to hope for this rest. The people of Israel had sinned against God, so that, as a token of His displeasure the Tabernacle of the Congregation was removed and set up "afar off from the camp," yet Moses, who had not been a partaker in the sins of the people, found grace in the sight of the Lord, and by way of encouragement the Lord said unto him, "My presence shall go with thee, and I will give thee rest." What was true of Moses is true of every one of the Lord's people. God promises them rest; that rest has been laid up in the Covenant of Grace from all eternity, it has been purchased by the blood of Christ, and freely made over to them in the day in which they are taken out of the slavery of sin and Satan, and put in possession of the glorious liberty of the people of God.

Someone may say, There is no comparison between Moses and me. He saw God face to face and there are many indications that he was the particular favourite of heaven among men. That is true, but Moses was a partaker of the afflictions of God's people in the wilderness of this world, and he knew much of what you and I have to go through if we are to be partakers of the rest that remains to the people of God. None of the Lord's people is to travel the way to heaven ignorant of the privations of this world. The reverse is true. "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them." Truly here we have a graphic picture of the trials of the Lord's people travelling on to where this rest is to be experienced in its perfection; and of such it is said, "And he led them forth by the right way, that they might go to a city of habitation." It is the weary and heavy-laden who are promised rest.

(4) This rest is experienced in its fulness in Heaven. When the House of the Lord was being built in Jerusalem "there was neither hammer nor axe, nor any tool of iron, heard in the house while it was in building." It was "built of stone made ready before it was brought thither." Of believers it is said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter ii. 5). These "lively stones" are prepared in this world. The Holy Spirit uses trials and afflictions to further the work of sanctification in them. Their enemies, though influenced by the spirit of enmity, do them a good service for they are, by their conduct, hastening their preparation for the place where their eyes shall see the King in His beauty and the land that is very far off, and where the inhabitant shall not say, I am sick. Their rest will consist in beholding eternally the face of their Saviour, for "they shall see his face; and his name shall be on their foreheads. And there shall be no night there: and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. xxii. 4, 5). What a wonderful exchange they make when they leave this world of sin and sorrow to be "absent from the body, present with the Lord."

(5) There *remaineth* a rest. As has been already noticed, they experience foretastes of that rest in this world. These foretastes are so sweet at times that the world becomes very small in their estimation, and they are constrained to say, "O taste and see that the Lord is good: blessed is the man that trusteth in him." The Apostle, however, says, "If in this life only we have hope in Christ, we are of all men most miserable." If in his tasting of the pleasures of an interest in Christ the child of God had a consciousness that these pleasures came to an end at death, that would considerably mar his enjoyment, but what adds sweetness to his pleasures in this world is that he is enabled to believe that he shall have a fulness of these pleasures in eternity. In the strength of a Spirit-wrought faith he is enabled to say, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

They need not doubt this, for it is the God who cannot lie who assures them of it, and He has pleasure in bestowing that rest upon them. Further, He is all-powerful to bring them into that rest. The Devil and the world put many obstacles in their way, imagining that they can keep them from this rest, but all who are against them seem to forget that all such obstacles are put, not so much in their way as in God's way, in order to keep them from experiencing this rest, and that this is but vain work. As He Himself says, "Who would set the briars and thorns against me in battle? I would go through them, I would burn them together." God has purposed to give them this rest, and "the Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." In spite of all opposition the Omnipotent Jehovah will bring His people into that fulness of rest which He has reserved for them, and of which it is written, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Searmonan.

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

(*Air a leantuin bho t.d. 245.*)

I. *Staid Chrìosd roimh fhoillseachadh anns an fheoil.* "Bha E saobhair"—saobhair ann an uile ionmhasan na Diadhachd. Bho shiorruidheachd bha E ann an cruth Dhé, agus cha do mheas E na reubainn a bhi co-ionnan ri Dia. B's a shealbh siorruidh, fein-bhith, agus siorruidheachd, agus mòrachd, agus uile-chumhachd, agus uile-làthaireachd Dhé. Bu leis-san uachdaranaehd Dhé; bha crùn a chruinne-chè a cuartachadh a bhatlais. Bu leis-san glòir neo-chruthaichte, iomlanachd gu'n choimeas agus co-chòirde, am féin-thlachd agus beannachd uile fhoghainteach agus neo-chrìochnach na Diadhachd bu leis iad uile.

Bha glòir aige maille ris an Athair mu'n robh an saoghal ann; a gabhail còmhnuidh na bhroilleach, agus maille ris, na dhealradh a ghlòir-san, agus na fhìor iomhaigh a Phearsa; agus a ghnàth a sealbhachadh thlachd agus deagh-ghean neo-chrìochnach an Athar. Bha e mar sin, anns gach seadh, neo-chrìochnach agus gu neo-atharraichte saoi bhir. Bha e eucomasach, tre'n t-siorruidheachd ri teachd, gu'm bitheadh a shaoibhreas, aon chuid air a mheudachadh, na air a lùghdachadh. Bhitheadh a ghlòir a dealrachadh ged nach robh creutair riamh air a chruthachadh gu bhi ga faicinn; agus a bheannachd chu buan ged a bhitheadh an saoghal uile air fhàgail gu bhi cailte maille ris na h-ainglean a thuit. Tha e eucomasach, uime sin, gu'n do dh'éirich rùn gu bhi saoradh bho mhiann gu bhi meudachadh na glòir so, na am bean-nachd so. Ann an so, da rìreadh, feumaidh sinn an aire a thoirt nach bi sinn a "dorchachadh comhairle le briathran gun eolas"; oir "An urrainn thusa le rannsachadh Dia fhaigheal a mach?" "Aithnichte do Dhia tha oibre fein uile o thoiseach an t-saoghail"—bho shiorruidheachd. Ach tha e do-sheachainte feumail dhùinn fios a bhi againn, agus cuimhneachadh gur e ar Fear-saoraidh an Dia cumhachdach, agus mar sin gu'm bheil E' neo-eisemeileach air a chreutairean, a seilbheachadh beannachadh neo-chrìochnach agus bith-bhuan ann Fein. Tha e riatanach dhuinn fhios a bhi againn air so agus a chuimhneachadh, a chùim agus gu'n lorgaich sinn saorsa a chum an tobair bho'n dh'éirich i, mar a bhuineas sin dhuinne-gràs saoi bhir agus saor a faotainn cleachdadh a thaobh chreutairean truagh agus cionntach. Tha e riatanach dhùinn mar an ceudna beachd-smuainteachadh gu suidhichte, agus beachd-smuainteachadh gus am bi sinn air ar slugadh suas agus a gabhail ioghnaidh a thaobh saoi bhir agus glòir an Fhir-shaoraidh mar a tha E gu fìor agus gu siorruidh na Dhia. As eugmhais a bheachd-smuainteachidh so, cha tig sinn gu bràth gu fradharc air, aon chuid, meudachd na saorsa fein, gràs an Tighearn Iosa air fhoillseachadh innnte, tearuinteachd na bunait a tha air a leagadh ann-san, maise ghlòrmhor fhìreantachd-san, na luachmhorachd fhuil-san mar Mhae Dhe. Ni motha bhitheas sinn ann an rathad air bith eile air ar teagasg, 'n ar deiligidh ris an Aon Bheannaichte so gu aoradh a thoirt Dhà, agus gu bhi air chrith am feadh's a bhitheas sinn a creidsinn agus ag altrum dòchais. Is e ar Fear-saoraidh enàimh dhe ar enàimh agus feoil dhe ar feoil; is Ròs Shàron E agus Lili nan Gleann; ach is E mar an ceudna dealradh glòir Athar agus fìor iomhaigh a Phearsa, an làthair am bheil na seraphim agus na cerubim a foluch an aghaidhean le an sgiathaibh, ag ràdh, "Naomh, naomh, naomh tha Tighearna nan sluagh; tha'n talamh uile làn de ghlòir."

II. *A mhuinntir air son a d'fhàinig an Tighearn Iosa gu bhi bochd.* Is a creutairean a bh'annta. Na'n robh iad, mar chreut-airean, air a bhi tighinn suas ri erioch àraidh an cruthachaidh, dhionadh a chùmhachd iad agus bheannaicheadh a mhaithreas iad; ach ann an sin cha bhitheadh aobhar air bith air foillseachadh ùr air a chliu. Bha iad truagh, Na'n robh e comasach gu'm bitheadh bith aig truaigh ann an

eruinne-cé Dhé gun am peacadh a bhi mar aobhar air, bhitheadh rùm ann air son foillseachadh saobhair air truas Dhè. Ach 's e ceannaireich a bh'annta. Bha iad air an cruthachadh 'n a iomhaigh féin, bha iad air an suidheachadh fodh a riaghladh gràsmhor agus sona, agus rinn iad ceannaire 'n a aghaidh; bu dàna leo oidheirpeachadh a bhi beo as eugmhais Dhé. Bha iad nan naimhdean—nan luchd fuath air Dia, air a bhuadhan, agus air a laghanan. Bha iad nan naimhdean gun aobhar, agus gidheadh nan naimhdean searbh. Bha an naimhdeas, mar an ceudna, dhe leithid de ghmé agus nach toireadh coibhneas air bith, na gràs ann fein, buaidh air—naimhdeas a bha fas na bu sheirbh; fìor naimhdeas neo-mheasgaichte; naimhdeas nach riarachadh ni air bith ach gu'n sguireadh Dia a bhi na Dhia. Bha iad mi-naomh agus truailte. Bha gach buadh dhe'n anamaibh air a thruailleadh agus mar lobhair, leis an ni ghràineil; cha ghabhadh an dearbh-shealladh so a bhi air a ghiulain le fìor-ghloine neo-chriochnach. 'S e so ar suidheachadh mar a tha so air a chur an ceill ann am Focal Dhé, agus 's ann mar sin a tha e air aithneachadh agus air fhaireachadh leo-san uile a tha tuigsinn na'm briathran, "Air dhuinn a bhi 'n ar naimhdean, gu'n d'rinnadh réidh ri Dia sinn tre bhàs a Mhic." Ann an so, uime sin, bha cothrom gu bhi gabhail gràin, gu teicheadh bh'uatha, gu fuath; ach e'àit an robh aite air son graidh? An dùisgeadh ceannaire e? An dùisgeadh truailidheachd e? Ann an so bha àite air son foillseachadh ceartais; air son foillseachadh do'n chruinne-ché, mar a rinneadh a thaobh nan ainglean nach do ghlèidh an ceud inbhe, nach robh ùghdarras Dhé ri bhi air a chur ann an suarachas. Ann an so bha cothrom air son an dara foillseachadh a b'uamhasaich dhe dhian-chorruich an aghaidh peacaidh. Cha chrathadh an truaigh shiorruidh-san a shonasan; ni-headh 's anna bhitheadh e na chomharadh buan air a cheartas agus air a mhaitheas. Agus, gidheadh, thòisich gràs agus tròcair a thaobh àireamh de na creut-airean truailidh so air gluasad ann an uchd Mhic Dhé, agus a bhi'g iarraidh cleacadh. Ann an so tha sinn ga'r call; ga'r call ann an oidhearp gu bhi tomhas an ni nach gabh a bhi air a thomhas, ni-headh cha'n urrainn sinn a thuigsinn gu'm bitheadh a leithid sin a dh' fhaireachadh comasach ann an dòigh air bith eile ach so, gur e h-ann Dia.

(*R'a leantuinn.*)

Notes and Comments.

Evolution and the B.B.C.

In this issue of the Magazine, under Church Notes, we print a copy of a protest sent by the Outer Isles Presbytery to the B.B.C. protesting against a series of talks to children on "How Things Began." In these talks it is blatantly assumed that the evolutionary theory of Darwin is the true explanation of "how things began." Our objection to this assumption is that it is false, and our authority for saying so

is the Word of God. The Bible tells us plainly and clearly "how things began," and any theory however widely supported by mere human authority, which is out of harmony with scriptural teaching, is bound to be wrong, and in so far as it is accepted as a basis for teaching young people it becomes most pernicious and dangerous, and those responsible incur grave guilt. Although accepting the Bible as the inspired truth of God and, therefore, our final authority on this as on all other subjects coming within its scope, nevertheless it is encouraging to recall that many names accepted as authorities in the world of science do not believe in the theory of Darwinian Evolution. We quote the following from a pamphlet on the subject: Names like Lt.-Col. Merson Davis, D.Sc., F.G.S.; Dr. W. Bell Dawson, M.A., D.Sc., F.R.S.C.; Sir J. W. Dawson, Douglas Dewar, B.A., F.Z.S.; Sir Ambrose Fleming, D.Sc., F.R.S.; Prof. G. McCready Price may be mentioned. Prof. Bateson, in his presidential address in Melbourne, 1914, to the British Association, said: "To us Darwin speaks no more with philosophical authority." Prof. Leo Berg: "All theories of evolution based on natural selection fall to the ground." *The Scientific Encyclopedia* (French) says: "Darwinism is a fiction, a poetical accumulation of probabilities without proof and of attractive explanations without demonstration," etc., etc.

Victory for Lovers of the Sabbath.

It is not often we have the pleasure of recording a victory for the Sabbath. In the Kyle-Kyleakin area a stubborn contest has been waging for over five months. There is a regular ferry service run by British Railways between Kyle of Lochalsh on the mainland and Kyleakin in Skye. Up until last summer the Sabbath law was strictly observed and no ferry, except in emergency cases, was run on the Lord's Day. Towards the end of last summer, however, this practice was broken and the service operated on the Sabbath with the consequent loss of the peace and quietness which we associate with that day in the Highlands. Local feeling on both sides of the Kyle was deeply roused, and over 5,000 people resident in or near the area signed a petition against the evil practice. It appears that the petition had the support of both the Inverness and the Ross-shire County Councils. We learn from the press that British Railways at a recent meeting, "taking all the circumstances into account," have decided that the service will not be resumed next summer. We would express our deep sense of gratitude to the Lord of the Sabbath for the success with which He has crowned the efforts of those who resisted this encroachment upon the sanctity of the Sabbath in our beloved Highlands.

A Public Nuisance.

Over-indulgence in strong drink is a habit deplorable in itself, but when it is accompanied with Sabbath desecration of such a character as disturbs the peace of the community it is surely high time the

matter was effectively dealt with by the authorities. Complaints have been made by many smaller towns and villages against the conduct of organised bus parties who instead of sanctifying the Sabbath desecrate it in this form of sinful indulgence. These parties evidently charter a bus and leave the larger towns for some seaside village or quiet country town some distance away, where they spend the evening. They procure an abundant supply of strong drink which they carry with them, and when they reach their chosen destination they apparently think they have a perfect right to indulge in drunken hooliganism without regard to the peace, privacy or religious feelings of the resident community. This deplorable practice appears to be on the increase. The matter has been raised in Parliament, but the Scottish Secretary, Mr. James Stewart, though personally sympathising with those who complained, does not think that there is any widespread demand to alter the licensing laws so as to deal with this matter. Nevertheless, the situation is being closely watched and consideration is to be given to asking chief constables for reports. Certainly if the present licensing laws allow such practices it is high time they were altered. The Law of God, however, does meet the situation and establishes the conviction and condemnation of all those who indulge in such God-dishonouring practices.

Television and the Sabbath.

Another invasion of the sacred rights of the Lord's Day is that made upon its sanctity by television broadcasts on Sabbath afternoons and evenings. From a recent note in the public press it appears that television programmes on Sabbath afternoons are to be considerably "brightened up" by the introduction of variety shows and comedy films. When one thinks of the large number of homes with parents and children where it is regular practice to spend Sabbath afternoon watching the television screen one cannot but be filled with the greatest sadness and foreboding. What shall the end of these things be?

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, London, Portnalong, Achmore and Stoer; second, Fort William; third, Greenock; fourth, Glasgow; and fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart,

Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breaslete; 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.

Special Notice.

We have published above all the Communion dates for the year 1956. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

London Communion Services.

Sabbath, 1st April, 1956. At Eccleston Hall, Eccleston Street, Buckingham Palace Road, S.W.1. The following services have been arranged, to be conducted by Rev. D. J. Matheson, Glasgow, and Rev. D. M. MacLeod, Lairg (D.V.):—Thursday, 29th March, 7 p.m. Friday, 3.30 p.m. (Gaelic); 7 p.m. (Fellowship Meeting). Saturday, 3.30 p.m. and 6.30 p.m. (Prayer Meeting). Sabbath, 11 a.m., 3.30 p.m. (Gaelic), Upstairs Hall and English (Downstairs Hall), and 7 p.m. Monday, 3.30 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.

Church Deputies to African Mission.

Rev. R. R. Sinclair, Clerk of Synod, and Rev. D. MacLean, Assistant Clerk, having been appointed by the Synod, in May, 1955, to visit the Church's mission stations in Southern Rhodesia, Africa, have arranged, the Lord willing, to sail for Africa on Thursday, the 26th January, 1956, in the Union Castle liner the "Pretoria Castle." These deputies have need of the prayers of the Lord's people, that the Keeper of Israel would surround them in their travels with His divine and almighty care; and that He would guide and direct them during their sojourn in Africa, and make their visitation there a blessing. They intend (D.V.) to return to this country by the middle of April.

Magazine Business during Editor's Absence.

As the Editor of the *Free Presbyterian Magazine* expects (D.V.) to be away from 26th January until the 20th April, 1956, all correspondence and articles for the Editor should be sent to Rev. James A. Tallach, Free Presbyterian Manse, James Street, Stornoway, Isle of Lewis, during the above period.

Synod Business during Clerk's Absence.

The Clerk of Synod, Rev. R. R. Sinclair, Wick, expects (D.V.) to be abroad from 26th January until the 20th April, 1956, and hopes on his return to prepare business for the Synod meeting in May, if well. But during his absence the Rev. A. F. MacKay, M.A., Free Presbyterian Manse, 11 Auldeastle Road, Inverness, will receive and deal with any correspondence or business requiring attention.

Reports of Standing Committees.

The Synod decided at its meeting last May to return to the former practice of having Reports of all Standing Committees of the Church printed and sent out with Notice and Agenda of Synod Business to members. This means that Reports of Standing Committees should be in the hands of the Synod Clerk at the latest by the end of March. In the absence of the Synod Clerks in Southern Rhodesia, where they are on a visit to the foreign field, will Conveners of Standing Committees please forward their Reports to me not later than, it is again emphasised, the last week of March?—A. F. MACKAY, *Clerk p.t.*

Induction at Finsbay, Harris.

A large concourse of people gathered in the Church at Finsbay to witness the induction of the Rev. A. Cattanach, M.A. The large Church was comfortably filled, many coming from Lewis to swell the congregation. After the usual preliminaries on such an occasion the Rev. A. MacKay, Tarbert, conducted the service and preached a suitable sermon on II Tim. iv. and 2: "Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

(1) Two qualifications essential to all preachers:—(a) The effectual call of the Holy Spirit; (b) A personal call from the Lord to the ministry. (2) The commission given to Timothy—Preach the Word. (3) The manner in which he was to preach the word—earnestly. (4) Other duties—reprove, rebuke, exhort.

The sermon being finished, the usual questions were put to Mr. Cattanach and suitably answered, and the formula was signed.

Rev. W. MacLean, Ness, then addressed the newly inducted minister in suitable terms, basing his remarks on the words in II Chron. xxxi. 20 and 21. In the light of the context he outlined the factors which contributed to the success and prosperity with which the Lord favoured Hezekiah. It was furthermore emphasised to the young minister that he must strive to keep the purity of worship in the Free Presbyterian Church by reminding the people of the evils of the Declaratory Act.

The Rev. J. A. Tallach, in addressing the congregation, reminded them that they as a people needed more than a minister. The Holy Spirit was needed, and for that blessing they should earnestly pray. He also remarked that it was the duty of all who had called Mr. Cattanach to attend regularly and prayerfully on his ministry.

We pray that the Lord may richly bless and keep the new pastor of the South Harris congregation. The call was signed by 507 names.

B.B.C.'s "Pernicious" Teaching.

A protest against "pernicious and anti-scriptural teaching" of children by the B.B.C. has been sent to the B.B.C. and to the Postmaster General by the Outer Isles Presbytery of the Free Presbyterian Church. The message was prepared while the Presbytery was convened at Finsbay, Harris, at a recent induction. It says:—

"We, the Outer Isles Presbytery of the Free Presbyterian Church of Scotland emphatically protest against a pernicious and anti-scriptural teaching propagated to schools by the B.B.C. in their talks on "How Things Began." We resent with the strongest feelings of righteous indignation the poisoning of the minds of the beloved youth of our land with evolutionary fables. Such preposterous assumptions we utterly repudiate. They undermine the very foundations of the Christian Faith and lead to infidelity, atheism and Communism.

"We could name a list of noted scientists of international reputation in this country and abroad who reject the Theory of Organic Evolution in toto. Suffice it for our present purpose to quote the words of the late Sir Ambrose Fleming, M.A., D.Sc., F.R.S.: 'At present we can say that although a number cling tenaciously to it as it enables them to dispense with any idea of special creation and although it has still a widespread popular vogue, yet many experts of high rank consider it to be invalid and no longer adhere to it.' Sir Ambrose concluded this address with the words: 'Experience shows that the only message which is effectual is the old yet ever new Gospel of the grace of God.'

"We respectfully request that the propagating of falsehood in the name of truth be immediately banned."

Sabbath Work at Dounreay.

At a recent meeting of the Northern Presbytery a report from the Rev. R. R. Sinclair was read. According to the report large numbers of men are employed at the Atomic Power Station, Dounreay, every Lord's Day. These include men resident on the station as well as others taken to and from their work by bus from different parts of the county. In the course of the report the following quotation from a letter of 23rd June, 1954, from the former Minister of Works, Sir David Eccles, anent this question to the Clerk of Synod is given, viz., *Inter alia*, "The need for continuity and economy on big building operations may well make it necessary to have recourse to Sunday work—perhaps only by a few men—at certain times. You may, however, be sure that the Department will proceed prudently in this matter and that the considerations you mention will be clearly borne in mind in planning the work."

The Presbytery therefore resolve to protest, and do herewith protest, to the Minister of Works and to the Atomic Energy Commission against this extensive and continual employment of labour on work of

an unnecessary nature on the Lord's Day during normal peace-time conditions, which in the view of the Presbytery is a flagrant breach of the divine Law, relative to the Fourth Commandment; and also out of harmony with the terms of Sir David Eccles' letter; and which work is also condemned by sections of the community on account of the financial outlay in higher wages paid for work done on the Lord's Day, taxpayers' money being involved; and which work has been publicly criticised by other Churches and the County Council of Caithness.

Copies of the above protest were sent to the Minister of Works, the Secretary of State for Scotland, and Sir David Robertson, M.P. for Caithness and Sutherland.

Foreign Mission, Shangani.

At Mbumba, where Rev. J. Fraser and Miss MacAulay are labouring, there is a large tract of land under cultivation. The produce helps to feed the scholars while the work is of an instructional nature very necessary among an agricultural people. November is the usual month for sowing. The result depends very much upon the rainfall. In contrast to the previous year, the November of 1955 was very dry, and the results are consequently not very promising. Without timely showers the seed sown simply rots in the ground and great hardship may result. The gardens directly connected with the school, and worked by the scholars under supervision, are not so dependent on rain water. There is a bore-hole (well), the property of the Mission, in this case 300 feet deep, where there is an abundant supply of water. The water is raised to the surface by a pump and engine. In all there are 117 plots, each 12 feet by 4 feet (the most convenient size for watering), and each student is responsible for the cultivation of three of these. Because water is plentiful there is usually a fine show of vegetables when in season—tomatoes, onions, carrots, cabbage, beans and spinach.

On December the 7th the schools closed, and on the night previous all met together to bid farewell to the students who had finished the Teacher Training Course and were going out to take up appointments in various places. As this was the first batch of teachers trained by Mr. Fraser under the auspices of the Free Presbyterian Church of Scotland, the occasion, we are sure, was quite a memorable one. In a letter dated 12th December, 1955, Mr. Fraser writes, "May the Lord uphold them and keep them in the many temptations with which they will be beset. They need our prayers."

Mr. Fraser is to be congratulated on the successful completion of the first two years' course, and we hope and pray that these young teachers may not only be kept themselves, but may prove under the blessing of God an influence for good among their fellows wherever they go.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. Bruce, Malay, in loving memory of her mother, o/a Inverness Congregation, £10; Mrs. M. and J. Mackay, Swordly, o/a Farr, £2; Anon., Argyllshire, £5; Mr. D. McK., Corrary, Glenelg, £3; Mr. Ed. M., Carrigrich, Tarbert, £2; A Friend, Applecross, £1; Miss K. McK., Easter Fearn, 5/6; Mrs. McL., Crianlarich, 6/-; Mrs. C. F., Insh House, Kincaig, £1; Miss J. Munro, Bettyhill, o/a Farr, £2; Ontario Friends, £10; Mr. A. C., Broallan, Beaully, £1; Miss P. McL., Gogarburn Hospital, o/a Storer, £1; Mr. D. McL., Dunrobin Glen, Golspie, £1 10/-; Miss R. Beaton, Calgary, Alberta, £8 14/-.

Home Mission Fund.—Mrs. M. and J. Mackay, Carroch, Swordly, £1; Mrs. M. McL., 10 New Holding, Leurbost, £1; Mr. N. S., George Street, Dunoon, £1; A Friend, Applecross, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mr. R. J. McD., S.C. Elgin, £3; Ontario Friends, £10.

College Fund.—Mr. D. McL., Dunrobin Glen, Golspie, 10/6.

Organisation Fund.—Mr. J. McL., Drunishadder, Harris, £1 10/-.

Jewish and Foreign Missions.—Ontario Friend, £98; Friend of a Good Cause, Calgary, Canada, £17 13/4; A Friend, Gruids, Lairg, £3; Ontario Friends, £20; A Friend, Applecross, £1; Miss L. C., Broallan, Beaully, 10/-; A Friend, Grand Rapids, Mich., £9 18/9; A Scoraig Friend, £10; Mr. N. M., The Bungalow, Geocrab, £4; Mr. F. Hare, Baldoek, Herts, 8/6; "From a Poor Sinner," £1; Mrs. J. M., Lewis, £4 8/6; Mrs. M. McL., Teafriish, 8/6; Mrs. I. M., Myrtle Cottage, Glenmoriston, £1; Anon. Friend, Ross-shire, £10; A Friend from Holland per Rev. J. P. Macqueen, £1 10/-; A "Truaghan," 17/-. Collection at Thanksgiving Service, Grafton, N.S.W., per Mr. D. J. Shaw, £11 3/1; Mrs. J. A. Reid, Sheerness, Alta, £1 7/10; Mr. J. McD., 3 Tockavaig, Sleat, Skye, £2; Mrs. F. J. Sim, Chesley, Ontario, £1 9/2; Mrs. C. F., Insh House, Kincaig, 12/6; Mr. R. A. Kidd, Grafton, N.S.W., £7 3/6; Mr. and Mrs. Arwin Dougal, Urbana, U.S.A., £4; Mr. J. McP., Tokomaru Bay, New Zealand, £4; Mr. R. J. McD., Elgin, £5; Mrs. C. G., Salvador, Sask., Canada, £1.

Publication Fund.—Mr. J. McP., Tokomaru Bay, New Zealand, £1; Mr. N. S., George Street, Dunoon, £1; Mr. R. J. McD., S.C. Elgin, £2. The following received on behalf of the Trinitarian Bible Society:—Ontario Friends, £20; Mr. M. L., Arrina P.O., Strathcarron, £1; Mrs. C. MacKay, 23 Achmore, Lewis, £1; Mr. D. G., Couldoran, Strathcarron, 10/-; Water-nish Congregation, per Mr. A. Campbell, £3; Greenock Congregation, per Mr. A. Y. Cameron, £14 10/-; Shieldaig Congregation, per Mr. J. Gordon, £4 17/-; Vatten Congregation, per Mr. J. MacKay, £3.

Dominions and Colonial Missions.—Ontario Friends, £5; Mr. and Mrs. Arwin Dougal, Urbana, Ill., U.S.A., £4 4/7.

Home of Rest Fund.—Mr. J. Martin, Wick, per Rev. R. R. Sinclair, £5; Mr. N. Shaw, George Street, Dunoon, £1.

Legacy Fund.—Received with grateful thanks from the Executors of the late Donald Macdonald, Fettes, Killearnan, and thereafter of Redfield, Tore, the sum of £20,000, being the amount of a legacy bequeathed to the Free Presbyterian Church, the interest of same to be paid to the Sustentation Fund and Missions, to be known as "The Macdonald of Redfield Bequest" in memory of Jane, Margaret, Mary and Donald Macdonald—per Messrs. T. S. H. Burns & Son, Solicitors, Dingwall.

Magazine Free Distribution.—Friend, Ross-shire, 14/6; Mr. D. B., Auckland, N.Z., 8/6 Miss A. McS., Glasgow, 8/6; Mr. J. McL., Hillsdale, U.S.A., 9/8; Miss S. A. U., Evanton, 4/-; A Wellwisher, 13/6; Mrs. A.

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