

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

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The Causes of Abounding Iniquity.

To those who view the conduct of many to-day in the divine light of the Bible, it is manifest without the shadow of a doubt, that iniquity abounds to an alarming extent throughout the nation. All manner of heinous and outstanding sins are being committed by a relatively large number of persons, in spite of the claim to higher standards of living economically and socially. The ungodly deeds of those concerned are revealed to the nation as a whole, through the Courts of Justice, the public press, and by means of periodical reports from many authentic sources connected with governing bodies and other organisations.

The catalogue of sins and crimes is a formidable and terrible one. It includes idolatry, blasphemy, Sabbath desecration, juvenile delinquency, adultery, uncleanness, theft, pilfering to the extent of millions of pounds in value on the railways and at seaports, robbery with violence and brutality, murder, suicide, bribery, and so on. All these are regular features of the ungodliness of to-day, and are no longer sensational to the public conscience.

Some causes assigned in many quarters for this serious and God-provoking state of affairs are as follows:—The *effects of two World Wars* are said to have powerfully influenced the minds of many adversely in their attitude to the value of human life and good moral standards. And we agree that this is true. *Bad housing conditions* are also pointed to as a fruitful cause of unbalanced behaviour, immorality and crime. Christians would like to see good housing conditions for all classes of their fellowmen. But we cannot resist observing that Christianity and godliness existed in many a family circle in the past amid anything but good housing conditions. *Environment*, that is the varied conditions surrounding a person in their daily life and circumstances, when morally and socially bad, is claimed to be a vital cause of the origin and development of unlawful tendencies in the character of the young especially, who rise up in such an undesirable atmosphere. We readily recognise that evil surroundings present *temptations* to young and old; but environment when it produces wicked characters and criminals, has the necessary ground to work upon in the depravity of the human heart. Lot lived in the environment of Sodom for a time, but being a godly man, he was kept by the fear of God in his heart from being carried away by that environment to evil. Then *the failure of the professed Christian Church* to bring people to-day, under the influence of its doctrines and to practice the precepts of the Christian faith, is cited as an outstanding cause of so much irreligion and

lawlessness. In this connection, we feel it dutiful to point out that there are branches of the visible Church which have failed to witness to the whole counsel of God as to doctrine and practice. And on the other hand, where that witness has been faithfully maintained, the masses of the people to-day have neither been drawn to it nor influenced by it.

Now we state at once, that these four matters referred to as proclaimed causes why iniquity abounds, are but *contributory* causes. They do not go to the *root* of the present state of affairs at all.

There are fundamental causes why iniquity abounds to-day. We begin with *the natural sinfulness of man's heart*. The Scriptures furnish us with the truth regarding this. "For as by one man's disobedience many were made sinners" (Romans v. 19). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. li. 5). "The heart is deceitful above all things, and desperately wicked: who can know it" (Jeremiah xvii. 9). These portions speak for themselves and reveal what man is naturally, in peace or war, and in a good or bad environment, etc. Then many, with the knowledge they have of God, in creation, providence, and in varying degrees from the Word of God, *do not like to retain God in their knowledge* (Rom. i. 28), and glorify Him not as God and have become vain in their imaginations and their foolish hearts have become darkened (Rom. i. 21). Such expose themselves to the judgment of God, to give them over to a reprobate mind to do those things which are evil and ungodly. Further, and in many cases as a consequence of the aforesaid, *the majority of our 47 million population never enter a place of divine worship* and are ignorant of the great truths of the Bible, of the Gospel of Christ Jesus, and even of the actual terms of the Ten Commandments. Their consciences are unenlightened. They lack that restraining influence which even a natural knowledge of God's Word and Law, has been known to exercise upon the conduct of some, in the general mercy of God toward them. Is it then surprising that low standards of morality prevail? And finally, another particular cause of widespread wickedness is, that many have come to the stage of *glorying in their shame*. They are not ashamed of the evils which proceed out of the heart of man. The Lord Jesus says, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. xv. 19-20). There are those who, although guilty of one or more of these things, hold their heads high, minimise the evil nature of their conduct, and defend themselves with callous boldness.

"O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" (Jeremiah xiv. 7-8). "Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake" (Ps. lxxix. 9).

Your state is not at all to be measured by the opposition that sin makes to you, but by the opposition made to it; be that ever so great if this be good, be that ever so restless and powerful if this be sincere, you may be disquieted, you have no reason to despond.—*Dr. Owen.*

Passed from Death unto Life.

(John v. 24.)

By the Rev. JAS. A. TALLACH, Kames.

SCRIPTURE has many ways of describing the conversion of a sinner to God. It is a translation from darkness to light; from the kingdom of Satan into the kingdom of God's dear Son; it is a new creation, whereby old things pass away and all things become new. In our text it is a passing from death unto life; surely a most instructive description of a remarkable experience. In the natural order of things we are familiar enough with the passing from life to death. The wages of sin is death, and death has passed upon all men, for that all have sinned. Indeed the word 'passing' is often used to describe death, as in "so-and-so has passed away," or "so-and-so had a peaceful passing." But in our text the natural and sinful order of things is completely reversed, and the same word is used to describe a spiritual and gracious order of things; for to pass from death to life is an experience altogether above nature; an experience eminently spiritual and gracious. To pass from life to death is sooner or later the common lot of all men; to pass from death to life is the privilege of few; how few they are to-day who have passed this way! This is the work of a creative power altogether of God.

The natural man is dead in trespasses and sins—dead especially to God and all that pertains to the kingdom of God. Death admits of no degrees, and when Scripture describes man's state by nature as a being dead, it means that, spiritually, he is absolutely and completely so. Many, however, refuse to admit the total depravity and spiritual helplessness of the natural man. We are told that there is a divine spark somewhere in all men which only requires a helpful environment, and a little patience and encouragement to develop into something wonderful. Others again tell us that there is an evolutionary process going on, not only in the natural world, but also in the moral and spiritual worlds, and by it men are assured of realising heaven upon earth at some remotely future period. By means of these and similar assertions, unbelieving men would fain pass from death to life by the simple expedient of refusing to admit that they are dead in very deed. Proud man even in his sin and shame will neither bow to the authority of God's Word, nor yet to the plainest facts of history. In his endeavour to avoid the humiliating admission of his own utter lostness he will turn this way and that like a fish on the hook, until either the Holy Spirit convinces him of it in mercy, or he is compelled to admit it in judgment. In Genesis iii. 24, we read, "So he drove out the man, and he placed at the east end of the Garden of Eden cherubim, and a flaming sword which turned every way to keep the way of the tree of life." In the face of this solemn word, how pitifully vain are all such human efforts to bridge the gulf between death and life.

But here Christ assures us that some have passed from death to life. Over against man's death in sin, the Gospel of the grace of God holds out the promise of life; such life as is not only a triumph over death and the sin which occasions death, but such life as holds a *more abundant* restoration of all that sin took away; peace, love, joy, hope, purity and fellowship more abundant. It is life everlasting over which death shall never more triumph. It is a life of grace and blessedness derived immediately from God through our Lord Jesus Christ, and maintained in the infinite power and love of God.

Here then we have, on the one hand, man's death, and in the other, life that shall never end. But how are we to pass from one to the other? That is the solemn question which in some form or other and at some time or other every one who would pass from death to life must face. The answer is, of course, in one word, Christ—"I am the way," the divinely appointed way unto the Father, the only possible way for—"no man cometh unto the Father but by me."

It might be helpful to some if we think of this way as a bridge spanning a river, say the Forth Bridge, uniting the north and south banks of the Forth. The main strength of the whole structure consists in its being built up on piers bedded in the solid rock at the bottom of the river. From these the vast steel framework extends across in each direction and upwards into an immense and complicated structure of steel girders, bolted, riveted and cemented into one solid mass of incalculable strength, easily able to carry the heavily loaded trains far out of reach of the water below.

As the bridge spans the river, so does Christ in His obedience, death and resurrection span the deep abyss between our death in sin and our life in God. As the strength of the bridge consists mainly in its being built up on piers sunk into the bed-rock at the bottom of the river, so is the way of everlasting life upheld by righteousness firmly embedded in, and rising out of the solid rock of eternal justice, so that God is just and the justifier of him that believeth in Jesus. It is easy now to cross the river, but let us think of the years of thought and sweat and toil and devotion to which the massive structure is a lasting memorial. When enlightened and enabled by the Holy Spirit, nothing is so easy as an obedient response to the Gospel call—"Come," "Believe," etc. Nothing so utterly simple. But, oh, let us think of Gethsemane, and its mysterious sweat of blood, and its crying and tears. There was nothing easy there; let us think of the Cross, with its agonising cry, "My God, my God, why hast thou forsaken me?" and the 69th Psalm, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." Here surely are thought, toil, sweat, devotion and love unparalleled. We can only stand afar off and look with reverent and humble amazement.

But life rises out of His death, for on the third day He rose again. It is not possible that He should be holden of death; the glory of His Person as the God-man makes it impossible. And the claims of eternal justice make it impossible. The same justice which claimed and obtained infinite satisfaction in the blood of the Redeemer, now, being satisfied, requires the life of Him that died; and so He who was dead is alive for evermore. The life He, as the surety substitute of His people, died to procure, He now lives to bestow, and "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

This is the way then which the Gospel brings to our very feet and invites us to enter upon. But here again we are faced with a serious question. A way there may be, straight, strong and clearly defined; but how can one that is dead avail himself of it? How many "shall seek to enter in and shall not be able, because strait is the gate and narrow is the way that leads to life, and few there be that find it?" How many sit for years, it may be, under the Gospel preached in scriptural purity,

and in all that time never pass from death to life, and finally (how solemn the thought!) pass out into the midnight of everlasting death? A sad and convincing proof, this, if proof were needed, of that death to the uttermost which holds men in its awful grip. "Ye will not come unto me that ye might have life."

What then, shall all men perish even at the very gates of life? Shall the Gospel only mock them in their death by holding out a promise of life they can never avail themselves of? Nay, verily, it were blasphemy to charge God with such mockery. Shall the impotent man spoken of at the beginning of this chapter perish even while he waits for the moving of the waters? Let the narrative speak. "Rise, take up thy bed and walk." For 38 years this man, bound by his own helplessness, has not risen, and now shall he arise at a word? Immediately the man was made whole and he arose. Surely never man spake like this man. "Rise"—a word not to mock his helplessness and to accentuate his infirmity, but to heal and restore; a word of divine and gracious power even as He who spoke it is divine and infinitely gracious. A word this is also of enabling power—power to will and to do what itself requires; "Rise," and the man in the very effort to obey actually rose, and was himself the subject of a miracle. I suppose no one was so astonished as the man himself at the success of his effort. But, oh, happy astonishment! All praise, honour and glory to the One who spoke as never man spoke.

How sadly different is the ready obedience of this man to the response of many to the Gospel! Many there are who sit under the Gospel call, and their only response is, "I cannot come, I cannot believe"; a solemn enough truth, certainly. But (and herein is the evil of their attitude) instead of including their inability in the many other sinful and evil things which condemn themselves, and which call loudly for repentance, they make of it a bed whereon to stretch themselves, and to relieve themselves of all responsibility in the matter. A bed this which has carried its tens of thousands to a Christless grave, and even "their death of bands is free."

Let us remember that in the case of this impotent man, we have more than his infirmity to take into account. We must take into account One whose word is the word of a King, unto whom all power in heaven and earth is given. One, moreover, who has forever united His own presence to the ministry of the Gospel by an inseparable bond in that great promise, "Lo, I am with you always, even unto the end of the world." Let us never forget that of Him who says, "Come unto, Look unto me," etc. This is true, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." At the breathing of His life-giving Spirit upon them, they "who were dead in trespasses and sins, he hath quickened," and almost before they are aware they are passed from death unto life. The evidence of their being alive is in the fact of their believing, coming, looking for the saving of their souls, for, "He that heareth my word, and believeth in him that sent me, hath everlasting life and shall not come unto condemnation, but is passed from death unto life." In this they "work out their own salvation with fear and trembling, because it is God that worketh in them to will and to do of his good pleasure." In their very effort to obey the Gospel call, they find themselves graciously, humbly, and willingly enabled "to embrace Jesus Christ as

he is freely offered in the Gospel," and he is thus "made of God unto them wisdom, and righteousness, and sanctification and redemption; that, according as it is written, He that glorieth let him glory in the Lord." Oh, blessed people who are in such a case as this.

Sovereignty.

By RICHARD SIBBES.

To God, who rules in Heaven and earth, belongs a supreme power, and undisputed sovereignty over men and angels. He who is the Creator and Preserver of all, may certainly dispose of all as He pleases. And because we have a near and dear interest in some things, it can never supersede God's better right both to them and us. He bestows blessings on us, at that we do not quarrel; but He removes them, and at this we murmur; yet His right to take is the same as to give. We may smart, but we can never suffer injustice under His hand. Much of our pain, and most of our disappointments in the world, rise from our circumscribed views of heavenly sovereignty. We think that Heaven should follow that plan of government that pleases us best. And yet He gives not account of any of His matters, and still He does all things well.

Moses begins to deliver his brethren, and smites an Egyptian; yet sovereignty sends him forty years to a strange country, and adds forty years of heavy bondage to the Israelites. The kindness of God sends Joseph into Egypt, to preserve his father's family alive; yet sovereignty sends him in such a way, that old Jacob seems to go mourning to the grave; and he that had been favoured with the most heavenly dreams, dreams not a word all this time of his beloved son. Jephthah conquers his foes, but Providence meets him with a sharp trial in his only daughter, who, at best, must never be married. The favour of Heaven enriches Job, but sovereignty permits Satan to spoil him of all. David is anointed king, but ere he comes to the throne, he is sometimes driven almost to despair of his life. The Jews have liberty to rebuild their temple, and yet, through the malice of their foes, it is retarded a long time. John, our Saviour's forerunner, after baptizing thousands, loses his head through the malice of a woman. Josiah, one of the best of kings, is slain in battle in the prime of his life. Zechariah is stoned to death, for reproving, in God's name, the transgression of His law. And the apostles, who were the salt of the world, were hungry, thirsty, naked, buffeted, without habitation, made as the filth of the world, and the off-scouring of all things! And all these things were ordered by Divine sovereignty.

We allow that death must separate friends some time; but sovereignty will take from one parent the child of a span long, from another the weaned child, from a third the pretty boy, from another the promising youth, and from another the comfort of his hoary hairs. Into one family death never enters, but it flourishes up to manhood, and wholly survives the aged parents; into another, death thrusts his iron hand, and carries one away; from a third, he snatches a complete half of the dear little ones; and of a fourth, he takes them all but one; while from another he takes one and all. But to give and take health and wealth, friends and relations, blessings and mercies, at His own time, and in His own way, is a part of the plan

of God's government of the world. Therefore, we should always expect to be deprived of what we possess in a moment, or to be prevented with blessings suddenly, as streams of water in the south. Could we commit all we have, all we are, and all we wish, into His sovereign hand, to do with them as He pleases, our concerns should be as secure, and our souls much more tranquil.

If in sovereignty God has passed by some, and chosen me to a crown and kingdom, which in a few years I shall be possessed of for ever, what though He pass by me, and bestow on those the comforts of this life which in a few years they must be dispossessed of for ever? Though Thy providence should both perplex and pain me, I will never complain. I may sin in my desires, but Thou wilt not injure me in Thy determination. It shall please me that Thou dost all Thy pleasure, and my will shall be swallowed up of Thine. I have forfeited every felicity; how then can I expect to begin Heaven on earth? The prospect of Heaven may make me triumph over every trouble, every trial, every disappointment, in time. In a little I shall be so happy, that I shall almost forget that ever I had less felicity. Such is my confidence in Thy wisdom, such my dependence on Thy powerful arm, such my expectation from Thy fatherly kindness, that I acquiesce in all Thou doest, and desire to be wholly at Thy disposal in all I am, in all I have, and in all I desire, what I know not now, why at such and such a time I lose a friend, why I meet with such and such a disappointment, why such and such a cross is laid on me, I shall know hereafter, one time or other; or I shall know one time or other, that it was good for me that I have been afflicted; and when time is no more, I shall know that He hath done all things well.

Tribulation Worketh Patience.

Letter by Miss RUTH BRYAN.*

HIGH Pavement, April 21, 1856.—My Beloved Friend, I have been much longing to respond to your last welcome and cheering note. I do indeed rejoice that you had such a comfortable visit from the Lord's dear servant, Mr. D——, and trust it was a lasting lift from the Lord Himself, and that you may not again sink so low as you did before, nor give place to unbelief and Satan, for these giant foes will raise questionings about the brightest manifestations and sweetest enjoyments. May the Lord rebuke them, and enable you to go forward trusting in Him, who will shew you greater things than these. I admire the Lord's work in the sweet effects you mention of being afraid to act to free yourself from trial, while you are kept waiting upon the Lord to see Him work and go before you in all things. This is very blessed and safe. One has well said, When we follow the Lord and keep His company, He always bears our expenses; if we run before Him or go alone, He may leave us to bear our own. The Lord may lead us round, but He will lead us right. Oh! may you, my dear friend, be kept in a waiting frame of spirit; it is most blessed, though very contrary to our flesh; and you know our time here is so short that if things of an outward kind be ever so disagreeable, it will soon, very soon, be over, and all that now annoys our flesh will, in the light

* She lived in Nottingham and died there on 27th July, 1860.

of eternity appear a very nothing. This thought reminds me of a dear young friend, who has only been married three or four years, but in that time has had a sea of tribulation to wade through. But the Lord has sanctified the sorrow and drawn her to Himself; and most moving it is to see her humbled, softened spirit—I mean spiritually softened, for she is naturally kind and amiable—and to hear her say she feels every step has been permitted, for if her path had been smooth, she might have rested in outward comforts, but now the world looks nothing to her, and things she once enjoyed have no charm. In speaking of probable future trial she said: “Oh, we have such a short stay here, it seems comparatively of little importance in what outward circumstances we are, so that the soul is right.” This is a true testimony from a young disciple in deep trial. Oh! may we live in the spirit of it, and our daily cry be, “Lord, lift Thou up the light of Thy countenance upon me.” In company with Jesus, the heaviest trials are borne as amongst covenant blessings, even the sure mercies of David.

We call ourselves “pilgrims and strangers,” but surely if we are quite satisfied with being so, we should not be so disconcerted by the annoyances of the road and of the inn—for what is any place here but an inn—just a lodging-place for a little season till our Father sends for us home. If our fellow-travellers are unkind, unreasonable, or aught beside, yet we shall soon part, and perhaps after all we may find how much self-love has been prevailing in us, and how often we are murmuring about the mote in their eye and neglecting the beam in our own. Oh! my loved one, may the Lord give us a meek, quiet, and patient spirit, which is, in the sight of God, of great price, though very contrary to our flesh. That has been a striking word to me, “We count them happy which endure.” That word “endure” is worthy to be written in letters of gold. May the blessed Spirit set it in our hearts, and set our hearts steadfastly unto it in all the real or imaginary ills of life. To endure for Christ’s sake breaks much of their force. Well, dear friend, we are both in the furnace; much, very much dross has in my case risen up, but my blessed and patient Refiner sits watching the process,—nor does all this, hateful as it is, make Him forsake the work of His hands. He will have me know a little of what is in my heart, that I may know more of what is in His, even love, most invincible, unalterable, unquenchable love; love that endures to the end amidst all sorts of evil, and wandering, and ingratitude. It is indeed marvellous; and into the blessed depths of this love I desire to be daily sinking in all the fresh discoveries of my utter worthlessness and vileness, that thus I may praise Him more who has redeemed me from it all. The Lord, you know, does not show us how bad we are to cause despair, but to shew forth the riches of His grace in saving us, and to call forth new songs of praise to Him who loved us, and washed us from our sins in His own blood.

Oh, my dear friend, Jesus is worthy to be praised in the depths as well as in the heights. He is near, and dear, and precious in the hour of affliction, and in the path of tribulation, where He gives some of His choicest fruits and wines to revive those who are faint and weary in the wilderness. I am most thankful He gave you such a seasonable refreshment; and, like Manoah, you will be saying, “O my Lord, let the man of God whom thou didst send come again to us.” But I mean especially the Lord Himself, for it was His visitation that refreshed your spirit, and

He sent His servant where He Himself meant to come. Where He has been once He is sure to come again. "I will see you again, and your heart shall rejoice." Meanwhile it will be your mercy to be seeking for that excellent life of faith which is so strengthening to the soul, so glorifying to the Lord. Oh! may you be helped, yea enabled, "to trust in the Lord at all times"; not when you feel His love and have the shine of His countenance, but also in the dark and wintry day when clouds veil your sky, and sorrow invades your soul. "What time I am afraid I will trust in Thee."—With kindest love and best wishes, I remain yours in Jesus, most affectionately, RUTH.

The Professing Church Waxing and Waning.

By Rev. J. P. MACQUEEN, London.

FROM the dawn of its history in this world the professing Church of Christ has, like the moon, been periodically waxing and waning. At one period the Church has been outstandingly spiritually fruitful, while at another period, in the same place, or country, it degenerated into lamentable barrenness. "He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings" (Psalm cvii. 33-35). This waxing and waning has especially characterised the history of the professing Church in our native land. There were times, for instance, in both Scotland and England when the spiritual desert actually blossomed as the rose.

Kirkton, for example, a minister who lived at the time of the Second Reformation in Scotland, and afterwards suffered in the persecution, gives the following account, which is confirmed by other historians:—"Now the ministry was notably purified, the magistracy altered, and the people strangely refined. Scotland has been, even by emulous foreigners, called Philadelphia, and now she seems to be in her flower. I verily believe, there were more souls converted to Christ in that short period of time than in any other season since the Reformation, though of treble its duration; nor was there ever greater purity and plenty of the means of grace than was in that time. Every parish had a minister; every village had a school; every family almost had a Bible; yea, in most of the country, all the children of age could read the Scriptures, and were provided with Bibles either by their parents or their ministers. I have lived many years in a parish where I never heard an oath, and you might have rode many miles before you had heard any. Also, you would not, for a great part of the country, have lodged in a family where the Lord was not worshipped by reading, singing, and prayer. Nobody complained more of our Church government than our taverners, whose ordinary lamentation was, their trade was broke, the people were become so sober." (*History of the Church of Scotland*, p. 54-64.)

Much the same is the account given of England:—"The Lord's Day was observed with unusual reverence. The Churches were crowded with numerous and attentive worshippers three or four times in the day. There was no travelling. Religious exercises were set up in private families, as reading the Scriptures, family prayers, repeating sermons and the singing of psalms. This was so general a custom that we are told a person might

walk through the city of London on the evening of the Lord's Day without seeing an idle person, or hearing anything but the voice of prayer or praise from Churches and private houses. It is also said that there was hardly a single bankruptcy to be heard of in a year, and that even in such a case the bankrupt had a mark of infamy set upon him that he could never wipe off. (*Life and Times of Bishop Hall*, by Jones, pp. 455-6.)

Where is the genuine believer and sincerely-exercised Christian who does not sigh, and would seek to pray, for a return of such a God-honouring blessed state of society in our native land, and throughout the world? Is this a thing of the past, never to return, and what was the cause of it? If we are believers in a millennium, when Satan shall be bound a thousand years, then certainly we shall anticipate that such blessed days will not only return, but will be excelled in purity and godliness, and shall be co-extensive with the globe. On the other hand, if we have no such faith in a future millennial reign in our world, then we shall be ready to adopt such a modern popular cliché, regarding prevailing evils, as "they have come to stay." In this connection, we were recently amazed to read in a Scottish periodical, the official organ of the Free Church of Scotland, that the cinema had come to stay; and thus it seems that the Church, in order to vie with the world, must adopt the film for church services. It was the same specious argument which led the larger Scottish Presbyterian denominations to convert its church halls from their original spiritual purposes and services to be the centres of dancing, concerts, and whist drives. When these carnal, worldly activities come in by the door of the Church, or church-hall, spirituality and vital godliness fly out of the window. "The wisdom of this world is earthly, sensual, and devilish," whereas "the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (James iii. 17.) "Do ye thus requite the Lord, O foolish people and unwise?" (Deuteronomy xxxii. 6.)

As to the cause of the blessed state of society above referred to, it was doubtless due to the observance of the principle, savingly acknowledged by the Holy Spirit, that nothing was admitted into the constitution of the Church that was not divinely prescribed. This principle lies at the foundation of true religion. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." If the Church is God's building, her form, and beauty, must be perfect. Everything that pertains to her must be enjoined by Him, and His will must therefore be her alone rule. Accordingly, at the Reformation it was upon this principle that the Church of Scotland was established. "All worship, honouring, or service, invented by the brain of man, in the religion of God, without His express commandment, is idolatry." This was the principle laid down by John Knox, and, at the Second Reformation, the Church of Scotland declared:—"that the acceptable way of worshipping the true Go is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scriptures." (*Confession of Faith*, chapter xxi. 1). Such was the ground taken by the Reformed Church. She made the Word of God her will in doctrine, worship, discipline,

and government, and the high degree of purity which she attained was the result. Many daughters had done virtuously, but she excelled them all, and she has left us an example that we should follow in her steps, in so far as she followed the rule of the Word of God, and the perfect infallible example of her divine Saviour. Every believer in Presbyterian Church government is under obligation to his God and his conscience to observe uncompromisingly the foregoing principle. Thus only have we any right to expect the supernatural quickening and reviving influences and operations of the Holy Ghost. Let us, therefore, ceaselessly aim, with undeviating consistency, to render one hundred per cent. loyalty to this fundamental principle of true religion.

The Quadruple False God of the Vatican.

By Rev. D. J. MACASKILL, M.A., N. Uist.

SOME distinguished Protestant theologians, including Dr. Charles Hodge, are of the opinion that the Church of Rome is a branch of the Christian Church, although greatly corrupt and degenerate. The priests of Rome are said to baptize infants in the name of the Trinity. Therefore, they are orthodox to that extent in acknowledging Three Persons and only one God. We cannot subscribe to this view. First of all, there are many additional ceremonies which they use which are quite unscriptural. Their only warrant is tradition, which we do not recognise as being equally binding with Scripture. We had a lecturer on Roman History at Glasgow University, who admitted that the Church of Rome, as at present constituted, was very much different from the primitive Christians. He was himself of that false church. What was being discussed was Pliny's letter to Trajan asking for an imperial rescript to guide him as to how he should proceed in regard to the Christians in Bithynia.

We wondered at the lecturer admitting so much when the proud boast of his church is "*semper eadem*," but his explanation was that the Church was not bound to be always a babe, that it had to develop. The way in which it developed was from the "*mystery of iniquity*," working in apostolic times, until the whole visible Church was leavened by corrupt doctrine and abominable superstition. It is not strictly true to say Rome believes in Father, Son and Holy Ghost as Three in One. The Virgin Mary has been exalted blasphemously to a place, not only equal to that of Christ, the eternal Son of God, but to a pedestal far above Father, Son and Holy Ghost. She is said to be "*from everlasting*," all the attributes of Christ being given her. She is worshipped as the "*Queen of Heaven*," to whom the unbloody sacrifice of the Mass is offered, continually, just as in Jeremiah's day cakes of bread were kneaded by the Jews for the Babylonian Madonna and Child. Easter is not a Christian festival, but refers to the worship of Ishtar, a heathen goddess.

Hot cross buns were offered to Ishtar in connection with her worship. The sign of the cross itself has an ancient history, going far further back than the Christian era, as has been demonstrated by research in archaeology. Christmas is not a Christian festival either, as we are not commanded to remember the birth of our Lord in any such way. Besides,

it is unlikely that shepherds would be watching their flocks by night on the 25th of December. The frost in Palestine can be very keen as well as in this country. Our pagan Anglo-Saxon forefathers observed these festivals long before they heard of Christianity. The secret system of Free Masonry is said to have been originally founded on the Mysteries of the Egyptian Isis, the goddess-mother, or wife of Osiris, who was worshipped as the "strong chief of buildings." There are many references in the classics to the Eleusinian Mysteries. It is remarkable that there were mysteries of a similar nature in Greece, Rome, Phoenicia and Egypt. This can only be accounted for by the fact that they came originally from Babylon, which was the "hammer of the whole earth," as well as the centre of civilisation. The study of comparative religion shows many points of similarity in the mythologies of far-distant races such as the Red Indians of Mexico, Hindoos, Chinese, Egyptians. As well as sun-worship, and fire-worship, which were not confined to the Druidical priesthood, there was a tradition of a Messiah or Child Deliverer, who was represented as destroying the serpent. Hercules is said to have strangled serpents in his cradle. The doctrine of Genesis seems to have been handed down among many races, although in a corrupt form. The tradition of a universal flood is referred to by Ovid and other heathen poets. The Virgin Mary would be the last to seek the place that is now given her by the Modern Babylon, as Queen of Heaven. One Papist went so far as to substitute her name in the Psalms, wherever the name of the Lord is mentioned. The Church of Rome was originally famous for faith, but now it is "Mystery, Babylon the Great."

The late John Macdonald, Deacon, St. Jude's, Glasgow.

THOSE who love the Lord Jesus Christ in sincerity are sad at heart when they hear of breaches being made upon the walls of Zion, and more especially, if the breaches be due to the removal of the young whose life of promise and usefulness is unexpectedly cut short. To this class John Macdonald belonged. About 35 years ago he was born in Uiginish, Skye, and from early childhood he showed marked signs of regard for the things that matter. As a boy at school, his eagerness to know his Bible and Shorter Catechism was rewarded on the Religious Knowledge Examination Day. His love for the Lord's Day, his desire to be in God's house on Sabbath and on week-days made him very different from many other boys.

It is very remarkable that in some instances those with whom the Lord takes saving dealings, and whom He calls home to heaven in early life, have something about them in childhood which endears them to parents and to others. Of John it was true that he was most obedient and was not known to have spoken back to his parents, yet it is believed he had attained to the age of manhood before he had undergone a saving change.

When he was about nineteen years of age, he came south to work and to reside with a paternal uncle who was overseer of the estate of Claddens, Airdrie. He must have felt very keenly to have been so isolated at this time for there was no possibility of getting now to the public

means of grace as in former days. He had his Bible, however, and the Bible, we believe, is searched more diligently by those who love a preached Gospel when they are deprived of that inestimable blessing.

To show that his mind was taken up more with the Gospel and with the House of God than with the vanities and follies of sin in which so many in this godless age indulge, the following related of him is ample proof:—

On one occasion he was told he could go to Glasgow if he wished to attend the Skye Gathering. John remembered that it was the prayer-meeting night in St. Jude's, so he did not refuse the opportunity of getting to Glasgow. He enquired for the Church and was very happy to have got to that prayer-meeting. It must have been like an oasis in the desert.

In two or three years' time his uncle died, and John, being an upright and most conscientious worker, was promoted to overseer. This change in his circumstances no doubt gave him greater opportunity to get to the public means of grace which were so very near to his heart. He came to the city for week-ends and was most grateful to the kind friends who extended him hospitality.

It now became very apparent that the Holy Spirit had wrought effectually in the soul of John Macdonald, the marks Rev. John Kennedy of Redcastle gave of those in whom the Holy Ghost works savingly, viz., "a sharp ear towards the Word of God; a closed mouth and a bowed head; and a warm eye towards the Lord's people."

It seems it was through that passage, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out"—coming powerfully to his soul, he received a good hope through grace, and no one would ever doubt but he was of that number whom the Lord prepares to hold uninterrupted fellowship with Himself.

Almost three years ago he was ordained a Deacon in St. Jude's, and shortly afterwards he was appointed Clerk of the Deacon's Court—an office which he filled most efficiently.

His interest in all that was done for the spiritual and temporal well-being of the Congregation was very evident. His pleasant smile and his hearty hand-shake as he stood at the Church door while the congregation assembled for worship make his absence a real loss to many who only knew him just as one of the office-bearers. What some of us miss most is the loss of his prayers.

Shortly before his last illness, John was asked to pray for the last time in public—and the writer as well as others took particular notice of the wonderful nearness he had that night to the Lord at the throne of grace. He was being prepared hurriedly for that place "where the wicked cease from troubling and where the weary are at rest."

On the 11th October last, he was admitted to the Royal Infirmary, Glasgow, and some of us hoped and prayed that he would be restored to his former health and usefulness but He who does all things well, ordered it otherwise, and our dear and worthy friend, on the ninth day of November, was removed to "the house not made with hands, eternal in the heavens."

John Macdonald was a young man of sterling character. May the sweet fragrance of his humility and piety abide in the congregation which he loved so well.

We desire to extend to his sorrowing widow and to his young daughter, to his parents and to the rest of the family, our deepest sympathy.

“May they all be bound in the bundle of life with the Lord.”—*D.J.M.*

Meadhonan chum an Cridhe a Ghleidheadh bho Fheirg.

Le IAIN FLAVEL.

(1) Faighibh smuaintibh iosal agus iorasal mu'r timchioll fein, agus an sin bithidh agaibh spioradaibh macanta, agus giulain sìochail ri daoineibh eile.

Is e'n duine iorasal a ghnath an duine foighidneach. 'S e uamhar freumh na feirg; 's e spiorad mìothar a tha ann an spiorad ardanach; cha luidh builg air an seideadh le gaoith, dluth air a cheile, ach sàth gath anna agus faodaidh tu mìle dhiubh a dhomhlachadh ann an seomar beag. “O uabhar a mhain thig connsachadh.” Gnath. xiii. 10. 'N uair a bhitheas beachd mor againn oirnn fein, bithidh sinn a smuainteachadh gu'n do dheilig daoine eile ruinn mar nach do thoill sinn agus brosnuichidh sin sinn, agus le sin beachdaichibh air aon bheannachd mhor a tha'n lorg eolas air 'ur cridheachabh fein, eadhon a bhi ciuineachadh agus a deanamh macanta bhur spioradaibh. A Chrìosduidh, tha mi smuainteachadh gu'm bu choir dhuit de dh'eolas a bhi agad ort fein agus nach b'urrainn do neach eil do chur na b'isle, na smuaintean na bu tairil' a bhi aca ort na bhitheadh agad ort fein. Tha cuid ag eadar-theangachadh Hab. ii. 5 mar so, “Tha'n duine uaimhreach mar esan a chiontaicheas le fion;” agus tha misgeirean mar a tha fios agaibh tuasaideach. O faighibh an tuilleadh ioraslachd, agus bheir sin an tuilleadh sìth dhuibh.

(2) Bithibh tric a deanamh bhur spioradaibh mìlis le co-chomunn ri Dia agus cha bhi e furasda an deanamh searbh le fearg ri daoineibh.

Cha tug coguis shamhach riamh a mach caithe-beatha neo-shamhach: tha sìth Dhe a riaghladh anns a chridhe mar bhreitheamh gu bhi ciuineachadh stri; na gheibh sinn ann an Col. iii. 15. Tha fearg agus stri calg-dhireach an aghaidh fonn a chridhe spioradail, do bhrìgh agus nach 'eil iad co-shìnte ri tlachd agus toil-inntinn an spioraid sin a tha gradhachadh brollach sìothchail. O, a deir an t-anam a tha beathachadh air co-chomunn mìlis an Spioraid, an dean sràdagan a bhrosnachaidh mo thruaillidheachd a ghlacadh, agus toit a thogail na m'anam a bheir oibheum do'n Chomfhurtair agus a dh'fhuadaicheas air falbh E. Tha so na ullachadh cho eifeachdach an aghaidh truailidheachd agus nach mor nach dana leam, ann an crìosduidh aig am bheil nadur aithghearr, fad-fhoighidheach a dheanamh na chomharadh air co-chomunn ri Dia. Am faic thu crìosduidh samhach agus ciuin ri aghaidh brosnachaidh, bithidh e coltach gu bheil anam a beathachadh air a leithid de mhilseachd ann an Dia agus gu'r a gràin leis fhagail; agus air an taobh eile, am faic thu crìosduidh buaireasach agus ard-ghuthach, gun teagamh chan' eil gach ni ceart an taobh a stigh; tha a spiorad mar chnaimh as alt, nach urrainn gluasad gun chràdh agus trioblaid.—*Eadar-theangichte le I.M.*

Toraidhean Fearg Pheacach air an Anam.

Le IAIN FLAVEL.

(1) Tha fearg a graineachadh Spiorad Dhe, agus ga fhogradh bho'n uchd anns am bheil fearg a gabhail comhnuidh. Is e Dia na sith a th'ann an Dia, agus tha a lathaireachd agus a cho-fhurtachdan air am mealtainn ann an sith. Chan' eil Dia anns a chumantas a beannachadh le sith coguis iadsan nach 'eil a deanamh de bhi sitheil.

(2) Tha fearg a toirt cothrom dha'n an diabhul. Eph. iv. 26, 27. Is e spiorad feargach agus mi-thoilichte a tha anns an t-Satan, agus chan fhaigh e fois ach ann an cridheachabh neo-fhoiseil; tha e beo ann an teine na h-aimhreite. The e 'ga ghluasad fein 'n uair a tha na spioradan air ghluasad; air uairibh lionaidh e an cridhe le smuaintibh dioghaltais, air uairibh lionaidh e na bilibh agus lasaidh e'n teanga le cainnte mhi-naomh; eadhon; Maois ciuin, labhair e air uairibh gu cabhagach le bhilibh.

(3) Cuiridh fearg an t-anam a mach a fonn iomchuidh air son dleasdanas; air an aobhar so tha'n t-Abstol a toirt rabhadh do fhir agus do mhnathaibh a thaobh fearg agus aimhreite a chum agus nach bitheadh bacadh air a chur air an urnuighean. I. Peadar iii. 7. Feumaidh gach uile ghnìomh aoraidh a bhi freagarach do chuspair an aoraidh; agus Dia, 's e Dia na sith, agus Dia a ghraidh e.

(4) Tha cur sios a chreidimh Chriosdail. Cia mar a chuireadh na feallsanaich Ghreugach gu naire sinn? Bha Criosd mar uan a thaobh ciuineas agus am buin e da luchd-leanmhuinn a bhi mar leomhain? O cumaidh bhur cridheachabh, air neo caillidh sibh cha'n e mhàin bhur sith fhein ach creideas na diadhachd mar an ceudna.—*Eadar-theangaichte le I.M.*

A Selection of Anecdotes.

DR. KIDD AND DIVINE SERVICE.

There was nothing, however, which I more admired than Dr. Kidd's method in conducting divine service whenever he preached. After giving out a psalm and uttering a beautiful prayer, he read a chapter. But, before doing so, he directed the attention of his hearers to the lessons found in it. This done, he read the chapter without note or comment from first to last. The simple reading of the chapter exactly corresponding with the previous running commentary brought the lessons prominently into view, and let his hearers at once into the scope and substance of the whole taken in connection. I never more fully entered into, nor highly relished, the reading of a chapter of the Bible than when I was listening to Dr. Kidd.

DR. KIDD AND PREACHING.

But the most interesting conversation I had with Dr. Kidd was on the almost unsurmountable difficulties which he met with in preaching the gospel soon after he was licensed. One evening, which he spent with me in my house at the Braehead of Gilcomston, has left a vivid and most endearing recollection of him by the frankness and Christian sincerity with which he stated the following particulars of his first outset in the ministry. "The great question with me then," said he, "was not what the gospel was in itself, for that, I thought, I not only understood, but in some measure

felt in its power. But my difficulty was—How was I to preach the gospel as a trust committed to my charge? I was altogether dissatisfied with myself. I felt that I had taken too much upon me, that I had run unseated, and therefore, to satisfy my mind on the subject, I visited and consulted those who were considered pillars in the Church." He then mentioned several eminent ministers with whom he had conversed on the subject. None of them, however, found for him a solid bottom in the deep waters through which he was passing, and in which he was frequently very nearly sinking altogether. He had nothing for it at last but to cast himself simply and entirely on the Head of the Church and on His promise: "Go ye and preach, and lo, I am with you always, even unto the end of the world." "O, Sir," he added with much fervency and with tear-moistened eyes, "men have failed me, and I have more than once fainted and failed myself, but He has failed me never, and I bless His holy name that He ever put me in trust with the Gospel."

[*Note.*—Dr. Kidd was the eminent Aberdeen minister of the Gospel, who died there on 24th December, 1834. The above are taken from *Parish Life in the North of Scotland*, by Rev. Donald Sage, Resolis.]

Notes and Comments.

Witness Against Presbyterian Church of Canada.

In the *Protestant Advocate* of 25th November, 1948, there appears an account of the separation of the Westminster Congregation, Sydney, Nova Scotia, from the Presbyterian Church of Canada over alleged doctrinal differences. A statement issued following a largely attended congregational meeting on 22nd November, 1948, said:

"... it was unanimously resolved that the congregation sever its connection with the Presbyterian Church in Canada solely on the grounds that it permits teachings in its colleges that are at variance with the Word of God and the Westminster Confession of Faith, and because it refuses to take disciplinary action against certain ministers who deny the Virgin birth of our Lord and His subsequent death on the cross as an atonement for sin.

"And further, because it is a member of the World Council of Churches, a council headed and controlled by modernists, who disavow the historic Christian faith.

"And further, because budget money, given expressly for the support of our historic faith and its work, is being diverted to help support projects that are permeated with modernism.

"Westminster Church intends to remain Presbyterian and will co-operate with all Christian bodies who hold the verbal plenary inspiration of all the Scriptures, the Virgin birth of our Lord, His full and proper Deity, His bloodshed on the cross as the only atonement for sin, His physical resurrection from the dead, and His personal return to this earth."

The present pastor of this congregation is a Dr. Alexander Murray. He apparently has taken a leading part in this decided step to witness for the doctrines of the Word of God and to expose modernism and heresy in the Presbyterian Church of Canada. We can fully endorse practically

all the statement issued by his congregation with the exception of the reference to "Christ's *personal* return to this earth." But the stand taken for Truth in his case, is encouraging to read about. What a pity that many more would not be brought to see the danger of remaining in a corrupt denomination as to doctrine and practice. The Presbyterian Church of Canada and the Church of Scotland are permeated with false doctrine. The counsel of Scripture to those who have the grace of God in their hearts is, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you . . ." (II. Cor. vi. 17).

Archbishop of York and Crime.

After writing the article in this issue of the Magazine on "Abounding Iniquity," reports have come to hand of a proposed State campaign against crime, called for by Dr. Garbett, the Archbishop of York. Dr. Garbett, in a leaflet published recently, refers to the fact that many people are angered and irritated by perpetual pilfering and crimes of violence, and that they are anxious that something should be done to check what is becoming a serious danger to the nation. He appears to concentrate his observations upon crimes against property and persons which curtail loss and physical injury. There is no reference to idolatry, which takes many forms to-day, to blasphemy or to Sabbath desecration, which are pre-eminent "crimes" against God and His divine honour. The Archbishop is concerned primarily, in his leaflet, with violations of the law of God which in their committal affect men adversely in their property and persons. Such breaches of the law of God we also strongly condemn. But Dr. Garbett calls for a State campaign to bring before the nation the extent of crime and to "show the fear and suspicion caused." The end in view is to thereby reduce the present extent of crime. He gives as an argument for such a campaign—"There are masses of people now beyond the reach of the churches and who pay no attention to the claims of God. The State should do what the churches cannot do." He admits that this would not turn a thief into an honest man; but suggests that a public campaign might attain a similar success to those for road safety, savings, and increased production in industry. The Archbishop proposes a remedy, which, to say the least of it, is superficial, insufficient and according to human wisdom. He desires the State to use propaganda in an endeavour to persuade multitudes to conform outwardly to rules of honesty, truthfulness and decent behaviour, without showing that crime, in the smallest degree, is morally wrong, but by stressing that the reduction of crime would save millions of pounds and avoid much human suffering. There is no place in this suggested campaign, for reminders to the nation that crime dishonours and provokes God to wrath, being transgression of His holy law. The substance of what the State is here being asked to do, is to tell the people that certain things when committed, mitigate against the temporal good and prosperity of the nation and should thus be refrained from. This is rationalistic in its essence; and a campaign by the State, as suggested, would but accentuate this. The duty of the State is to support the Christian Church when she (the Church) faithfully witnesses on the side of righteousness and against transgression of God's law; but let that witness be fully consistent with the whole tenor of the teaching of the Scriptures.

Church Notes.

Induction of Rev. John Tallach, at Oban.

On Thursday, the 13th day of January, the Southern Presbytery met in the Church at Oban for the purpose of inducting the Rev. John Tallach to the pastoral charge of the congregation there. Mr. Tallach had been for some time in the home country on furlough from the mission field in Southern Rhodesia, where he had been labouring for over 20 years. On his coming home he had informed the Synod that after careful and prayerful consideration he had been led to resign his missionary charge, and so leave himself open to receive a call in the Church in Scotland.

On the 3rd of October, 1948, the Oban charge had been declared vacant owing to the resignation of the former pastor, Rev. D. Beaton. At a congregational meeting, it was made known that the congregation were in favour of calling Rev. John Tallach to fill the vacancy. At a meeting of Presbytery, held in Oban on 30th November, a call in favour of Mr. Tallach was signed and duly sent to him. Mr. Tallach closed with the call, and the Presbytery appointed January 13th as the date for the induction.

The local congregation was considerably augmented by a number of friends, some of whom had come from as far away as Glasgow. The meeting was presided over by the Rev. D. J. Matheson, minister of St. Jude's Congregation, Glasgow, Moderator of the Presbytery. Mr. Matheson preached a very appropriate induction sermon from the words: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God" (Acts xx. 24).

After Mr. Tallach had satisfactorily answered the questions usually put to ministers on such occasions, the Moderator engaged in prayer, and then in the name of the Presbytery solemnly inducted him to the pastoral charge of the Oban congregation; each member of the Presbytery giving him the right hand of fellowship.

Rev. J. MacLeod, minister of Greenock congregation, addressed the newly-inducted minister in appropriate terms, and the congregation were exhorted as to their duties by the Rev. J. A. Tallach. The service was brought to a close by prayer and the singing of part of the 132nd Psalm:—

"My covenant if thy sons will keep
and laws to them made known,
Their children then shall also sit
for ever on thy throne.
For God of Zion hath made choice;
there he desires to dwell.
This is my rest, here still I'll stay
for I do like it well."

The proceedings throughout were marked by a simplicity, solemnity and warmth most refreshing and becoming. It is our earnest prayer that the Pastor and his family may find much happiness in this newly-appointed sphere of labour, and that the preaching of the Gospel may be richly owned of the Lord.—JAS. A. TALLACH, *Clerk*.

Kirk Session and Deacon's Court Records.

Kirk-Session and Deacon's Court Minute Books are due to be presented to respective Presbyteries, for annual examination and passing, prior to the Meeting of Synod in May.

Communions.

March—Second Sabbath, Ness and Portree; third, Lochinver and Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Portnalong and Breasclete; second, Fort William; third, Greenock and London; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert and Coigach; second, Shildaig; third, Lochcarron, Glendale, Applecross, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch.

London Communion Services.

Free Presbyterian Church of Scotland, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1.

In connection with the dispensation of the Lord's Supper on Sabbath, 17th April, 1949, the following services have been arranged (D.V.), to be conducted by the Rev. R. MacDonald, M.B., Ch.B., South African Mission, and the Rev. John Colquhoun, Glendale, Skye. Thursday, 14th April, 7 p.m.; Friday, 15th April, 3.30 p.m. (Gaelic); 7 p.m. (Fellowship Meeting); Saturday, 16th April, 3.30 p.m., Prayer-Meeting, 6 p.m.; Sabbath; 17th April, 11 a.m.; 4.45 p.m. (Gaelic); and 7 p.m.; Monday, 18th April, 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.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. J. R. McL., 36 Moray Street, Hillsdale, Mich., £5; Mrs. D. McK., Ripley, Ontario, £5; Mr. N. McA., Ostaig, Sleat, £4 10/-; Glasgow Friend, £1; Mr. D. J. McL., Francis Street, Stornoway, 4/-; Mr. R. H. C., Glencairn Street, Stevenston, £1; Mr. A. McK., Faolin, Broadford, £1; A Friend, Lochtayside, £4; Mrs. McL., The Sheiling, Aviemore, £1; Miss K. McL., Clachamish, Portree, 10/-; Mr. A. McC., Skerries Lighthouse, Shetland, £1; Mrs. C. McL., 44 Ripley, Ontario, £1 3/8; Mrs. McL., Schoolhouse, Drumnadrochit, £1; Nurse C. McL., Bunessan, Mull, £1; Mrs. W. M., Dalhalvaig, Forsinard, 10/-; D. G., Couldoran, o/a Shildaig Congregation, £1 10/-.

Home Mission Fund.—Mrs. D. McK., Ripley, Ontario, £5; Mrs. McL., The Sheiling, Aviemore, 10/-; Mr. A. McL., 2 Rodel, Harris, 14/-.

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