

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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### The Question of the Atomic Bomb.

ATOMIC energy is now being harnessed by scientists and technicians. This amazing power has, of course, been discovered in the elements and atmosphere of the World brought into existence at the beginning by the Great Creator. The ordinary person knows little of the inherent nature of this new-found energy. But we do know, however, what dreadful destruction the Atomic Bomb can achieve, as in the case of the Japanese cities during the last War. Britain and especially America have been, during recent times of political tension with Russia, apparently relying upon the possession of the Bomb as a potential means of restraining Russia. Now it is accepted by the nations that Russia also possesses the secret of Atomic energy and the Bomb with all the implications connected therewith.

The question as to banning the use of the Bomb has been raised in the Councils of the United Nations. Mutual confidence between the nations, born of the Spirit of Christ and real Christianity, is essential, if one nation is to rely on another, that neither one nor the other shall employ the Atomic Bomb for the purpose of waging war. As long as men and nations are not actuated in heart and conduct by the Spirit of the Gospel of our Lord Jesus Christ, promises may be given and accepted, that the Bomb shall not be used, and soon afterwards these promises may be violated by those to whom God, His law and the requirements of conscience are matters of no significance in human practice. May God in His great mercy prevent nations from using this terrible weapon in the future.

What God may permit is a question for consideration. If war should arise, He who ruleth in the kingdom of men may, on the other hand, permit the use of the bomb to the widespread destruction of lives and property to an extent unknown in the past. He in His righteous indignation and inscrutable providence rained fire and brimstone upon the ungodly inhabitants of Sodom and Gomorrah. May He not in judgment allow the atomic bomb to be an awful instrument to manifest His holy anger when and where He pleases in this ungodly age. We are aware of the fact that the theological outlook of many *professing* Christians to-day will not brook the thought that such acts can possibly be associated with the God of the Christian. Nevertheless, the Flood, the overthrow of the Egyptians in the Red Sea, Sodom and Gomorrah, the destruction of Jerusalem after the days

of our Lord on earth, etc., are all related to the righteous government of the God of heaven with respect to men and nations. He is the immutable One and the God and Father of all those who believe in Jesus to the saving of the soul; and is also terrible out of His holy place in His workings towards His enemies, to-day as in the past. His declared Name as the just God and Saviour is the "strong tower" to which the righteous flee and are safe, especially as to the soul, under all circumstances. Yet He is infinitely holy, omnipotent and jealous of His glory; and therefore wicked men and nations have reason to tremble before Him.

Another phase of the question propounded by men without reference to the revealed purposes of God in the Scriptures, requires to be clarified. It is asserted in a serious tone and with seeming genuine anxiety for the general good of humanity, that there is the danger and indeed the possibility, that powerful nations, by the indiscriminate use of atomic power, let loose through the medium of the bomb, may destroy utterly the present civilisation, yea and the most, if not all, of the world's inhabitants. Over against this and much more of the same type of thinking, let us at once remember that the ability and liberty of men and governments to do this or that in the history of the world, are regulated and restricted by the counsels and purposes of God's heart and by His supreme rule in the realm of providence. For instance, when Pilate said to Jesus, "Knowest thou not that I have power to crucify thee and have power to release thee?"—Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above" (John 19, v. 10, 11). Even ungodly men and unscrupulous governments are thus not free to mould or to negative the course of the world's history at their will. The Lord reigneth and shall do so until all His purposes in connection with the world are fulfilled. Some of these are indicated in the Bible. The time has not yet arrived when, "All ends of the earth shall remember and turn unto the Lord" (Psalms 22, v. 27). David's prayer, "And let the whole earth be filled with His glory" (Psalms 72, v. 19), is not yet answered, but will be. The Word of God teaches that there shall yet be a millenium period during which the exalted Redeemer shall reign universally, by His Holy Spirit through the Gospel, in the hearts and lives of men, with the glorious result that no man shall need to say to his brother, "Know the Lord"; for all shall know Him from the least to the greatest among all nations. During this period, iniquity shall hide its face for very shame. And it appears relevant to this blessed and future glory which is to arise upon the world, to quote Revelation, chapter 20, verses 2, 3, "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled, and after that he must be loosed a little season." So let us dismiss from our minds the unenlightened talk of the possibility of impending universal destruction and devastation, which is calculated to bring the *history* of redemption and providences connected therewith, in regard to the election of grace in generations yet to come, to an abrupt end in this present age. When the "thousand years," and afterwards the "little season" are expired, then we believe that the Lord Jesus Christ as judge of all shall come as a thief in the night, and be revealed personally from heaven in flaming fire, to

take vengeance on His enemies and to be glorified in His Saints (see II. Thess., chapter 1). Then, "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II. Peter 3, v. 10). The Lord Himself will bring this world and the activities thereof to an end, in His own time, and not men by means of the atomic bomb. "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations" (Psalms 33, v. 11). May The Holy Spirit enable us to walk in the fear of God in our own day, viewing all things in the light of Truth.

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### **"So will not we go back from Thee."**

(Psalm lxxx. 18).

Sermon by Rev. J. A. TALLACH, Kames.

IN the earlier pages of the Pilgrim's Progress mention is made of one Pliable, who joined company with Christian on his journey. The Pilgrims had not proceeded far when they both fell into the Slough of Despond. Here they parted company, for Pliable, after a desperate struggle or two, got out of the mire on that side of the Slough nearest to his own house, "so he went away and Christian saw him no more." Thus it happens to many who make a fair start for the Celestial City but in time of trial fall away and are seen no more. With Christian himself, and all those of whom he is so noble a type it is far otherwise. There is something in each of them of the spirit of our text, "So will not we go back from thee," something which in the face of every difficulty endures unto the end.

To go back is to go *from thee*; that is from the God of Salvation, from the Lord Jesus Christ, from following the Lamb whithersoever He goeth. In so far as we go back *from Him* we go back to the world—the godless, unbelieving, pleasure-loving world of sin; a going back thus, unless arrested in mercy, must end in everlasting destruction from the presence of the Lord. So whatever the cause tempting us to go back, and from whatever source it comes, if we value our soul's salvation, if we have any confidence in the truth of the Bible, let this be our prayer: "Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself"; and following that prayer, let this be our resolve, "So will not we go back from Thee."

The presence and glory of God as the God of salvation is revealed on earth in and through His Church—His Word, His people and His Worship. Of Zion He says: "This is My rest—here still I'll stay, for I do like it well." Apart from the Church and the ministry of the Word, in and through the Church, it is not usual for God to make Himself known among men. To turn one's back upon His Church is therefore to go back from Him. A beautiful and instructive example of this is furnished by the case of Ruth and Naomi when they came to what we may call the parting of the ways. One road leads back to Moab, its people and its idols, the other on to Bethlehem. Orpah has just parted from them, taking the road back to Moab, and now it falls to Ruth to choose whom she is to serve. Not for a moment does she hesitate; her response is immediate and very definite. "Intreat me not to leave thee . . . thy people shall be my people and thy God my God." No doubt Ruth loved



Naomi with true natural affection, but for her the chief attraction lay not in Naomi's person, but in Naomi's God and in those people of whom she was so beautiful a type. Of these people it is said, "Happy art thou, O Israel, who is like unto thee, a people saved by the Lord," and Ruth had a great desire to know this God as her own God and to share in the peculiar happiness of this people. Hence her moving appeal, "Intreat me not to leave thee," for in Naomi she sees the means by which these blessings may become hers. We who in the mercy and goodness of God have come to be associated—by birth and upbringing or otherwise—with the Free Presbyterian Church of Scotland stand related to our Church as Ruth stands related to Naomi, and as Naomi became a means of grace to Ruth, so it is our earnest and affectionate desire that our Church may become a means of grace to many. Oh, that there were indeed many in our congregations of the same mind as Ruth, greatly desirous of knowing the God whom we preach and of sharing in the happiness of His people. "Come thou with us, we will do thee good, for the Lord hath spoken good concerning Israel."

It is no light privilege to meet with some of the Lord's people in the various congregations of the Church. They are of those who are the salt of the earth and the light of the world. Even should there be but two or three of them met together in the name of the Lord, He is there Himself. In Dingwall here we have been gathering together with our fellow-worshippers during the five days of this communion season. In the spirit of deep humility we would acknowledge the great goodness of the Lord to us on this, as on many similar occasions. It were base ingratitude on our part to withhold such acknowledgment. We cannot say that the Lord has been a wilderness to us. To have some apprehension of the reality and importance of things unseen and eternal impressed upon our hearts with a holy and sweet solemnity is no light privilege. Is it too much for us to hope that some at least of those present perhaps for the first time have been graciously persuaded and enabled to embrace Jesus Christ as He is freely offered in the Gospel. If there are such, they have this precious memory to carry away with them from Dingwall: "Did not our hearts burn within us while He talked with us by the way and opened to us the Scripture." And now, very soon, we are to part one from another. In such circumstances can we find a more appropriate resolution to express the desire of our hearts than the words of our text, "So shall not we go back from Thee." I address myself especially to the young folk present here to-day. On many accounts you may find it difficult to persevere in your attachment to your Church and all that the Church stands for in the world of to-day. It may be helpful if we note some of the more common difficulties you are likely to meet with. At present I propose to mention just three of these in particular.

First: *Contempt for your Church.* Strict and faithful adherence to God's Word has never been popular, not even with large sections of the so-called religious public. It was not popular in Noah's day, nor Lot's, nor Elijah's, nor Paul's; and our day is no exception. Because our emergence as a church and our continued existence as a separate body are explained by our strict and faithful adherence to the Word of God, we cannot hope to escape the popular disapproval. Such in part is that reproach which is inseparable from the Cross, and we are warned to

expect it. Those whose hearts are already out of sympathy with the Word of God naturally adopt an attitude of critical superiority towards all who differ from them, and for those so inclined many and plausible are the reasons advanced in defence of their attitude. To mention one or two of these: "It is the result of modern enlightenment"; "an intelligent approach to the Bible"; "a liberal-minded toleration"; "a true interpretation of the spirit of Christianity"; so at least we are told. All too successfully does Satan wield this weapon in turning aside many a promising youth from the ways of God. And, sad to say, in His use of it he never lacks human instruments and these not always of the most godless sort; some indeed there are, who in matters of such moment, might at least exercise a greater sense of responsibility. Just because we as a Church are solidly founded upon the Rock of God's Eternal, Infallible, Inspired Word, the general trend of religious thought, outlook and conduct has swept past us, carried on the broad flood of a popular modernism, which by this time has left us far, far behind, just as it has left the Word of God itself far, far behind. On that account all that we hold dear in doctrine, worship, discipline and history, becomes subject for doubt, scorn and contempt. If it is a question of doctrine: Oh, the doctrines of your church are old-fashioned, no intelligent person to-day believes in sin, wrath and an eternal hell as preached from your pulpits. Is it worship? Oh, the Psalms are all right, but for "making you feel good" and for stirring the religious emotions, they cannot be compared to hymns, especially when sung by trained choirs with organ accompaniment. The lack of instrumental music leaves your singing terribly dull. To crown all, your long services are frankly a weariness not to be borne; and your ideas of Sabbath keeping are altogether too narrow. To withhold baptism and membership from a man because he takes a quiet walk on Sabbath evening for his own pleasure, or does a bit of gardening, or perhaps finds he has to work to retain his job, is simply intolerable. Is it history? Oh, the history of your church is just a series of earnest contentings which have frequently brought you into public contempt; you have yet to learn the modern art of "compromise and so make peace"; and so on and on and on. Time fails in following the serpent in all his devious windings; for the serpent it is, as certainly as it was the serpent that beguiled Eve. Now, as surely as then, it is in essence the same poisonous "Yea, hath God said," with all its subtle insinuation of doubt, scorn and contempt for the Word of the Living God. In the case of some, how successfully has the poison done its dreadful work. The human heart being naturally proud is most susceptible to the reception and the spread of such poison. Let but the slightest feeling of it receive entertainment in the bosom and its baneful influence soon shows itself in doubt, suspicion and neglect, until at last, unless grace prevent, all concern for eternal things vanishes away. "Hear, O Heavens, and give ear, O earth, for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me." Yes, that is indeed what it amounts to—they have rebelled *against Me*. To despise the Word and Worship of God, to forsake the faithful, affectionate and searching preaching of the Gospel, in deference to the contempt of a back-sliding age, betrays an attitude of mind which comes too dangerously near utter and final reprobation to be for a moment entertained by any seriously minded person. Of you, my dear young friends, we are persuaded better things

and things which accompany salvation. Though we thus speak, let it never be forgotten that the true measure of such contempt, as of all other things, is the judgment of the Great Day. Of the nature of that judgment we need never be in doubt: "Them that honour Me I will honour, they that despise Me shall be lightly esteemed."

The second difficulty I wish to mention is the *Question of Employment*. Because most young people in the Highlands of Scotland find it necessary in the interests of their future to leave the shelter of home at an early age, this question, even in its simplest form and in the most favourable circumstances, is for them a serious one. In these days of social changes and state control, it is further complicated. Where there is any regard for the claims of God and conscience, the question becomes still more difficult, perhaps from a spiritual point of view, even dangerous. To the business of making a decent living there is added the question of loyalty to conviction. Still further complications arise when there is the upkeep of a home and family to be considered. The difficulty arises, of course, when obedience to an earthly employer, whether an individual or a state department, clashes with one's recognised duty to God—as, for instance, in the case of unnecessary work on the Lord's Day. Then the question resolves itself into some such form as this: How can I obey my employer and keep a clean conscience? How can I please my superiors and yet be faithful to my church, my soul, my Bible and my God? How can I provide comfortably for my home without endangering the highest interests of my soul? In some cases a man's employment may be quite consistent with his duty to God, and those questions do not arise. Where this is the case, there is profound reason for thankfulness. In a great number of cases, however, as conditions are to-day, these questions in *some form or other* are almost bound to arise sooner or later. We would like to express our sincere sympathy with such as have been brought into difficulty, and perhaps even suffered loss on account of their loyalty to scriptural conviction. The temptation to sacrifice soul and conscience to the prospect of a comfortable and successful career is often very real, and sad to say, is not always met in the spirit of Joseph's "How can I do this great wickedness and sin against God." How often has the temptation proved to be a treacherous rock on which many a fair and promising life has made spiritual shipwreck. History and observation can readily supply the names and details: Orpah has gone back to her people and her gods; Esau sold his birthright for a mess of pottage; Demas hath forsaken Me having loved this present world; over and over again, down through the ages, the sad story is repeated; and was there ever an age more prolific in such tragedy than the present? In the light of an endless eternity, how small, how pathetically small is the gain; how inconceivable the loss, and how ill-advised the choice! Here are warnings in plenty giving a solemn significance to the words of our text, "So shall not we go back from thee." Oh, my dear young friends, weigh well in the sure balances of God's Word every choice, every decision, every judgment you may require to make with regard to your work, present and in prospect. By all means make the most of life, by all means take advantage of every opportunity that offers, but never, never, to the danger of your soul. May the Lord graciously grant to you the spirit of our text and endue you with power to carry it out consistently unto

the end. Here is example, guidance and encouragement which cannot be bettered. “By faith, Moses, when he was come to years refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward.” Any material loss incurred by such a choice is, even in this life, more than compensated by spiritual gain, and who shall measure the gain in terms of everlasting glory?

Thirdly, there is the *Question of Marriage*. I am well aware that this is a delicate and personal matter, nevertheless, I offer no apology for introducing it here. From the earliest times history supplies abundant evidence of the havoc wrought upon individual lives, family life and upon the Cause of God by unwise and unequal marriages—unwise and unequal in the religious sense, I mean. The danger lies not in marriage which “is honourable in all,” but in the unwise choice of a marriage partner; such a choice as invites, it may be even *demand*s a departure from God and these precious means of grace by which He makes Himself known in His love and mercy. How can we expect the blessing of God to rest upon such a union?

When both parties to a marriage contract give that place to the things of God and eternity which their importance deserves; where there is a common interest in church and congregational affairs, and where there is a mutual desire to promote the spiritual good of one another, the outcome for all concerned is calculated to be a great blessing. The records of many a pious family of past days provide evidence enough of this. But generally speaking, and having regard to present-day conditions, it is greatly to be feared that all too few men and women give the least thought to their spiritual interests when it comes to the question of marriage. This is specially deplorable when at least one of the parties knew and ought to have done better. All too often it has happened that the early bud of spiritual promise has failed to blossom, has withered and died, and the worm at the root responsible for the damage was nothing other than an unwise and unequal marriage. For one who has had a pious upbringing, who has formed habits of regular church-going, and has come to be in friendly association with others like-minded with himself, to contemplate marriage with a partner who is out of sympathy with such a background and outlook is surely to court temptation of the most dangerous kind. There doubtless have been some cases where even in these circumstances the grace of God has enabled a man to resist the temptation to backslide, and to keep his integrity; there may even have been cases where the indifferent partner has been won over to sympathy and interest—as in the case of Ruth. Such instances, however, must be rare, and for that very reason stand rather as warnings of the grave risks involved than as examples to be followed. The usual results of the type of marriage under consideration are very different, and from a spiritual point of view very sad. Sooner or later it generally means an evil compromising with conscience, a quenching of conviction, a giving up of religious habits in private and public, and a turning one’s back upon the Church of God. Where that is the case what can the end be? “How shall we escape if we neglect so great salvation?” Such defection from

God may not be immediately apparent upon marriage, but in the course of a few years the signs—or lack of them—are unmistakable. And how often is even the happiness thus gained marred by the secret gnawings of an uneasy conscience.

How much more satisfactory for all concerned when the facts of the case are otherwise? When due regard is had to the divine injunction, “Be ye not unequally yoked together with unbelievers,” and when the gospel, its ministry and all connected with it become a centre of *mutual* interest which helps to bind together the life of the home, strengthens the natural relationship, sweetens the companionship and, by the blessing of God upon these privileges, husband and wife and children become fellow-heirs of the grace of life? And in relation to married life, what greater incentive than this could there be for the resolve, “So shall not we go back from Thee?”

In one final word I would again like to stress this point: That to go back is to go back *from Thee*. It is possible to have access to all the means of grace as these are to be had in the Free Presbyterian Church of Scotland; it is possible to attend regularly upon the preaching of the gospel by her ministers; it is possible to adhere faithfully to all that the Church stands for; and yet after all to miss the real end for which the church exists for you personally, that is to be the means of saving your soul for eternity. Shall the very church which you loved and whose interests you desired to promote; which warned you faithfully to flee from the wrath to come, which besought you affectionately to be reconciled to God; shall that very church have occasion to rise up in judgement against you on the Great Day, because in face of all warnings, you repented not, and in face of all entreaties, you believed not? To put a mere outward adherence to the church, even when accompanied with much zeal for God (though not according to knowledge) in place of repentance towards God and of faith in the Lord Jesus Christ, is to miss salvation at the very gates of heaven. How much more desirable and satisfactory is the case of the believers in Corinth to whom the Apostle gives this wonderful testimony: “Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone but in fleshy tables of the heart” (II. Cor. iii. 2, 3).

### **If the Foundations be Destroyed.**

Notes of an Address delivered at the Annual Meeting of the  
*Trinitarian Bible Society*, in London, 24th May, 1949, by  
REV. WM. GRANT, Halkirk.\*

LAST week the Supreme Court of the Free Presbyterian Church of Scotland met in Glasgow, and my brethren there wished me to convey a message of goodwill to you, and to express their earnest desire that the Trinitarian Bible Society would go from strength to strength in a steadfast adherence to the Bible as God's infallible Word.

\* This address appeared in *Quarterly Record* of Trinitarian Bible Society. It is printed here after corrections made.—Editor.

The portion of Scripture on which I desire to base my remarks is in Psalm 11, verse 3. "If the foundations be destroyed, what can the righteous do?" This Psalm was composed at a time when the Psalmist was in the midst of danger, in perilous times. Two voices were speaking, one saying to him, "Flee as a bird to the mountain, flee for your life," and the activities of the enemy were such that the Psalmist found himself in temptation. But while on the one hand there was the voice of the enemy, on the other there was that of faith saying, "In the Lord put I my trust. The Lord is in His holy temple, the Lord's throne is in heaven."

Under the unrighteous reign of Saul the foundation of civil government was being destroyed. There are foundations which *may* be destroyed and there are those which cannot be destroyed. Have we not witnessed in recent years the destruction of the foundation of civil government as in the case of Germany and other countries? "Righteousness alone exalteth a nation" we read, and no nation can be secure on any other foundation. "The nation that forgets God shall perish."

The superstructure of society needs a solid foundation. Idealistic and vain philosophies will not suffice. They must come to bankruptcy. To-day, amidst all the evil "isms" of this sin-tossed world we see the instability of the work of men. Yes, there are foundations which may be destroyed as seen in the home life of many in our land to-day. Parental control, juvenile delinquency and the divorce courts point to this very sad fact. Jeremiah exclaimed, "Lo! they have rejected my word, and what wisdom is in them?" Wisdom, where is it in Britain to-day? As we look around we see lawlessness and the crumbling of trust between man and man. We see the Lord's Day being replaced by the continental Sunday and the Bible being replaced in many homes by the Sunday newspaper. Thus foundations are being destroyed.

As individuals we need a foundation for eternity upon which to rest our souls. That is not to be found in a mere sentimental religion nor on the sandy foundation of self-righteousness, but upon the merits of Christ's finished work—the great atonement. Yes, the foundation upon which the individual builds, if it be not that which God has laid in Christ, must fail.

But there are foundations which *cannot* be destroyed. The foundation of the Church of God as consisting of his people, whatever their nationality, whatever the colour of their skin, is Christ, and that endures for ever. Then we have the foundation book, the Bible, which is God's precious and infallible Word. It is being assailed by enemies, by sceptics, atheists, rationalists, modernists and others. Can they destroy it? They may destroy it in its usefulness to our generation, but, because it is the Word of God it will endure for aye. Men seek to destroy it at the present day in denying inspiration, trifling with the fundamental doctrines of Christianity, justification by faith and the great atonement. Thus efforts are being made with an increasing determination to destroy our foundation book and to leave us with a mutilated Bible. It is because this work is going on that I join with you here to-day.

Hitherto we in Scotland supported the National Bible Society and did so heartily. We do not belittle the work which they have done, but we witnessed that Society change its constitution. Scriptural constitutions

are valuable foundations not to be trifled with, and destroying such is the work of the enemy. Why did that Society change its constitution? They did it in order that they might be free if desired to bring in other versions of the Scriptures, whereas, hitherto their constitution had bound them to the Authorised Version. We opposed that change to the utmost, but they carried out their intention. Consequently we are not prepared to support them, and so we look to the Trinitarian Bible Society which is anti-modernistic. We look back to the days when your Society came into existence and recall the fact that two prominent Scotsmen, Dr. George Thompson, of Edinburgh, and Robert Haldane, fought a similar battle when the British and Foreign Bible Society included the Apocrypha with the Old and New Testaments. This inclusion, they said, would increase the sale of the Bible on the continent among Roman Catholics, but, be it noted that the Apocrypha is not part of the inspired word. Those who originated your Society were supported by Dr. Thompson and Robert Haldane and others in Scotland. We are now coming together again to fight a battle in which we adhere to the Bible as infallible from Genesis to Revelation. We wish to hold fast to the doctrines contained therein. Thus we are glad to meet on common ground.

Alas, to-day we find the Third Person of the ever-adorable Trinity denied. The work of the Holy Spirit is not regarded as a necessity, the divinity of the Lord Jesus Christ is utterly disregarded and so we have the rising flood, the flood that endangers foundations, but let us seek grace to hold fast in the midst of perilous times.

I noticed that an eminent English judge remarked a few weeks ago, speaking of the Authorised Version, and emphasising its literary value, that no man is entitled to call himself educated unless he knows his Bible. By that standard education is very low to-day. We are not a Bible-reading generation and that is our loss. Modernism has, spiritually, a withering effect. We have much to learn and should be warned by the downfall of Germany where Biblical criticism developed disastrously. Well may it be said, "Lo! they have rejected my word, and what wisdom is in them?"

There is the foundation covenant of grace which cannot be destroyed. If it could be the righteous would despair. If the foundations of civil government, and of home life, etc., are in so many ways being destroyed, what can the righteous do. "The Lord is in His temple: In the Lord put I my trust," said the Psalmist. Yes, there is one to whom they pray and they have every encouragement to come and make their request known unto God.

We come to the Bible, not to judge it, but to be judged by it: it is the standard. We have no reason to be ashamed of it, but rather glory in it. It is doing the work intended. It is being scattered, as we have heard this afternoon, by this Society to all parts of the world. Therefore, we join with you, not merely as the branch of the church which I represent in Scotland, but all, whatever their denomination, who desire the circulation of the word in its purity. That is the task which lies more and more before this Society, and so, whatever foundations give way let us look to the Strong for strength and to the grace of the Lord Jesus Christ as we go on our way, each one seeking to do what is laid to his or her hand in this precious work.



We read with regret recently of a Professor in the New College, Edinburgh, teaching students for the ministry, that no Old Testament prophecy refers to the Lord Jesus Christ and denies the resurrection of Christ. When such teach that the Bible account of creation and the history of Abraham, Isaac and Jacob, etc., is fictitious, is it not time for those who love the truth and value the souls of men to rally round the standard. The flood is rolling in. Let us seek to be on our guard. We are enveloped by false doctrine like a cloud of poisonous gas. Where lies the remedy? Not in the hand of men, but in the Mighty Power that operated on the day of Pentecost. We have the Bible. Let us seek to scatter the precious seed, for the Gospel of Jesus Christ is the only hope for mankind. God reigns and Communism, Romanism and every other power of darkness will come down in accordance with the Divine will.

Let us seek unitedly on both sides of the border to advance the work of the Trinitarian Bible Society. Let us prove loyal to it while it proves loyal to its constitution. May the Lord bless His Word and give us many tokens of His love and favour in the midst of all the discouragements of these perilous times.

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### **The late Miss Ann Crawford, Ardbeg, Oban.**

It is with sorrow we chronicle the passing of Miss Ann Crawford (familiarily known to her friends as Nana). Miss Crawford was the daughter of Duncan Crawford, one of those outstanding men with whom our church was favoured in its early days.

Miss Crawford was nurtured in a home where godliness was exemplified. Under the nurturing care of such a father and gentle mother she was preserved from the temptations which surround so many homes in our day. Great though her privileges were, they did not change her heart. Nana like others, was standing idle in the market place while the calls of the Saviour came to her.

But things did not remain thus with Miss Crawford; a great change took place and the voice of her Lord became known to her and with that knowledge came strength to rise and follow Him. We are not in a position to say when this change took place, but it was evident that the Holy Spirit had begun in her that gracious work which continued throughout her earthly journey. She was admitted a member in full communion a number of years ago.

During many years of her earthly pilgrimage she was an invalid and often confined to bed. Fortunately, her elder sister (Miss Lizzie Crawford) was able to render devoted attention to her. Death often entered their home, and at last Nana received her call to pass over. She found that the swellings of Jordan were not so terrifying as when others of the pilgrims passed through the cold waters.

Miss Crawford was of a bright and vivacious nature and took a keen interest in all activities connected with the Lord's kingdom. At home, Dr. Barnardo's Homes and the Quarrier Homes found in her a warm friend, while abroad our own Mission in Africa and the China Inland Mission were among her chief interests.

Miss Crawford passed away on January 23rd, 1949. Her remains were laid in Pennyfuir Cemetery, where the dust of not a few of the Lord's redeemed lie. To her sisters and other relatives we extend our deep sympathy, rejoicing with them that they need not sorrow as those who have no hope.—*D.B.*

### Lamps in the Vale.

"AND he removed from hence unto a mountain on the east of Beth-el and pitched his tent, having Beth-el on the west and Hai on the east, and there he builded an altar unto the Lord and called on the name of the Lord" (Gen. xii, 8).

An ordinary sinful man, born of a fallen race was Abraham when God called and separated him to Himself, and over against that separation stood the altar with all its sacrificial implications. The hand of God's everlasting goodwill lay open on that altar, and a faith which issued in penitence, thanksgiving and obedience grasped it. For his standing in God's peace and for the conveyance of numerous spiritual aids, the altar was a necessity for this man of God's choosing. We are told of the Father's drawing of sinners to His Son, and through that drawing a great separation has been effected. The Son becomes our altar, sacrifice and priest. Thus, in regeneration we are bound by the Spirit to the altar. The command to serve it, is not grievous, for in regeneration a holy and heavenly impulse uprising within us, makes the things of the altar the very life of our souls. Where we pitch our tents, there we too, erect our altars.

*Where did Abraham pitch his tent and build his altar?* First, it was at Sichem—a place where the abundance of pasturage bespoke prosperity for the stockmaster. Surely this was of God, and the indications were a call to give oneself over to the common business of becoming wealthy. Did a voice suggest that Abraham should ease off his concern for and service at the altar? Did a voice suggest that through a little less attention to the altar he might make full improvement of the gifts spread around him by a kind Providence? "Here is compensation for the long journey from Ur of the Chaldees, it is yours, let not the altar stand in your way." If voices so spoke to him we know that they spoke in vain. Yes, and in vain do they so speak to all the seed of Abraham. There are periods in our pilgrim way which offer a prosperity and comfort above others, but we enter upon them with fear. We fear that the new responsibility may bring us fresh entanglements, and that the proffered gifts may blind our eyes to the altar glory. Prayerfully and industriously we make the most of our opportunities, but we never fail to carry our prosperity with us to the altar. God is as necessary for us in the good days as in the bad—an altar must be erected.

But anon Abraham pitches his tent on the stoney slopes of Beth-el. Here grazing is scant and a source of constant concern to the stockraiser. Does the voice now plead *necessity* for the omission of the altar? "Every one must live; you have a duty to both stock and family; circumstances require all your time and energy to find a bare living; at least you need not be

as exacting in attendance on the altar as usual." Well, if such a voice spoke to him, again we know the result: he built an altar. "A cumbersome impediment to a fuller livelihood," says the Canaanites, but the altar was in the very heart of this man. Yes, and we too may be so tempted, but if the altar has come to mean to us what it was intended of God, adversity will make its erection all the more necessary. A tent may mark your poverty, but your true wealth will never be less than the worth of the God of the altar.

*When did he build the altar?* Abraham pitched his tent and buildded an altar *while the Canaanite was still in organised possession of the land.* Because Abraham's worship was that of the pilgrim, the altar and the minority, he could never become popular. Misunderstood he must have been; tempted to compromise with the powerful Canaanites he probably was; but these things moved him not at all. So too our modern Canaanites think: "You are slaves to an exacting conscience and your care in worship is nothing more than a tedious formality." But to us, a reconciliation which rises out of Calvary's agony and pours the peace of God over our seared consciences can never become a formality. Called, separated and given to taste that the God of the altar is so good, we pity all who refuse to unite with us. With deliberation and the enthusiasm of persons highly privileged, we continue to erect our altars even when our tents are pitched before the very gates of Hell.

*An Interpretation.* Do the altar and the tent interpret each other? I think so. We take down the tent and move on, and its reminder is: "Here we have no continuing city"; while the altar no less definite in its teaching points forward with entreaty: "Seek one to come." The eternity inherent in the altar draws us to itself, while it disposes us to a greater contentment with the makeshift of tent life. Having visited the altar, we cannot return to the shadows of the tent without some of the warmth and light of eternity adhering to us. Heart for the altar, feet for the tent—the tent sanctified by the altar, while in turn, the tent makes the permanence of altar-truth more precious to us.

*The Ideal Family.* "For I know that he will command his children and his household after him and they shall keep the way of the Lord." Who is it that so commends Abraham? It is the God of the Altar. The tent and the altar are not things apart—Gospel precept and family life blend into one. "When wilt thou be pleased to come . . . I with a perfect heart will walk within my house at home." So sang another Royal attendant upon the altar—David. The blending of the two will give a Christian stamp to a family and nothing else will. Leave out the altar and you have a family of persons and no more. So also do the lower animals have families. Add the altar and you have a family and more. You have "a church in a house." Abraham, Isaac and Jacob were men of the altar, and if faith in, love for, and loyalty to God are the most potent moulders of men's lives, then indeed must we regard the altar as the greatest force for good within the family. But there is something of great gravity to be noted here. Our children must be taught the importance of spiritual worship. Both hearts and hands must be in this solemn work. Let us assure ourselves that without God, our altar is no more than a collection of dead stones. And let us also be sure of this:

these same stones will one day take on an awful weight. Among the heaviest weights in Hell, are to be found the dead altars of unblessed homes.

*Pilgrim life and the altar.* In comparison to the costly and elaborate altar of Solomon's erecting, that of Abraham was indeed crude, just a few stones roughly builded together. But even then the altar worship, being a thing of the heart, was continuous. However, through the various handicaps of pilgrim life, the opportunities of expressing such worship were often broken. It was a case of "here to-day and somewhere else to-morrow," and the good man must have often wished for something more fitting for his God. Something less broken and spasmodic, something more settled and permitting an opportunity more widely and more fully furnished. But a pilgrim life could not provide that. How often have we seen some dear child of God laid aside with relatives who have no sympathy with the God of the altar. Kind and dutiful they are, but quite plainly they would prefer to have us without our religion. Of course, since we are dependent on them for so much, we make our lives as far as possible fit in with theirs. They are due that from us. But we regard our attendance upon the altar as something we will forego for no one. Whether they are pleased or not, we proceed to erect our altars. There are times too when it pleases the Lord to pitch our tent in some institution or other, where, along with our own infirmities, sights and sounds, distract, interrupt, hamper and hinder our opportunities to serve the Lord. But should our tent be pitched by the busiest roadside in life, even there we shall not forget our God. Some kind of erection will be raised, some amount of homage paid, some transaction with Heaven undergone, and we will bless our Lord for the day of small things and hope for larger ones to come. But we still desire something more permanent, more settled and orderly, something more free from distraction and interruption. "It was good it was in thy heart." Your difficulty is known to God and He sympathises with you. We must not forget that although Solomon was able to erect a finer altar he could not find a better God. When the priests stood around the golden altar they had no more of truth and reality than Abraham had when he stood before his heap of stones. Despite your self-depreciation, the Lord is well pleased with your persistence in honouring Him in circumstances so untoward. And be sure of this also. For you He has reserved a place before the altar in the New Jerusalem where these twin evils—distraction and interruption—shall in no wise enter. What a theme for a weary pilgrim to contemplate—the altar in the curseless land—no more yesterdays and no more to-morrows, no more pitching and taking down of tents, no more faintings in pursuit, no more pressing forward. There stands the one ALTAR, and an encouraging and gracious shadow is cast by it over all the erections of our pilgrim way. The reality is near, it is just there before you—"He is the God of Abraham . . . He is not the God of the dead, but of the living."

*Partnership.* In tent and altar there is a partnership of persons. Abraham and Sarah shared the same tent and the same altar blessings. Their association with the altar made them "heirs together of the grace of life." In the unfolding of spiritual life there is a discernment and will to choose as companions only those who are one with us in the deep things of the altar. This vital impulse is of Heaven and is to be cherished

as a gift most precious. When the disciples were set free they went to "their own people," and when Jacob died, we read that he was gathered to "his own people." Grace selects grace, the two become one in the unity of the altar, and God's will in this was never opposed in Israel without punishment. Too often one of the partners gives no more than a formal recognition to the God of the altar. He or she is aware that the altar stands for something valuable to the other, and for a reason no higher than that of retaining natural affection, will show some interest. Unholy hands are stretched towards the altar while the heart is deliberately held in detachment. For a place in the tent a Mohammedan would go as far as this, but we fear that it is done only too often by persons more highly privileged. When we look at relationships as they will appear on the Day of Judgment, how solemn is this. One who was once a wife or husband, one who was once a life partner is on the left hand, while the other is on the right. As to *state*, that wide distance separated them every day these two lived together in the tent. Despite natural affection, one is of Satan and the other is of God, the one is of wrath while the other is of the blessing. Only by and through the grace of the altar can we become heirs together of the grace of life.

*The Altar outlives the Tent.* This it does in two ways. Relative to the tent the altar is all absorbing. It is not as the tent-dweller that Abraham is best remembered but for his faith. Whatever success we make of life and whatever we may be counted for in our day, it is through our association with the altar that we shall be remembered by God's people. Things such as the blood of Christ, reconciliation, salvation, escape from sin, and our right to Heaven are the controlling considerations in our lives. The outstretched hands of our hope, clasp the hands of a covenant God over the altar and by the grace of the Spirit this is the most decided attitude in our pilgrimage. Now when our tent is taken down for the last time, our connection with the altar becomes our memorial. Yes, a memorial of encouragement to those who united with us in the things of the altar, and also a witness to the Canaanites in the land. In the altar God drew, oh, so near to them, and they would have none of Him.

Finally, this has a forward look. The altar outlives the tent. There is a last moment when for us "time shall be no longer," and we arrive before the throne above. There stands the true altar, of which all our poor erections were but shadows—Jesus Christ, the same, in the yesterdays of our pilgrimage, to-day and forever. This is the altar that sanctifies every gift laid upon it. God finds an eternal pleasure and satisfaction in meeting with His people across this altar. It is the joy of the just God in the spirits of just men made perfect. For many a painful mile, praise waited for Him in Zion, now it waits no longer. Upon this altar (pilgrims now no longer) God's covenanted people shall offer praise and blessing which will be eternally acceptable to Him. The altars of our pilgrimage are thus Divine aids towards our arrival before that Altar, through which every pilgrim is blessed and every gift sanctified to the glory of His grace.

—'Penuel.'

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Truth is not always to be had at the same price; buy it we must at any, but sell it upon no terms.

## Searmon.

Leis an Urr. TOMAS HALIBURTON.

(*Air a leantainn bho t.d. 115*).

1. Ciod ar gnothach-ne ribh, leis nach dàna a ràdh, gu'n d'thàinig sibh a dh'fhaicinn Iosa? 'S e mhàin ar gnothach an so a bhi gairm dhaoine gu tighinn agus amharc air an t-sealladh dhrùighteach so; cha'n eil againn an so ach a bhi stiùradh dhaoine leis am bu mhath fhaicinn anns an dòigh ghlòrmhor so, agus an treorachadh da ionnsuidh, agus, uime sin, cha'n eil gnothach air bith againn ribh-se.

2. Ciod e tha sibh ag iarraidh an so? Ciod e tha sibh ag iarraidh an so? Ceisd gle mhi-mhodhail, faodaidh e bhi, gu bheil cuid agaibh ag ràdh. Tha sinn ag iarraidh an ni a tha daoine onarach eil ag iarraidh; cha d'rinn sinn dearmad air an eaglais riamh; tha sinn a toirt buidheachais do Dhia, gun do theagaisg ar pàrantan dhuinn, gur e so an rathad gu neamh; agus tha sinn a faicinn gach neach a tighinn da ionnsuidh, agus tha sinne tighinn mar tha iad-san, a dh'eisdeachd searmonachaidh, agus a gabhail a chomanachaidh, mar a b'abhàist dhuinn riamh a dheanamh agus mar a chi sinn cuid eil a deanamh: agus nach ceisd mhi-mhodhail so, ciod a tha sibh ag iarraidh? Tha mi freagairt, cha'n eil a cheisd mhi-mhodhail, oir chuir Dia air leth na h-aobharan bu chòir a bhi aig daoine gu tighinn, cho maith ris na h-òrduighean a dh'ionnsuidh am bu choir dhoibh tighinn; agus na h-aobharan sin a dh'ainmich sibh, a bhi cumail ri cleachdadh, an ni anns an robh sibh air ar teagasg, agus a leithid sin, cha'n iad na crìochan a shuidhich Dia na h-òrduighean air an son; agus, uime sin,

3. Is ni beag leibh a bhi fanoid air daoine le sibh a bhi gabhail an ainm Crìosduidhean, ach an dean sibh fanoid air Dia mar an ceudna? An saoil sibh am fuiling e dhuibh a chuirtean a shaltairt, mar a shluagh, gu'n fhios a bhi aige air 'ur ceann-gnothuich? Agus ma bhitheas fios aige nach d'thàinig sibh ga iarraidh fein, am fuiling e dhuibh falbh gun chomharradh air a dhiomb. Ni h-eadh, faodaidh sibh a bhi cinnteach nach fuiling e a' mi-fheum sin da mheadhonan a dhol seachad gun pheanas; bithidh cuibhrichean an luchd fanoid air an deanamh laidir. Thubhairt e, "Annta-san à thig am fagus dhomh naomhaichear mise agus an lathair an t-shluaigh uile glòraichear mi" (Lev. x, 3). Agus ma gheibh e dhà fein glòir ann am breitheanas follaiseach air chor-eigin, mar a bha e air a naomhachadh ann an sgrios Nadab agus Abihu, an sin mo thruaigh sibhse. Cia uamhasach a bhitheas 'ur suidheachadh. Agus ged nach bitheadh 'ur buille cho follaiseach do'n luchd amhaire, na cho faicsinneach do shuilibh corporra, 's a bha 'm buille-san, gidheadh faodaidh e bhi cheart cho cruaidh. Faodaidh Dia 'ur glasadh suas ann an neo-aithreachas bith-bhuan, slabhruidhean breitheanais cruais a cheangal oirbh, agus an sin, mo thruaigh sibh gu sìorruidh.

4. An robh sibh cho fad ann an Ierusalem agus nach fhac sibh gnùis an rìgh? An do fhritheil sibh òrduighean cho fhad, agus nach fhac sibh riamh Crìosd a tighinn "a leumnaich air na beanntaibh, a toirt sìthidh air no tulaichibh?" Mar sin gu cinnteach tha sibh dall. Gabhaidh mi orm fein a ràdh gu bheil cuid eil 's an eaglais maille ribh, anns an aon chruinneachadh, seadh, faodaidh e bhi, anns an aon suidheachan, na aig

a Bhòrd maille ribh, a chunnaic an sealladh do-labhairt so, Iosa Crìosd a tighinn bho Edom, le culaidh dhaithte o Bhosrah, sgiamhach na éididh, seadh, a leumnaich agus a toirt sithidh, ann am mòrachd a neirt, thairis air na beanntaibh agus na tulaichibh a bha 's an t-slighe. Gu'n teagamh air bith tha sibh dall.

(*Rì leantainn.*)

### The Path.

There is a path no vulture's eye has seen,  
A path which guides to everlasting joy;  
There is a land whose fields are ever green,  
Where sin and sorrow never can annoy.

O seek this path, nor ever from it stray,  
It leads to God the source of happiness;  
'Tis Christ the Saviour, Christ the living way,  
The way to pardon and eternal bliss.

Thousands have travelled in this path Divine,  
Finished their course and now in glory shine;  
Their warfare ended and their arms laid down,  
Their harps melodious, and a heavenly crown.

*Anon.*

### Notes and Comments.

#### R.C. Plan in U.S.A.

According to the July issue of the *Ulster Protestant*, the Council of the Knights of St. Columbus (U.S.A.) have launched a propaganda campaign by advertisements to explain Roman Catholic teaching to those who will not enter an R.C. church to hear it. Pamphlets are being offered without charge and a free course of R.C. instruction by mail is also obtainable. It is stated that care is being taken to avoid offending non-Catholics. It is obvious that the Papacy feels the urgency for such a campaign to make up, to some extent, for the tremendous losses she is sustaining in numbers and prestige throughout Europe. Is this advertising a tonic for an "ailing body"? As to the hypocritical care to avoid offending non-Catholics, we need but study the information coming from Spain as to the persecution of Protestants and also the oath taken by the Knights of St. Columbus which contains the following, "I do further declare and promise that I will, when opportunity presents, make and raise relentless war, secretly and openly, against all heretics." And, of course, non-Catholics are heretics in the U.S.A. as elsewhere. The deplorable fact remains that so many people today in the U.S.A. and in Britain are unacquainted with the doctrines of God's Word and therefore unfitted to meet such bold and subtle campaigns.



### Remember the Sabbath Day.

The B.B.C is notorious for its disregard of the sanctity of the Lord's Day, and in its endeavours to pander to the tastes of all kinds of people, it, in the midst of a whole host of secular items, gives a so-called religious service. According to the "Radio Times" for 9th September, there was a Gaelic Service to be broadcast by Rev. A. D. MacLeod, Secretary of the Lord's Day Observance Society, on Sabbath, 11th September. Most of our readers know very well that, in order to make these broadcasts possible, a certain number of people are deprived of the weekly day of rest, by being engaged in work which does not come under the category of works of necessity and mercy, but is in the same class as the printing of newspapers on Sabbath, and, therefore, it is neither to the credit of the Lord's Day Observance Society, nor to Mr. Macleod as its Secretary, that he should be engaged in this way. Mr. Macleod, it will be remembered, was one of those ministers who left the Free Presbyterian Church because their consciences were supposed to be embarrassed over certain decisions of Synod and, therefore, it is quite a relevant question to ask, "What has his conscience to say with regard to this flagrant desecration of the Lord's Day on his part?"—*J.C.*

### Church Notes.

#### Communions.

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

#### London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 4th December, the following services have been arranged (D.V.) to be conducted by the Rev. James MacLeod, Greenock, and the Rev. D. J. Matheson, Glasgow:—Thursday, 1st December, 7 p.m.; Friday, 2nd December, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 3rd December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 4th December, 11 a.m., 3.30 p.m. (Gaelic), and 7 p.m.; Monday, 5th December, 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.

#### School Equipment for African Mission.

We are again collecting school equipment, also suitable books, etc., for our next consignment to our African Mission. Will friends wishing to help please notify Mr. J. Gillies, 141 Shields Road, Glasgow, S.W., before forwarding to St. Jude's, Glasgow.—*W.G.*

#### Directions re Bible Society Auxiliaries.

Those wishing to form a local Auxiliary for the Trinitarian Bible Society can obtain a leaflet giving helpful directions by sending a postcard to:—The Secretary, Trinitarian Bible Society, 7 Bury Place, London, W.C.1.

—*W.G.*

**Deputy to Canada.**

It has been arranged that Rev. R. Macdonald, M.B., Ch.B., will (D.V.) leave Liverpool for Quebec on Tuesday, 8th November, to labour for a time in Canada. He will, it is hoped, reach Toronto the following week. We desire that our praying people will remember the Deputy and his work at a throne of grace, that his labours may be richly acknowledged of the Lord.

F. MACLEOD, *Convener, Canadian Committee.*

**Incorrect Copies of Proceedings of Synod.**

Will those who received parcels of Synod Proceedings, or single copies, at home or abroad, return to Messrs. N. Adshead & Son, 34 Cadogan Street, Glasgow, any copies *with pages missing*, requesting replacement of same with correct copies. Parties please remember to give name and address.

—*Editor.*

**Acknowledgment of Donations.**

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

*Sustentation Fund.*—Mr. and Mrs. I. M., Strontian, £2; Friend, Glasgow, £2 10/-.

*Home Mission Fund.*—Friend, Glasgow, £2 10/-; Mr. Ed. M., 1 Carrigrich, Harris, £1.

*Légacy Fund.*—Received with grateful thanks from the Executors of the late Mrs. Georgina Macdonald, Drumnidaroch House, Strath, Gairloch, the sum of £70, of which £50 is bequeathed to the funds of the Church and £20 to the Foreign Mission Fund, per Messrs. T. S. H. Burns & Sons, Solicitors, Dingwall.

*Jewish and Foreign Missions.*—Miss M. V. F., Broomhill Home, Kirkintilloch, £5; Friend, Glasgow, £3 10/-; Gairloch Friend, o/a Shangani Clothing Fund, per Mrs. Macdonald, £2; Mr. D. N., Innellan, Dunoon, £1 2/6; Mr. R. H. C. Stevenston, £1; Miss F., Ardrisaig, o/a S. Catechisms, per Rev. John Tallach, 10/-; Stornoway Sabbath School, o/a S.A. Mission, per Mr. D. G. Mackenzie, £8 19/-; Collection at Rev. Dr. R. Macdonald's Meeting at Bonar Bridge, o/a S.A. Mission, per Miss G. Campbell, £2 19/-; Lochcarron Sabbath School, o/a Bibles for S.A. Mission, per Mr. K. MacRae, £3 10/-; Plockton Prayer Meeting Collection, o/a S.A. Mission, per Mr. A. Gollan, £7 10/-; Nurse McL., Durinish, per Mr. A. Gollan, 10/-; Staffin Prayer Meeting Collection, o/a S.A. Mission, per Mr. A. Mackay, £7 2/-.

*Synod Proceeding Fund.*—Mrs. C. Milne, Larrichmore, Birnam, Dunkeld, 10/6; Miss M. Ferguson, Auchendoune, Dunblane, 2/4.

The following have been sent in for publication:—

*Bracadale Congregational Funds.*—Rev. M. MacSween acknowledges with sincere thanks the following donations:—£3 from "A Friend," Glasgow, and £1, A Friend.

*Dingwall Church Building Fund.*—Mr. S. Fraser, Treasurer, acknowledges with grateful thanks:—Anon, Rogart, £1, per Rev. D. A. Macfarlane.

*Greenock Congregation.*—Mr. R. MacLeod, Treasurer, thankfully acknowledges a donation of £1 o/a Sustentation Fund from G., Dundee, per Rev. Jas. McLeod.

*Inverness Manse Building Fund.*—Mr. Wm. Mackenzie, Treasurer, acknowledges with grateful thanks the following:—A Friend, Tomatin, £2; Mr. D. C., Alness, per Rev. A. F. Mackay, £1; also a donation of £2 from Capt. J. P. M. Fitzgerald, o/a Sabbath School and Bible Class, per Mr. F. Beaton; and 10/- from Mrs. Henderson, Abban Street, in memory of a loving mother, per Miss Mackenzie, Raigmore.

*Lochinver Congregation.*—Rev. A. MacAskill acknowledges with sincere thanks a donation of £1 o/a Sustentation Fund, from Miss S. N. Culkein.

*London Congregational Funds.*—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £100 "in memory of my dear sister Margaret," from Mrs. C. Mackenzie, Reigate, Surrey; also £1 from A Friend, Acton post-mark.

*Plockton Church Building Fund.*—Mr. A. Gollan, Treasurer, acknowledges with grateful thanks the following donations:—R. J. Polson, Forres, £2; Mrs. J. McL., Breakish, £1; Anon, Inverness, £1; M. G., Kyleakin, £1; M.N., Portree, 10/-; A Friend of the Cause, Gairloch, 10/-; T. and A. McL., Glasgow, £6; Mr. G. McK., Rogart, £3; Interested in the Cause, Edinburgh, 10/-.

*Ness Manse Building Fund.*—Mr. D. Mackay, 72 Cross, Port of Ness, Treasurer, acknowledges with sincere thanks the following donations:—Miss H. F. Garve, £2; Friend, Lochcarron, £2; Miss J. Pickman, £1; Anon, Ness, £2; Mr. M. McR., 11 Ardrol, Uig, £1; A Friend, Uig, £1.

*North Tolsta Manse Building Fund.*—Mr. John Nicolson, Treasurer, thankfully acknowledges the following donations:—Mr. N. L. Nicolson, Elder, Stornoway, £2; Miss C. McA., Breasclate, £1; Miss M. McL., Keose Lochs, £1; Anon F.P., £1.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks:—A Thanks Offering, Two Friends, Raasay, £1 10/-.

*South Harris Manse Building Fund.*—Mr. Alex. MacLennan, Finsbay, acknowledges with sincere thanks the following:—Collected by Mr. Angus Ross and Mr. E. MacLeod at Stockinish and districts, £81 7/6; Collecting Card by Mrs. A. M. Ness, Villa, Tarbert, £25 7/6; Collecting Card by Mr. A. M. L. Drinishader, £4 10/-; Mr. J. M. Kyles, Scalpay, per Mr. E. Morrison, 10/-; Miss K. M. L., Urgha, 10/-.

*Tain Congregational Funds.*—The Treasurer gratefully acknowledges the following donation:—Mr. J. M., Clarkston, £1.

*Tomatin Section—Manse Building Fund.*—Mr. D. Cameron Mackintosh, Treasurer, acknowledges with sincere thanks a donation of £1 from Mr. R. McK., Inverness.

*St. Jude's South African Clothing Fund.*—The Committee acknowledges with grateful thanks contributions amounting to £31 10/10, and the following amounts direct to Treasurer:—Miss M. McK., Glasgow, £2; M. M., Edinburgh, per Mrs. Matheson, £2.

*South African Mission Clothing Fund—Northern Section.*—Mrs. Mackay, F.P. Manse, Inverness, thankfully acknowledges the following donations:—M. M. A., £1; M. A. M., Plockton, £1; Free Presbyterian, Shieldaig, £1; C. and W. S., Halkirk, £1; A Friend, Applecross, £1; Dresser Tin, £1 15/-; Edinburgh Friend, £1.