

THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD**

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

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

**CONTENTS**

|   | page |
|---|------|
| "Can Two Walk Together Except They Be Agreed?" ... .. | 85   |
| Synod Sermon ... ..                                   | 89   |
| A Word to Parents and Children on Bible Study         | 93   |
| Of Spiritual Comfort in General ... ..                | 100  |
| The General Assemblies, May, 1952... ..               | 103  |
| Aonadh ri Crìosd ... ..                               | 108  |
| Notes and Comments ... ..                             | 109  |
| Church Notes ... ..                                   | 111  |
| Acknowledgment of Donations ... ..                    | 112  |

Printed by

N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD.

---

VOL. LVII.

August, 1952.

No. 4.

---

**"Can Two Walk Together Except They be Agreed?"**

(Amos iii. 3).

THE answer to the above question is, of course, an emphatic "No." Agreement is a first necessity of fellowship—where there is no agreement there can be no walking together. In ordinary life evidence abounds which illustrates the point. In international relations, where there is no agreement there is no walking together, and the result is suspicion, jealousy, distrust and ultimately war. In community life, if there is no agreement between those who are neighbours, there is no social intercourse; instead there is resentment, bitterness, malice and hatred. In married life, if there is no agreement, there cannot be love and harmony, and the results are disastrous, frequently leading to separation and the divorce court. In congregational life where there is no agreement there can be no true fellowship; fault-finding and self-seeking result to a degree which often grieves the Holy Spirit, robs the preaching of the Gospel of blessing, and pains the hearts of the godly. Certainly present-day conditions abound in evidence in support of that aspect of the prophet's question: where there is no agreement, fellowship is impossible.

There is, however, the other and much more pleasing aspect of the question. Where there is agreement there the way is paved for intimacy and fellowship; and how pleasant and profitable the results can be. There are some nations which *have* agreed and the result is peace, harmony and security within the community. There are those who agree and live together as good neighbours and the intercourse between them is sweet and their friendship precious. There are marriages, not a few, where the first love has survived the test of years and the resulting fellowship sweetens the whole life of the home. There are congregations where there is thorough agreement on first principles, and the humility which subordinates all to the Glory of Christ and the saving of souls is as an oil in which the congregational machinery works together without friction in achieving the high purpose of the Gospel.

Yes, doubtless, where two *are* agreed they walk together and their intercourse is close and may be exceedingly profitable.

The agreement Amos had in mind was undoubtedly agreement on religious principles—spiritual agreement—first as between God and the nation, and then as between one man and another. (a) But why should the question of agreement as between God and man arise? Are they not in agreement already? Many tell us they are. We are told that God is the Heavenly Father of all men, that His love is universal, and that the mere fact that Christ died secures heaven for all. On the basis of this agreement, which men have drawn up for themselves, but which God has not subscribed, and never will, they persuade themselves that all is well and that they walk with God. They say to themselves, "Peace, peace," when God says "there is no peace." For the time being at least their armour is proof against all attack, like the helmet with which Diabolus armed his soldiers in the Holy War. "They hope that all will be well at last, though meantime they live as they list." But that is the Devil's gospel, false and pernicious. The need for agreement between God and man is absolute, unavoidable and most urgent. The Judge of all the earth is infinitely holy, righteous and just; and every man in his natural state is a sinner, self-destroyed and lost, and death, judgment and eternity are no great distance away. (b) But the Jewish people were highly privileged. Was not Abraham their father, Moses their lawgiver, and God their Covenant God? Were not the temple of God and the worship of God an established part of the life of the nation? A privileged people they certainly were! But privileges without real agreement are a sham and a snare, aggravating the guilt of all abusing them; and was that not just what Amos had in view? A form of godliness which denied the power! The form, the profession, the assurance were all there, just as they exist in Britain. Who thinks that all is not well as between God and the nation to-day? How very few entertain any doubt in the matter, and how obscure the witness of this few! Was not Amos himself but from among the herdmen of Tekoa? Who listens to him? When any man dies, it matters not who, nor does it matter how evil his heart and life had been; death is but the door by which he inevitably and immediately passes into heaven, and all is well, is he not now at rest! "He that believeth not shall be damned." "It shall be ill with the wicked." "In hell he lifted up his eyes, being in torment." One would think that such words had no place in the Bible. To think or speak in terms of such solemn truths is judged as committing a crime against God and doing injury to mankind! And yet the people think they walk with God, in the light of his favour and in the hope of His Gospel! (c) But into the calm and peace of this false security the herdman from Tekoa comes, and through him the voice of God speaks, a voice of majesty and power, "Can two walk together except they be agreed?" Agreement is demanded as a

first essential of fellowship, of true godliness, of favour, of heaven. Without agreement profession is vain, hopes are false, religion is hypocrisy, heaven a delusion—the inevitable, exclusive and awful reality is hell. (d) Agreement first there must be, then fellowship; and in order to agreement there must be some basis, some definite form. This necessity the Bible supplies. “ The Word of God, which is contained in the Scriptures of the Old and New Testaments is *the only rule* to direct us how we may glorify and enjoy him.” Of the Lord’s agreement with his own Word there can be no doubt. All the trouble and difficulty arises from the unbelief and enmity of the natural heart, and the pride of human reason. But the Word of God—inspired, infallible and without error—is the *only rule*. Here the proud heart of man must bow in childlike simplicity and trustfulness, and that not only in respect of one truth or one set of truths, but before the Supreme Authority of the whole Scripture. Scriptural Truth is whole and indivisible—Old Testament as well as New Testament, in doctrine, narrative, history, promise, prophecy, warning and threatening, invitation, command and counsel—it is all equally divine, the very Word of God and therefore Truth Eternal. A Word to be received by man in the sincere humility and profound thankfulness of an utterly childlike faith. The nations of the world agree by compromise. Because they meet as equals that method may be most appropriate. When, however, the meeting is between Jehovah and a man who is a sinner, agreement by compromise is quite out of the question. The only agreement possible is acceptance without qualification and such acceptance is altogether of faith. If it should be that there are times and places where the man who believes stumbles (and who does not), yet even then it must be “ Lord, I believe, help Thou mine unbelief.” Nevertheless, Abraham staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. (e) And what now has the Word of God to offer by way of agreement? Why, nothing less than the whole scheme of salvation through a Redeemer—salvation to the uttermost; God’s will for our salvation made known through the Person, the coming, the sufferings and the righteousness of the Lord Jesus Christ. In which salvation the eternal and sovereign love of God the Father in electing some to everlasting life is made known; in which the redeeming love of the Son, wherein he loved the church and gave himself for the Church, is seen; and in which the sanctifying love of God the Holy Ghost in seeking out the lost and applying to them the redemption purchased by Christ in their effectual calling is revealed. In the salvation of a sinner there are these three main departments of truth in which agreement is demanded: (1) Ruin by the Fall; (2) Redemption by the Blood of Christ; and (3) Regeneration by the power and grace of the Holy Spirit.



(1) The Bible doctrine of man's utter ruin by the fall of Adam as narrated in the opening chapters of Genesis is no myth. "The sinfulness of that estate wherein man fell consists in the guilt of Adam's first sin, the want of original righteousness and the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from it." (2) The Scripture doctrine of Redemption through the Lord Jesus Christ, involving the mysteries of His glorious person, His divine and human natures, his virgin birth, his covenant suretyship, his substitution in the room of his people, his vicarious sufferings, his atoning death, constituting a righteousness of infinite merit, in which divine justice is eternally satisfied and the Law of God infinitely honoured, a righteousness which received the seal of heaven's approval in that God raised this same Jesus from the dead and received him into glory, there to sit on the right hand of power until all his enemies are made his footstool, are all most sure and certain truth. And (3) The doctrine of the new Birth, however humbling to human pride, has an important and necessary place in this agreement. Man, fallen, helpless, dead in trespasses and sins, is of his own power neither willing nor able to save himself. In His great mercy for the lost, God, for Christ's sake, has given His Holy Spirit. That in the day of His power, man may be made both willing and able to receive the Gospel—"Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel." The sinner thus called is a new creature in Christ Jesus, old things are passed away and all things are new. His sins are blotted out, through the atoning blood of Christ, and the righteousness of Christ is imputed to him and received by faith alone, and he walks in newness of life. Thenceforth he is a stranger and a pilgrim on earth and his citizenship is in heaven, he is an heir of God and a joint heir with Jesus Christ of an eternal inheritance which is reserved in heaven for him while he is kept by the power of God through faith unto salvation, ready to be revealed in the last time. (f) To the Scriptures as a whole, and to each part of that whole, agreement is required as a first essential to fellowship with God and with men. In the case of every gracious man there is no difficulty here—the measure of his grace and piety is just the measure of his agreement: (1) By the *faith* that is in him and from the inner depths of his heart he agrees, and his greatest concern is for more and ever more of that agreement—his peace, hope, joy, all his salvation depend upon it, and he knows that this is so. He is not like Pliable, who appeared to start out well enough until he fell into the Slough of Despond, then his greatest concern was to get out on that side nearest his own house, agreement or no agreement! How different with Christian: on falling into the same Slough his greatest concern

was to get out, but on that side farthest away from the City of Destruction and nearest to the Celestial City. (2) He agrees also in *experience*. The spiritual experience of the man is in agreement with the Word; indeed the Word is the mould into which he has been cast in the beginning of his spiritual life, and ever afterwards he uses it as the standard and measurement in trying himself; he has no wish to change it to suit him, but, oh how agreeable he is that he should be changed into its form and image; which is much the same thing as putting on the Lord Jesus Christ, who is the Word made flesh, and is a very great and precious mystery realised in the inner experiences of grace. (3) He agrees also with the Word in so far as it requires a living unto God in a *practical* way affecting the everyday life of the believer. It is his great concern to sell all that he has that he may buy the Pearl of Great Price, to deny himself and take up his cross daily and follow the Lamb whithersoever he goes; to deny ungodliness and all worldly lust; to attend the Means of Grace in the spirit of meekness, and to exercise himself unto prayer. (g) The man is thus in agreement, in heart, experience and practice with God on the basis of His Word, and according to the measure of that agreement he will walk with God and God will walk with him. As long as sin remains, and while life lasts, sin will remain, there will not be, there cannot be, complete agreement, but in so far as any part of his heart, experience and practice is not in agreement he will mourn with godly sorrow and his burden and prayer to God will be, "Lord, enlarge the coasts of my agreement more and more," until finally the bounds of the whole man are brought sweetly and harmoniously into full accord with that Word which is the Will of God for our salvation—and when that comes to pass, "lo, it will come," then we may be sure eternal glory is but a step away.

One final word. The agreement on the basis of God's Eternal Word, so necessary as between God and men, is not one whit less essential as between one church and another if these are to walk together in harmony. Agreement there may be, but if that agreement is outwith the bounds of the Word of God it is in so far an evil thing and implies a "walking contrary to God," and, "if ye walk contrary to me I will walk contrary to you." (Lev. xxvi. 23, 24.)

### Synod Sermon.

Preached in Inverness Church, May 20, 1952.

By REV. D. J. MACASKILL, M.A.

THE Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.—Jer. xxxi. 3.

I. Jeremiah. II. Had been loved from all eternity. III. Drawn with loving kindness.

I. Jeremiah was a great prophet of the Lord. His prophecies concerned many nations, not only the Jewish nation. He was called the "weeping prophet." Like the Saviour he wept over Jerusalem, "How oft would I have gathered thee as a hen doth her chicks under her wings and ye would not." "O that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." In opposition to the false prophets who said there was no need to be alarmed, Jeremiah faithfully warned his people of all classes that they were to be devoured by the sword and carried away captive to a strange land for their forsaking of God, and especially for Sabbath-breaking and idolatry. The land was to enjoy its Sabbaths in desolation when the inhabitants were to be vomited out. This prophet was a well-hated man as well as well-loved. "Woe is me, my mother, that thou hast borne me a man of strife and contention." Many were cursing him because he would not be silent but continued to witness to high and low, for the "Word of God was a fire in his bones." He had been sanctified from the womb and chosen before he was born to be a servant of God in the office of a prophet. So that he served God in his youth like Timothy and Samuel and David, Joseph and Moses. He was one who had to endure much persecution, being put in a dungeon where he would have starved if he had not been taken out by the Lord, who cared for him and loved him, although men did not love him. We believe that those who feared God loved him although he had plenty enemies, who would like to murder him, as Cain murdered Abel, because he was a witness for truth. Jeremiah was not one who sought popularity at the expense of God's favour. He did not flatter nor deceive as the false prophets whom he warned the people against. He sought first to please God rather than the people. "If I yet please men I cannot be the servant of God." The late Mr. Cameron was one who was like Jeremiah in his own day, as a brazen wall against errors, and heresies, and ungodliness. He had his critics and enemies also, although he was loved of God with an everlasting love. The Free Presbyterian Church is not the most popular in our own day, even in Scotland, on account of our so-called narrow-mindedness. This was the crime of which the prophet was guilty in the eyes of the world. He knew by experience that God was holy and hated sin, but men preferred the lies and deceit of the false teachers. The ministers who have replaced the prayer meeting by the dramatic club and the dance are the world's ministers. You would think in Presbyterian Scotland that a church which is Free and Presbyterian would be the most loved, but alas it is the most hated by our fellow-countrymen. However, if the eternal God loves us that is all that matters. It was true of Israel as well as Jeremiah that they were loved from eternity. Other churches throughout the world claim to be Presbyterian and Free. These have instrumental music and hymns as well as other corruptions which Knox would not have permitted in his reformed Church. The Free Church of 1843 had a constitution solidly based on the Word of God and the Subordinate Standards. When that constitution was altered in 1892, it was the duty of all who loved the Reformed Church of Scotland, as set up by Knox and the other Reformers, to separate from the Declaratory Act Church, whatever hatred and obloquy and divisions in families might be caused thereby. We are not to return to them, but they are to return to us.

II. The eternal love of God is an ocean that never can be plumbed. It is the love of the three Persons, the everlasting love of God the Father, the everlasting love of God the Son, and the everlasting love of God the Holy Ghost. Theologians refer to the electing love of God the Father, and the redeeming love of God the Son, and the sanctifying love of God the Holy Ghost. The doctrine of the election of grace is one of the most hated in our day, even by professed Christians and teachers of Christianity. Nevertheless it is loved by the true Church of God, for this is the fountain from which all the blessings flow, the electing love of God the Father, as the first Person of the adorable Trinity. Carnal reasoning says, if there is an election of grace, there is no need to seek salvation or use means, but the means are elected also, and set up by God for men's salvation. This is not the only reference to election in Scripture. It is one of the cardinal doctrines systematized and laid down in the Confession of Faith which we subscribe on Ordination, and promise to defend, maintain and assert in our ordination vows, and also at Baptisms. Although we believe in an election, we also believe in the free offer of the Gospel. We are not Hyper Calvinists. "The Spirit and the bride say Come, and let him that is athirst come, and whosoever will, let him come, and drink of the water of life freely." The redeemed Church of God will be swimming in the ocean of His love throughout eternity. The Lord appeared unto His servant saying these words, Yea I have loved thee with an everlasting love. It was of old, he doesn't say what year. Some of God's people cannot tell the year or date. Many of them can, who received assurance of God's love, peace of conscience, joy in the Holy Ghost; in such an abundant measure that it was a day never to be forgotten, as the night on which Israel passed out of Egypt. They never saw themselves so vile and unworthy as when they saw the worthiness of the Lamb, and tasted of His infinite love. The love of David and Jonathan was great and surpassed the love of women, but this was a greater. Human love will come to an end at death. Married people only promise to be faithful. "until death do them part," but death will not put an end to this love. It goes beyond the grave. Samuel Rutherford wrote of Emanuel's love, and that is what we have here put before us. The love of Amnon turned to hatred, but God's love will not alter. It is unchangeable and will not get cold, although the "love of many will get cold when iniquity abounds." His people may cool in their affection towards Him, but His love is always the same. The Church of Rome is said to be *semper eadem*, always the same. That is true in the worst sense, but this is true of the love of God in the best sense. One of the earliest English poets, Chaucer, said "*Amor vincit omnia*." Love conquers everything, but this is true of God's love more than any other. The Apostle said, "Keep yourselves in the love of God." It will conquer sin and death and hell and every enemy of the Church. "Who can separate us from the love of God? Shall tribulation or distress or persecution or famine or nakedness or peril or sword separate us from the love of God which is in Jesus Christ our Lord? We are more than conquerors through Him that loved us. The love of parents is precious, and of brethren and sisters, of husband or wife or children, but the love of Jehovah exceeds them all. "The mountains shall

depart and the hills be removed but my kindness shall not depart from thee, nor the covenant of my peace, saith the Lord." They would never love Him unless He had loved them first, as John said, who was the apostle of love. They hated God by nature, His Word, His House, His ordinances, His Sabbath. Now they are constrained by the love of Christ; and would even be willing to die rather than forsake Himself or anything that belongs to Him in the world.

There were many who did die in our beloved land for Him. How much of the dust of the martyrs is in these islands! The blood of the martyrs was the seed of the Church, from Patrick Hamilton to James Resby, Walter Mill, Paul Craw. How many men, women and children of the Covenanters died for Christ. When will God arise and visit Scotland again with days of reviving and refreshing from His presence, "like rain on the mown grass"? There were many unlovely characters that were changed to be lovely, owing to the fact that they had been loved from eternity. The first chapter of Romans gives a whole list of them. They were more like devils than men, but they came to be Godlike. Some had been "murderers of fathers and murderers of mothers," and blasphemers and criminals, but they were washed and justified and sanctified. The man in whom was the legion was a terror to himself and others but he became a blessing instead of a curse. Saul of Tarsus became an apostle of the Lamb who was a raging persecutor. The Gentiles were hateful and hating one another, full of the spirit of murder, which is so common to-day but came to be full of the love of God, and the Spirit of Jesus Christ, to be gentle, and kind, and doing good instead of harm to their fellow men.

III. God the Holy Ghost draws men in different ways, but it is always with loving kindness.

The Phillipian Jailor and Lydia were not drawn in the same manner. The one seems to have experienced more of the terrors of the Lord than the other. Some under conviction are like the Israelite who thought Moses was going to kill him as he killed the Egyptian previously. They conclude that there is nothing for them but death temporal and eternal, but it is when they are about to despair that God reveals His Son in them, and saves them from going down to the pit. Herein is love not that we loved God but that He loved us and gave His Son to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world. He is drawing them with cords of love even when they are awakened and are full of fears. He draws some to Himself by taking away their friends, and causing them to see the vanity of the world, and the need to seek the one thing needful. This is the way the Lord trains young ministers as MacCheyne says. Under conviction it is difficult for the soul to believe the Lord is drawing him, but he will see afterwards that all was done well. Even the darkest experiences of the children of God work for their good. They cannot understand in this world all God's dealings with them, but they will understand in eternity. "For a moment in a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee."

The saints would never come to God unless He drew them by almighty power. God shows kindness to the worst of men in this world. He chastises His own very severely in this life, but it is in everlasting love He visits them with the rod. In eternity He will have time enough to pour His love on them, although He will leave them in darkness at times in this world. In eternity He will also have time enough to pour punishment on the wicked, although they got many a favour from His hand in this life. Rev. Archie Cook says at death, a wave of holiness comes over the believer to fit him for glory, and a wave of darkness comes over the soul of the unbeliever to fit him for eternal darkness. God is light, and God is love. The soul got light as well as experiencing the love of God. In Him there is no darkness at all. They were saved from eternal darkness in the day in which they were illuminated and passed from death unto life. They saw the three shining Ones, as John Bunyan says, who gave them a certificate for Heaven, which is of more value than the highest academical award. In the day they were illuminated as Saul of Tarsus was by the vision of God's glory they ceased to have doubts, if they had any, about the inspiration and infallibility of the Holy Scriptures from the 1st verse of Genesis to the last verse of Revelation.

---

## **A Word to Parents and Children on Bible Study.**

REV. J. TALLACH, Oban.

THE Scriptures must be read and studied by our young people, because it is through them alone that the Holy Spirit makes known to us the Word Incarnate, and it is only through the Spirit's blessing upon the Word that we are changed and made fit for Heaven. If parents wish a happy eternity for their children, they should ponder this question well. Occasional and sentimental thoughts and words about their children and Heaven are not enough. Something much more definite, deliberate and decisive is required. As God brings children into the world, and hands them over to the keeping of their parents, the most conspicuous direction and responsibility laid upon such parents along with the child is this: "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." To withhold this word from a child, to refrain from encouragement to "eat" the Word, to neglect to provide "meals" of the Word, to relegate the Word and a parent's responsibility under it, to some subordinate place, is surely to be chargeable with aiding in the spiritual starvation and ultimate suicide of our offspring. "I have now finished making use of this book; it has been the means of bringing me to my Saviour, the means he has used to keep me to himself in this evil world, and the means by which he has prepared me for meeting with him now. Soon I shall be with him and so will require the Book no longer. What it has done for me it can do for you, Mapupo. Take it, read it, listen to it, follow it. I have finished." So said a dear girl in our Ingwenya Mission, as she handed her beloved Bible to her younger brother, just shortly before she entered into glory to meet with its Author. The aim of all memory work, reading and searching must never fall short of the grand discovery. "We have found the Messiah, which is being interpreted, the Christ."

(2) The bestowal of the Sacrament of Baptism on a child, lays parents under solemn obligations to encourage children to study the Word of God. The Scriptures reveal God the Father, God the Son, and God the Holy Spirit, and it is to the God of that great name that children have been given over in Baptism. Let us notice, the strong language used by the Shorter Catechism in setting forth the relationship between God and the child in this Sacrament. The terms are chosen with care and they can hardly be less binding: "Our engagement to be the Lord's." How often do these words come to the ears of an anxious parent with challenge and encouragement. Behind these words are the Scriptures in support of them, and these are the bands, merciful, gracious, loving, tender and powerful, which reach out and draw the child near to the Word and to God. Who can tell what useful living, what glory to grace and what enjoyment of Heaven are in the fruition of this bond of engagement. The deepest and most precious meaning is in the form of a secret—a secret through covenant between Christ and the Child thus bound to him. "The secret of the Lord is with them that fear him, and he will manifest his covenant to them." This secret is of the Holy Spirit, and is always conveyed through the Word.

Let us teach our young people that the Word bears news from God to them, of a covenant arrangement, and that in a way most close, intimate and personal, God has in this ordinance bound every engagement of theirs to be his own. These engagements, in number and in nature, can be known only through study of the Word. It is thus that these three meet *in the Word*, a young person's soul, a covenant of grace which ensures its salvation and an ordinance calculated in a way most solemn and impressive, to introduce the young person to the God of the covenant. Let us say, once more, it is in the Word alone that these three meet. Only through the Word can young people learn how high and holy is the status of that calling, wherewith God in Christ extends to them a place among the Sons and Daughters of the Lord God Almighty.

A baptised child who is left "Wordless" by his parent is an abnormality and a monstrosity, yea he is in danger of becoming one of those abominations which shall in no wise enter into life. Dear parents, do not regard the baptism of your child as merely an interesting and impressive item which must pass rapidly into the past of both parent and child and then disappear. As your eyes fall on that Bible on shelf or table, I tell you that the engagements of that solemn hour, when you gave your child up to the seals of the Covenant, are things of unageing importance. Take the Word into your hands, with a prayer in your heart, and with a vision of a Saviour who says, "Suffer little children to come unto me and forbid them not," before your eyes, begin with new interest and aim, to seek for your child, that engrafting unto Christ and that engagement which is the Lord's and which, by the Holy Spirit is effected by the Word only.

(3) God commands meditation and study of his Word by our young people and on that account we must insist on it. The ability to read finds its highest end in providing a fitness to search the Word of God. This applies to all, but it requires to be emphasised among our young people, for this is an age when every child reads much. "Come here, my girl. You go to

school do you not? There you learn about letters and words. I want to be able to read, but I shall never be able to go to school. I want to know how to read the Bible and you are going to be my teacher. Each night on your return from school you will teach me the letters and I too will be able to read." Thus spoke an old African Christian friend of mine. Yes and he succeeded in learning to read too. I want to be able to read, but only for the purpose of reading God's Word. This was my friend's chief interest in his home tuition. "*Teach them to thy sons and thy sons' sons, specially the day that thou stoodest before the Lord in Horeb, when the Lord said unto me, Gather me the people together and I will make them hear my words, and they shall learn to fear me all the days they shall live upon the earth, and that they may teach them to their children.*" The enactments of Horeb were solemn and fitted to impress parents with the solemn work of making their children, "children of the Word," but the enactments of Calvary with "the veil taken away in the reading," are still more solemn. The ability to bring the eyes into the service of the Word of God in reading, increaseth our responsibility to our children beyond all reckoning. We must put the matter simply like this: "What is man's chief end in learning to read?" "To enable him to search God's Word so as to know his will for our salvation." Our children read in preparation for examinations, but what will be their position on the day of the great Examination? They read for profit, but are we to remain unconcerned while by the loss of their souls they lose their all? Oh, eternity, how many from your deepest bosom shall find, in their ability to read, the sharpest of all their worms which die not.

(4) Following on the above, we must teach our young people to study the Bible so that they may become children of the *One Book*. What I mean by that is soon told. I knew a man who while in his "teens" went to live in lodgings. With kindly remark, his landlady pointed to a bookcase, and told him that she had placed it there for his books. "My books," he exclaimed. "Why, it is far too big, I am a boy of *one book*." As he spoke he took a book from his case and placed it in the bookcase. For long it was the only book there. Solitary it stood there—the Bible supreme. Yes, and he continued to be a "boy of one book" all his days. I knew him when he was 70 years old, and he still got up early enough to have an hour's Bible study before engaging in the affairs of life. He had been a successful man of business, and so in his time he must have read many books, but in the supreme place it occupied in his life, the Bible was the *One Book* for him. There it stood in his old age; one part of it a staff in support of "the life that now is his," the other half pointing hopefully towards "the life which is to come."

The Word of God must be supreme in our hearts. If its sovereignty is to be such, that all other voices are to be dumb before it, if in all the decisions in life its teaching is to be the final authority, if it is to be given its true and proper place as sole arbiter between God and our young peoples' consciences, then in their youth they must learn to set it on high, and to yield to it that respect and reverence which is due to God alone. In short, if "their latter end is to be peace," as is the desire of this Book, then in their lives they must be a people of *one book*. The non-supremacy of the Word means the non-supremacy of God himself. God will not take a



lower place in the affairs of men than that place he made for himself. In point of authority, His Word will have all—or nothing, and the tender years of men's lives are surely the time, through study, to encourage that respect and reverence wherewith they are afterwards to enthrone the Word in their lives. *Only one life to live, and only one Book to live it by.*

(5) I think that if our children are to grow up sound, solid and sturdy Free Presbyterians, they must be students of the Word. Here we have a sad fact to face. When they leave home, many young Free Presbyterians give up attending their own church, and there is reason to suspect that the number of those disloyal youths increase each year. Covetousness claims a number. In order to make more money they take on Sabbath work, and as they know that this is directly against the will of their church they hold to the work and leave the church. Pride takes its toll. Many young people resent their being thought old fashioned through their connection with a church which holds to the old paths, and gradually they cast off its bands and disown its authority over them. A desire for sinful liberty moves others. A religion which permits them to carry the name "Christian" into every phase of worldly pleasures, and satisfactions suits them, and the church which offers this Christless liberty becomes the church of their choice. It is true that a number of young people are persons of conviction so deep that they will leave their church for no person; even in marriage they take over their partners with them to their own church, and to all such we readily say, "Well done." Too often, however, the matter does not work that way, for in some natural affection is stronger than love for the truth. Blind, natural affection is of itself an argument strong enough to make purity of doctrine and practice stand aside, and without much trouble there are those who soon settle down in the church of a loved one. Just because they lack the moral courage to resist the crowd, numbers of our young people are induced to follow it, even when its direction is away from their church. Let the crowd be large enough, let it speak often and loudly enough, and all that parents, ministers and teachers have taught over a long period of years loses weight and becomes in time so light that it is no heavier than a vaguely disturbing memory.

All this is very humbling, but who is to deny the truth of it? To recall that many of those in their younger days had no intention of leaving their church, only adds to the difficulty. These were the days when there was no test. Now the test has come. For a year or two, or perhaps for no longer than a month or two, they stand, but whatever strength they possessed quickly leaves them just when they need it most. What is lacking? What *was* lacking in the kind of strength they did have? Was it no more than the following, in the presence of their parents, the church of their fathers? Following of that kind relies on borrowed strength and no wonder it fails so often. What was lacking in the kind of strength they did have? I think that is easily answered. From the purely human side this was lacking—*conviction by the truth in depth.*

We must so teach our children, the great and grand truths of the Bible, that the separate and distinct witness of their church will appear most natural and necessary to them. The necessity of our church's standing and witness must grow out of a conviction forced on their consciences under

the power of truth. When the truth taught by our church becomes the life-blood of our young peoples' souls, we may then expect a healthy and intelligent independence such as characterised our fathers. Further, it is only when the truth of God becomes the sole judge in their consciences that our youth will be better able to appreciate the historical movements which influenced and which continue to influence the conduct of our church to-day.

If we think that conviction in a child's conscience is something less potent than that in an adult, and if on that account we are tempted to pay small attention to the matter, then let us notice the large interest God's Word has in the child. You have not read God's Word with attention if you have failed to see the large place it has in its heart for the young people. Further observe. The Word sets its appeal more often to *the heart* than to the head, and it speaks of the heart as being the seat of conviction. Briefly the truth would seem to be, that as a child's conscience is more tender than an adult's, so too, above the adult, must it be open to stronger and deeper conviction. Conviction by the truth and through the truth in their youngest possible days is what is most needed by our youth.

It was the truth working from within them that sent our fathers outside a corrupt church. There, in sight of those who hated them; there, in the grace of meekness; there, on the firm ground of a mighty conviction and in the splendour of unyielding truth, did they unfurl their banner. It is our hope and expectation that in their own day our children, without fear, shame or apology, will continue to display that same banner. Our mere wish and hope is not enough, however. Something much more serious must be considered. It is this. In regarding the movement and stand made by our fathers, our youth must never before their own consciences find reason for shame or apology. The testimony must always be in the form of a challenge, and for that there must be deep, strong and constant conviction from the truth. God's Word must be overlord, and in order to that, the Scriptures must be thoroughly taught and fully understood by our young folks.

I am convinced that the future will show that those who shall remain true to their church, who shall be most thankful to God for the stand made by our fathers, who shall be most vigorous in defence of that stand, and who shall be most careful to maintain a sanctified aloofness from corrupt churches, will be those who have been convinced *from the Scriptures* of the rightness of our fathers' stand. Yea, I will venture to go further. The conviction which by grace will work out in their continued separation, will be that which was built up in them by the Holy Spirit, through the truth, for most, *in the days of their youth*.

Let no person mistake me. We owe a great debt to those who continue to set before us the events leading up to and covering the setting up of our church. In a word: Church History and its lessons must be taught to our young people. Of this kind of teaching our youth cannot have enough. But if these events are presented as no more than several naked items of a momentous time, we cannot expect our youth to be greatly impressed by them. Certainly we cannot expect to experience that intensity of feeling and depth of conviction which was the sore lot of those who passed through the heat and travail of those days. Historical events, which were once so

potent that they entered into the very soul of a people, come to mean very little in a succeeding generation. They now represent no more than the trappings, the odds and ends, the bits and pieces of what was once an imposing array. Under the clamour of a new generation; the roar of defiance and the shout of victory are now no more than an indistinct echo of a conflict, which in some vague way interests the children because it involved the fathers. The impressions felt by the way and extent in which the fathers were involved, tend thus to become fainter and fainter, until finally they cease to have any influence in determining the attitude of the children to their father's church. Historical items can be revitalised, however. The History is of the past, but the truth which gave rise to that history is ever living. Illumination from the truth carries conviction, and when conviction is yoked to past events, then these become alive. Recharged by living truth, these events never age. Let us, therefore, teach present truth so that, for our children, it becomes the interpreter of the past actions and the present standing of our church.

And so we will hope that our present youth, walking in a new generation, and under the power of these self-same truths as brought their fathers out from a corrupt church, again like their fathers shall be able to discern corruptness, and under the conviction of truth avoid all contact with the evil thing. So, too, shall we hope to see them glorying in the truth, which both in their fathers' days, and now in their own, continues to be to them "The lively Oracles of God."

(6) We must encourage our children to study the Bible in their young days, because the day is not far off when of themselves they will require to make decisions earlier in life and with greater independence than we older people were accustomed to make in our young days. "Sir, please send me my Bible, my life is not well without the Word." This is the S.O.S. I received from a young African after he had gone to study in a large school. There among strangers and surroundings which might prove damaging to his faith, his call was for the Word of life. He had an early start from Ingwenya, and had left the Bible where he had last read it. His habit was to draw strength from it daily. Now in his altered condition he missed it very much. So will it be with our young people one day. They must leave home to attend High school, to live in hostels or lodgings. Some of them may have to leave home to work in large towns, and we do not forget the service due in army or navy when the boys are a little older. Away from the sympathy and interest of loved ones, they will find themselves surrounded by new influences, most of which will be discouraging to the good ways they were accustomed to walk in. Now will be the testing time. Now will be the time to prove how much or how little of the spirit of Daniel has been fed to them through acquaintance with the truth of Daniel's God. If they have formed the habit of reading and studying the Word in their young days, they will find growing up along with them an independence which will not suffer them to be easily moved whatever people say, do or think. Now, in their youth is the time to fortify them against that solemn time of testing. Souls who are to stand tests must need have backbones in them, and the strength of almost all great Christians has been drawn from the backbone of solid truth which from youth grew up within them. A young person without the support of truth in his conscience presents himself as a temptation to the Devil to tempt him.

(7) Our young people must be taught to study the Bible because it is the most precious thing they possess, and they should be made to understand this. My Bible is a beautiful volume, strongly bound, unsoiled and unimpaired. There are times, however, when I view it differently. As a kind Providence places it in my hands it reaches me bearing the toil and travail of centuries upon it; centuries heaving with agony and loud with the sound of conflict; centuries dripping with tears and blood; centuries seething with hate and cruelty. As I take it in my hands I cannot but note the marks such ages have left upon it. I mark the "holdfasts" of strong men's hands upon it, and the more delicate imprint left by "young men and maidens too." It comes to me smeared with the mud and clay of many a cave and gravel pit. It comes blackened with the reek and singed by the fire of many a martyr burning. Truly the price of human blood lies heavily upon it. "Its visage was more marred than any man." Was it not fashioned in Gethsemane and perfected on Calvary? No Cross—no Bible. No Word Incarnate—no written Word. To me, sinner that I am; the outstanding witness that God has not forsaken me, is in this gift of his—The Word. There do I infallibly learn that God has no delight in the death of the sinner. There, too, with the same assurance, do I find that his delight is in mercy. Without mercy I am undone forever. Woe is to me, if I should forget him who was forsaken of his God, in order that this same God, should by this Word, abound towards me in a closeness of abundant compassion and comfort. Woe is to me if I should in any way undervalue that Word by which his Spirit conveys to me a communion so precious. What price are our children to set upon his Word? Oh, parents, remember that your responsibility in this matter is not measured by the value *you set on his Word*. No, nor on the value you teach your children to set on it. It is by the value *God himself* puts on his own Word that both you and your children are to be judged in this solemn matter. They must read, they must study, they must be blessed through and by this blessed Book. If not, one day they will stand in judgment and this same Word, of which I write, will be their sole judge. We began by noticing the provision of "meals" of the Word for our children, now we come to the close, and we see a child, having been starved by his parents of the Word of God now judged. The Word is living, in the yesterday of this life it witnessed that "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God," and now in the to-day of eternity it witnesses to the same truth. Death eternal through the neglect of the Word is the portion of millions from this land of the Bible. Death through neglect of feeding on it will be the death of many from this church of the Bible. What is neglect but a setting the Word at a low price. At what price are you to teach your children to value it? Here is an up-to-date example of how some people value the Word. As you know, missionaries in China have had to withdraw from the country as the Communists have taken over everything. The Lord is sifting the work of missionaries there, and some wonderful things are coming out of it. Some things are sad, but others give great pleasure. Here is one of the pleasureable kind. As the Communists arrived in their district, 200 Christian in one village determined to save at least the New Testament for themselves. This they did by committing every word of the New Testament to memory. Yes, and they succeeded in so doing before

the Communists had opportunity to collect and remove their Bibles from them. "The promise is to *you and your children* and to all that are afar off. . . . We have also a more sure word of Prophecy whereunto ye do well that ye should take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."

## Of Spiritual Comfort in General.

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

(Continued from page 77.)

*Triumph* is the highest degree of consolation. The saints triumph, when they so greatly rejoice, as almost to shout for joy, on account of the victory given them over their spiritual enemies. They triumph, when, more than conquerors through Him who loved them, they exult or rejoice, in their mighty Redeemer, with rapturous delight. This was often the attainment of the holy apostle Paul, and of his fellow-labourers in the gospel. "Thanks be unto God," says he, "which *always* causeth us to triumph in Christ" (2 Cor. ii. 14). A lofty description of this their triumph, he giveth in Rom. viii. 31-39. How high did heavenly consolation rise, in the soul of that holy apostle, when he was writing that sublime passage! In like manner does the believer triumph, when, in his pursuit of more communion with Christ, and conformity to Him, he is enabled to vanquish great opposition. In some happy moments of his life, his joy, like a river swelled by impetuous rain, bursteth all its banks, and carrieth all the joys and all the sorrows of this world before it. It is then, especially, that it may be styled, "Joy unspeakable and full of glory" (1 Pet. 1, 8). It is glorious in itself, and is attended with glorying in the Lord Jesus. When the heart of the Christian is elevated to this degree of consolation, he glories in the Lord. All that is in this world is brought under him: the greatest calamities cannot daunt him. He sets Christ, and God in Christ, against all enemies and all evils, whether external or internal. This triumphant glorying in the Lord, is like that of the holy Psalmist, who said, "My soul shall make her boast in the Lord" (Ps. xxxiv. 2). It is remarkable, that these three degrees of spiritual comfort are, by our apostle mentioned in a single passage (Rom. v. 1-3): "We have," says he, "*peace* with God, through our Lord Jesus Christ; we *rejoice* in hope; and not only so, *but we glory* in tribulations also."

3. Spiritual consolation is, according to the covenant of grace, given to believers, by God the Father, by Christ the second Adam, and by the Holy Spirit. God the Father giveth it, by sovereign and judiciary authority; Christ the mediator, by gracious dispensation; and the Holy Spirit, by effectual operation. God the Father ordaineth it for His children (Isa. xxvi. 12); Christ the last Adam, administers it; and the blessed Spirit, as the Spirit of Christ, applieth it to them.

Holy consolation is given them by *God the Father*. None but Jehovah himself, can pour consolation into a troubled soul. All true comfort is, originally and fundamentally in Him. He it is, whom the

apostle Paul styles, "The God of all comfort, who comforteth the saints in all their tribulation" (2 Cor. i. 3, 4); and, "The Father, who hath loved them, and hath given them everlasting consolation" (2 Thess. ii. 16). He also calls Him, "The God of consolation" (Rom. xv. 5), and "The Comforter of those that are cast down" (2 Cor. vii. 6). The Lord compareth himself to a father pitying his children (Ps. ciii. 13), and to a mother comforting, with tenderest concern, her afflicted infant (Isa. lxvi. 13). He chargeth His servants, "to strengthen the weak hands, to confirm the feeble knees, and to say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense, He will come and save you" (Isa. xxxv. 3, 4). He suffered His only and beloved Son to be, in all points, tempted like as His people are, that he might sympathise with, and comfort them, under all their temptations.

Comfort is administered to them by *Jesus Christ*, their Covenant-head. The Lord Jesus is the Trustee, the store-house, of all spiritual comfort, to the saints: from Him, as the hope set before them, they may daily derive strong consolation. Hence He is styled, "The Consolation of Israel" (Luke ii. 25). He is the matter of His people's consolation; the Prince of Peace, the true Noah, "who comforteth them, concerning the work and toil of their hands." It is a part of His high office, to which he was anointed by the blessed Spirit, "to comfort them who mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. lxi. 2, 3). There is therefore "consolation in Christ" (Phil. ii. 1); and the consolation of the saints aboundeth by Christ (2 Cor. i. 5): they have it, in Him and through Him, with Him and by Him. His person, righteousness, fullness, and love, are the source and substance of abundant consolation to them, against trouble of every kind. He it is, who giveth peace to His people: and "when He giveth quietness, who then can make trouble?" (Job. xxxiv. 29.) Nothing can comfort the heart without Christ. He removes from the soul, all that is dismal, and bestows upon it, all that is comfortable. He it is, who maketh even the darkness of trouble itself, to be light before them who trust in Him. He is the Sun of righteousness, whose light, and warmth, and healing, cheer their souls. When He vouchsafes His reviving presence to them, He leaves a delightful perfume of comfort behind Him. Indeed, a man can never know what true pleasure is, till he know Christ. The Compassionate Redeemer, therefore, saith to all who are weary, toiling in a fruitless pursuit of happiness, and also to all who are heavy laden, oppressed with the servitude of sin, or bowed down under a load of misery, "Come unto Me, and I will give you rest" (Matth. xi. 28).

Comfort is applied to the saints by the *Holy Spirit*. He is therefore styled, "The Comforter" (John xv. 26). Being the inestimable gift of the Father, through the mediation of the Son, He is "another Comforter" (John xiv. 16). The adorable Spirit dischargeth this His office, by testifying of Christ, or by taking of the things of Christ, and shewing them to believers; by opening and applying the promises of the everlasting covenant to them, and by enabling them to believe these, with application to themselves; by shedding abroad the love of the Father and of the Son, in their hearts; by witnessing to them their

adoption, and their being heirs of God, and joint-heirs with Christ; by abiding in them, as the seal, the earnest, and the pledge, of their eternal inheritance; and by dwelling in them, as the spirit of grace and of supplications. The Holy Spirit, like Noah's dove, flieth with the olive-leaf of peace, to assure believers, that "the winter is past, and that the rain is over and gone." He not only bringeth words of comfort to their remembrance, but opens their hearts to receive them. Comforts may be so applied as to be brought close to the heart; but, if the heart do not open for them, no consolation is experienced. The Spirit, therefore, not only openeth and applieth the promises to the heart; but, openeth the heart for the comfort of the promises; and then pours consolation into it. He comforts the saints also, by enabling them to trust that, in the Lord Jesus, they have righteousness and strength, forgiveness of sins, and a title to eternal life; as well as, by renewing them after the image of the Son of God, and so, uniting their hearts to the holy will of God. The original word, in the New Testament, which we have translated, a *Comforter* (John xiv. 16), signifies likewise, an *Advocate*. One special way, in which, the Holy Spirit comforts believers, is the exercise of His Advocacy or intercession in them (Rom. viii. 26). The more they are enabled to pray in faith, the more do they walk in the fear of the Lord, and in the comfort of the Holy Ghost (Acts ix. 31).

4. The spiritual consolation, which is given to believers, is a *part of eternal life*. "Believing ye rejoice" (1 Pet. i. 8). "He that believeth on the Son, hath everlasting life" (John iii. 36). One part of the fruit of the Spirit, when He imparteth spiritual life to the soul, is *joy* (Gal. v. 22). But spiritual life in the soul is eternal life begun. When God who cannot lie, promised, before the world began, eternal life to the second Adam for his spiritual seed; He promised to him, that, upon condition of his bearing their griefs, and carrying their sorrows, they should become heirs of everlasting joy, and heirs of Himself as their exceeding joy. As the saving knowledge of Christ, in this world, is the earnest, and beginning of the beatific vision of God and the Lamb, in the heavenly world, and as conformity to Christ in holiness here, is the beginning of perfect conformity to Him there; so the consolation, which the saints, on some occasions, feel, in this valley of tears, is the first fruits or beginning of that fullness of joy, which will constitute a part of their blessedness, in that holy place on high. The joy of the Holy Ghost, which enters into them here, is the same in kind, as the joy of their Lord, into which they will enter hereafter. It is therefore, by one apostle, styled "Everlasting consolation" (2 Thess. ii. 16), and by another, "Joy unspeakable and full of glory" (1 Pet. i. 8). It is joy that is full of glory, or glorious joy; the very dawning of the day of glory. Holy consolation, is glory begun in the soul; a bud, which will open in heaven, and spread into ineffable and endless glory; a dawn, which will shine more and more, until the glorious Sun of righteousness, brighten it into perfect and eternal day. All the joy of the saints below, is but as a spark, a feeble spark, compared to that blaze of rapture, which will burn intensely in their spirits above. It is but a slight foretaste, a small drop, of that immense ocean of unmingled joy, which they are to inherit in the mansions of glory. Although they are not far from the heavenly Caanan; yet their hearts are often ready to faint, under their

sufferings from without, and their conflicts with corruption from within: but a taste of the grapes of Eshcol, the first fruits of heaven, revives their spirit, rouses their zeal, and quickens their desire of that endless rest, which there remaineth for them. Consolation keeps the holy soul upon the wing, and increases her strength. It is the very *life* of the soul. When Naomi would express the comfort that Boaz should afford to Ruth, she said to her, "He shall be unto thee a restorer of thy life" (Ruth iv. 15). If the contentment and delight of the heart be taken away, it dieth. The souls of the wicked, have an existence in hell; yet, because it is an existence without comfort, their state is never said in Scripture, to be a state of life, but on the contrary, a state of death. Accordingly, the restoring of comfort to mourners, is called, a reviving of them (Isa. lvii. 15).

(To be continued.)

## The General Assemblies, May, 1952.

### CHURCH OF SCOTLAND.

THE Assembly held its opening meeting in Edinburgh on Tuesday, the 20th May. Admiral of the Fleet Lord Cunningham was again the Lord High Commissioner. The Rev. George J. Jeffery, Glasgow was appointed Moderator.

*Report of Church and Nation Committee.*—In their Report the Committee express grave disquiet at the attitude of the Roman Catholic Church in Scotland. Indeed it is refreshing to hear of such an outspoken condemnation of Roman Catholic activities from the Church of Scotland. The Committee are not so much concerned with the numbers of Roman Catholics in the country, it is the aggressive nature of their attitude, which is out of all proportion to their numbers, that comes in for criticism. That the menace of Roman Catholicism should be brought publicly to the notice of the Scottish people by the National Church is all to the good.

*Report of Committee on Social Service.*—This Committee appears to be largely concerned with the provision of "eventide homes" for elderly people. Details are not available but evidently considerable progress had been made in the provision of these homes. That this work helps to meet a very great need is unquestionable. We have no doubt there are elderly people in the Free Presbyterian Church who need and who would welcome the provision of such homes if such a scheme were to be set afoot. A serious criticism of the Committee's work was raised in the Assembly to the effect that sufficient prominence was not given to the spiritual aspect of the Church's social work. If this criticism has any real foundation, and we can well believe it has, it certainly constitutes a very grave defect. To concentrate on social service to the exclusion of Christ can be exceedingly dangerous.

*Foreign Missions.*—The Convener of the Foreign Missions Committee referred to the changes in the political outlook of many of those countries where Mission stations had long been established. In China, Pakistan, India, the Gold Coast, etc., these changes were all towards the right of



control in the hands of each separate State. In Communist China this meant the complete exclusion of all foreign missionaries, and it is doubtful if the native Christian Church can long survive. The missionary was still welcomed in India and Pakistan, but the work there is being carried on under a considerable amount of State Control. This probably means that while the missionary is welcomed for his medical, social and educational value, the purely spiritual aspects of his work, which is by far the more important, will be hampered. Owing to lack of funds the Assembly found it advisable to reduce the 1952 budget by £10,500. It was recognised that "this decision would entail considerable dislocation and reduction in many valuable pieces of work in the field."

*Iona Community.*—Evidently the Iona Community project has found an accepted place within the framework of the Church of Scotland in spite of the strong and widespread opposition of former Assemblies. The Rev. George MacLeod acknowledged the debt due to the late Dr. John White for his part in bringing about this result. If ecclesiastical statecraft of the kind which has brought the Iona Community within the fold of the Church of Scotland is worthy of praise then certainly Dr. John White has earned much praise. We however have other views on the matter. Dr. MacLeod, who is the originator of this movement and acts as Convener of the Iona Community Board, says: "One of my own deepest satisfactions in the integration of the Community with the Church has been that now, without dubiety, we can record that it is the Church of Scotland that is rebuilding its own most sacred material possession (Abbey of Iona). The Board count it an honour to be associated in your name with such an undertaking." As far as we are aware this statement has been accepted without protest. The triumph of Dr. MacLeod in bringing about such integration as between the Iona Community and the Church of Scotland is the defeat of those who opposed him, and we are convinced that the opposition came from what was best in the Church of Scotland. We cannot, therefore, regard such triumph but as another big step on the downgrade.

*The Home Board and the Hydro-Electric Camps.*—The Board complains of lack of funds to carry on church work among the thousands of men employed on the various hydro-electric schemes in different parts of Scotland. The crippling effects of this lack have brought what was once an encouraging enterprise to a stand still. While profound disappointment was expressed at this state of affairs it was contrasted with the energy and resources of the Roman Catholic priests engaged in this type of work.

*Scarcity of Young Ministers.*—The position with regard to pulpit supply within the Church of Scotland is giving much cause for concern. Evidently the demand far exceeds the supply, and the position appears to be deteriorating. Unless great care is taken, attempts to remedy this situation may be highly dangerous. In addition to the present shortage, the Rev. George Sutherland spoke of the intention to open 50 new churches in the next 10 years, "and," he adds, "men must be found for them." When the main concern becomes the mere filling up of vacant pulpits without due regard to the divine call, as well as to the spiritual and gracious stability of aspirants to the ministry, the results are bound to be disastrous. Ample proof of this is furnished by the history of the Church of Scotland itself on more than one occasion.

*Youth Night—Christian Leadership.*—Speaking to over 1,000 young people on "Youth Night," the Rev. William Barkley, Glasgow University, said: "Man was characteristically a creature of the cross roads. In life we were confronted with thousands of roads, and it was so easy to take the wrong one. That was why Christian Leadership was so essential." But what if the leader himself is on the wrong road! Scripture speaks of "the blind leading the blind and both falling into the ditch." The thought occurred to us when on reading a little further we found Mr. Barkley saying, "It is not First Century Christianity we want but Twentieth Century Christianity. So often the battle cry of the Christian Church is, the Old is better." Does Mr Barkley mean us to infer that there is a difference between the Christian Church of the first century and twentieth century Christianity? Does he further mean that this difference is the measure of the Church's progress? It would seem so. Taking the New Testament as containing the substance of First Century Christianity, that there is a vast difference between that the Christianity of the present-day Church of Scotland we will not deny, the difference is there for all to see. But to interpretate that difference as progress is certainly more than we are prepared to concede. We do not hesitate to interpretate that difference as the measure of the Church's retrogression. If this is the type of Christian leadership offered to the youth of the Church of Scotland can anyone wonder at the alarm expressed by the Report of the Committee on the Religious Instruction of Youth, which points out, among other things, that the majority of the children of Scotland passed through the hands of the Church of Scotland, but far too many were lost when they reached 14. That was borne out by the staggering statistics of religious ignorance of many of the National Service men.

#### FREE CHURCH.

ON Tuesday, the 20th day of May, the Assembly met in the Assembly Hall, Johnston Terrace, Edinburgh, when public worship was conducted by the retiring Moderator, the Rev. Murdoch MacRae. After worship the Rev. J. A. MacDonald, Killearn, was elected Moderator.

*Moderator's Address.*—In addressing the Assembly the Moderator's theme was, "The Challenge of the Hour." In his introductory remarks he indicated the nature of this challenge by giving a rapid survey of present-day world conditions in the social, political and economic spheres. "This sombre and disturbing state of affairs is one that presents a definite challenge to the Church of Christ." It is a challenge, says Mr. MacDonald, to "Fidelity in the Faith." In this section Dr. Wilbur Smith is quoted: "We need a zeal so fervent, such loyalty to the Lord, that we will not tolerate in our church, or in our group of which we have control, nor permit fellowship with those who are betraying the truth, denying the Lord, and driving souls out into the darkness of unbelief and scepticism. We need to resent as quickly, and with even greater indignation, insults cast at the Lord Jesus, whether it be in the name of scholarship, modernism or compromise with the world, as when an insult is cast at one of our own loved ones." Again the Challenge of the Hour is a "*Challenge to Obedience.*" In this section Mr. MacDonald emphasised the practice of Christianity as a way of life. "The strongest argument for Christianity," he quotes, "is the Christian." Finally the Challenge of the Hour is a "*Challenge to*

*Zeal.* "There is great and urgent need to-day for every Christian, in whatever calling he may be found, to aim first and foremost at being a zealous missionary of the Lord Jesus Christ." A sentiment with which we are in the fullest agreement. Towards the end of the address, however, when dealing with the danger of "an uncompromising isolation in the name of formal orthodoxy," we came across this statement: "On the other hand one of the lessons which world events have taught the nations in recent years is the untenableness of a policy of isolation. What applies in the case of nations applies also in the case of the Church." Remembering that the policy of nations, for or against isolation, is governed by self-interest, security, fear, suspicion, etc., we cannot but regard this statement as unwise if not dangerous.

*Lord High Commissioner's Visit.*—The Lord High Commissioner to the Assembly of the Church of Scotland paid a visit to the Free Church Assembly on Thursday, the 22nd. Viscount Cunningham was welcomed by the Moderator who assured him that the courtesy behind the visit was deeply appreciated by the Assembly.

*Welfare of Youth.*—The Report of this Committee was presented by the Convener, the Rev. H. G. MacKay, B.D. Mr. MacKay evidently finds ample cause for thankfulness for the many homes throughout the land where parents accept their responsibilities towards their children in instructing them in the Bible and Shorter Catechism. It would be interesting to know which favoured part of "the land" has supplied Mr. MacKay with his information. In view of the stark and tragic realities of the religious situation to-day such unfounded optimism can be very misleading and dangerous. The Rev. Professor Finlayson struck a more realistic note when he remarked that the state of religion among our youth must be viewed with concern. Miss Cann, representing the "Campaigner" movement in Scotland, was presented to the Moderator during the discussion on the Report, and was asked to address the Assembly. "The aim of the Campaigner system," she said "was to hold the young people of the Sabbath School, and to maintain hold of them in the difficult years of adolescence." The aim certainly is praiseworthy, but how the Campaigner movement is to realise this aim is not told. To us the movement looks suspiciously like the Boys' Brigade type of organisation and comes under the condemnation of all such movements. That the Rev. A. R. Fraser, Dumbarton, had adopted the Campaigner movement in his congregation and spoke of it in warm terms does nothing to allay our suspicion.

*Religion and Morals.*—The Report of this Committee was submitted by the Rev. A. MacDonald, Glasgow. The Report notes that church-going is in the decline, and family worship was neglected. The "Sunday" newspaper was penetrating to the remotest corners of the country, and gambling was nation-wide. The B.B.C. also came in for strong condemnation. The Rev. K. A. MacRae, Stornoway, spoke in very strong terms, deploring the low moral tone of much of the matter transmitted by the B.B.C. and the extent to which the corporation serves as a propaganda agent in support of the "evolution theory." Mr. MacRae moved a strongly-worded amendment along these lines which was carried after considerable discussion. Copies of the amendment were to be transmitted to the B.B.C., the Secretary for Scotland, and the Home Secretary. In our opinion such condemnation of the B.B.C. is fully justified.

*Overture from the Presbytery of Skye and Uist.*—This overture was brought before the Assembly because of the practice of Free Church ministers conducting services in the Church of Scotland, and Church of Scotland ministers conducting services in the Free Church, and it craved that in all areas where the Free Church was represented the practice should cease. The Rev. J. Morrison, Strath, spoke in support of the overture. In the course of his remarks he made it plain that there were instances where Free Church ministers had conducted services in other denominations in such a form as we (the Free Church) could not uphold, "The conducting of services not according to Free Church form was a breach of ordination vows." Further, Mr. Morrison insisted that what the overture wished to prevent was ministers holding Arminian and Socinian views from preaching to Free Church congregations. The Rev. K. A. MacRae, Stornoway, seconded the motion that the overture be received and its prayer granted. In supporting the motion Mr. MacRae spoke about "a new order" which this interchange of pulpits had brought about. He predicted that sooner or later the confusion resulting among the people would lead to a clamour for union. In Mr. MacRae's view the Free Church protested against a position which they refused to join, and the protest was against the attitude of the larger Church to the Scriptures, against their unscriptural worship, against the Arminianism of their evangelicals (evangelists?), and against their materialism which found expression in such practices as the Gateway Theatre. The Free Church, said Mr. MacRae, was the true Church of Scotland. The Rev. Professor A. M. Renwick moved that the Assembly pass from the overture. In support of this motion he cited the case of the Seceeders of Whitefield's time, who closed their pulpits to him because he persisted in preaching in the pulpits of the Church of Scotland and thereby missed the blessings of the Cambuslang revivals. The Rev. J. W. Fraser, Plockton, seconded the amendment, and characterised the overture as untimely, ill-conceived and mis-directed. The Rev. Professor Finlayson also spoke in support of Dr. Renwick's motion, and said, among other things, that the spirit of the overture was alien to the New Testament presentation of the Gospel ministry, to the New Testament conception of the spiritual liberty which we professed in Jesus Christ, and to the spirit of the Free Church, both from disruption days and after 1900. He added: "If I have to cut myself adrift from all the members of the body of Christ because I have the privilege to be in the Free Church then the privilege is too dearly bought." On a vote being taken Dr. Renwick's amendment "that the matter be passed from" was carried by 45 votes to 28.

All this is very revealing! (1) That the Church of Scotland is unscriptural in doctrine, worship, discipline and practice; that Arminianism and Socinianism are widespread within her borders; and that much of Scripture itself is regarded as myth, are recognised and tacitly acknowledged by all sections of the Free Church Assembly. (2) The Free Church of Scotland *professes* to be "True Church of Scotland," sound in doctrine, worship, discipline and practice; protesting against all that is false in these spheres and therefore bound to protest against the Church of Scotland. (3) Of late years the practice of interchanging pulpits as between the Free Church and the Church of Scotland has grown to considerable proportions. (4) This "new order," as practiced by some at least of the Free Church ministers

means that when they occupy Church of Scotland pulpits the order of service used is "not according to the Free Church form." (Would it be an unwarrantable and uncharitable thought on our part if we concluded that both uninspired hymns and instrumental music formed a part of that service?) (5) When Church of Scotland ministers occupy the pulpits of Free Church congregations there are no safeguards to prevent Arminian and Socinian doctrine from being preached and received. (6) The voting by which the Free Church Assembly sanctions the continuance of this practice was 45 to 26—a very considerable majority of Assembly members. (7) By this substantial majority the Assembly by implication gives its blessing and encouragement to the continuance of this practice. (8) The effect of the Assembly vote will undoubtedly be to give greater impetus to the practice in all parts of the Church. We confine ourselves to the two following observations: (a) This is the Church which the Rev. K. A. MacRae declares to be the "True Church of Scotland." Do the facts support him? They do not. Do we believe him? We do not; we believe the facts. And (b) How can the vote of the Assembly in this matter be squared with the brave words of the Moderator in his opening address, under section "Fidelity in the Faith." "We need a zeal so fervent, such loyalty to the Lord, that we will not tolerate in our Church, or in our group of which we have control, nor permit fellowship with those who are betraying the truth, denying the Lord, and driving souls out into the darkness of unbelief and scepticism. We need to resent as quickly, and with even greater indignation, insults cast at the Lord Jesus, whether it be in the name of scholarship, modernism or compromise with the world, as when an insult is cast at one of our own loved ones."

\* \* \*

#### *A Seasonable Prayer.*

"O DELIVER not the soul of thy turtle-dove unto the multitude of the wicked; forget not the congregation of thy poor for ever. Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed; let the poor and needy praise thy name. Arise, O God, plead thine own cause; remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies; the tumult of those that rise up against thee increaseth continually." (Ps. lxxiv. 19-23.)

### **Aonadh ri Criosd.**

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

(*Air a leantuin bhò t.d 81.*)

(3) Tha e na aon Spiorad; tha co-roinn aig de na dearbh bhuidhean agus oibrichidhean an Spioraid Naomh agus a tha aig Criosd fein. Ged a tha eadar-dhealachadh mòr anns an tomhas, gidheach cha'n eil ann an nàdur na'm buaidhean sin. Cha'n ann a reir tomhais a tha'n t-Athair a toira an Spioraid do'n duine Criosd, ach the e toirt do gach creidmheach a reir tomhas a chreidimh agus, gidheadh, tha gach seorsa buaidh a bhuair air an co-roinn ris an Aon mar Eadar-mheadhonair air an co-roinn ris an aon eil mar an ceudna. Tha gach neach a tha air an aonadh ris anns an

t-seadh so na'n aon Spiorad ris. Am bheil an Spiorad Naomh a gabhail tàmh air Crìosd an t-Eadar-mheadhonair, mar Spiorad na glòir? Tha e gabhail tàmh mar sin air gach anam creadmheach. "Tha Spiorad na glòir, agus Dhé a gabhail còmhnuidh oirbh." (I Pead. iv. 14.) Am bheil e gabhail tàmh air mar Spiorad gliocais agus tuigse? Tha e air a dheanamh thairis mar sin dhoibh-san uile tha creidsinn. Gu'n tugadh Dia ar Tighearn' Iosa Crìosd, Athair na glòire, spiorad glìceais agus foi lseachaidh dhuibh, ann an eolas air-san; sùilean 'ur n'inntinn a bhi air an soillseachadh, chùm fios a bhi agaibh cìod e dòchas a ghairm-san, agus cìod e saobhbreas glòir oighreachd-san anns na naoimh." (Ephes. i. 17, 18.) Am bheil e gabhail còmhnuidh ann an Crìosd mar Spiorad comhairle? Mar sin tha e mar an ceudna anns a chreidmheach. "Le'd chomhairle stiuraibh tu mi." Am bheil a gabhail còmhnuidh air Crìosd mar Spiorad celais? Tha e gabhail còmhnuidh mar sin air gach ball de chorp diomhair. "Agus cha teagaisg iad gach aon a choimhearsnach, agus gach aon a bhràthair, ag ràdh, Gabh eolas air an Tighearna: oir bithidh eolas aca uile orm, 'o 'n neach is lugha gus an neach as mo dhiubh." Tha'n Spiorad a gabhail còmhnuidh ann an Crìosd mar Spiorad cumhachd, agus uime sin air creidmheach mar Spiorad cumhachd. "Oir cha d' thug Dia dhuinn spiorad na geilt, ach Spiorad a chumhachd." Am bheil e gabhail còmhnuidh air Crìosd mar Spiorad na beatha? Ann an sin rinn Spiorad na beatha ann an Iosa Crìosd na naoimh saor bho lagh a pheacaidh agus a bhàis. Am bheil e gabhail còmhnuidh ann an Iosa mar Spiorad Aoibhneis? Tha e gabhail còmhnuidh mar sin na bhuill uile. "Agus guidhidh mise an t-Athair, agus bheir e dhuibh Comhfhurtair eil, chùm gu fan e maille ruibh gu bràth." Am bheil a gabhail còmhnuidh air Crìosd mar Spiorad na fìrinn? Tha e gabhail còmhnuidh mar sin na shluagh uile. "Ach 'n uair a thig esan, Spiorad na fìrinn, treoraichidh e sibh chùm gach uile fhirinn." Tha e gabhail còmhnuidh anns an Tighearn Iosa mar Spiorad eagail an Tighearna, agus tha na creidmheach uile ga mhealltuinn mar sin. "Agus cuiridh mi m'eagal 'n an cridhe, chum nach dealaich iad rium." Am bheil e gabhail còmhnuidh ann an Crìosd mar Spiorad gràis? An sin, a' mach as a làrachd gheibh creidmheach gràs air son gràis. Am bheil e gabhail còmhnuidh ann an Crìosd mar Spiorad na naomhachd? Tha e gabhail còmhnuidh mar sin ann an cridhe gach creidmheach, ga dheanamh naomh ann an co-chùmtachd ri iomaigh-san, mar an ceud-ghin am measg mhòran bhràithrean. Ged a tha an Spiorad beannaicht' a tighinn a mash bho'n a Mhac mar Dhia, gidheadh tha e air a cho-roinn ris, mar Eadar-mheadhonair agus mar dhuine, agus ris gach ball dhe chorp diomhair.

(R'a leantuin.)

## Notes and Comments.

### The Aged Pilgrims' Friend Society.

"Founded in the year 1807 by a group of young people associated with Whitefield's Tabernacle in Moorfields, this society was, with others, the outcome of the great evangelical revival which has had so profound an influence upon the life and thought of our nation, and its basis is, as was the revival, evangelical in the fullest Reformation sense. That basis is the

Rock of Holy Scripture." Above is quoted from the Annual Report of the Society for 1951. Eight homes for Aged Pilgrims are provided, with accommodation for two hundred pensioners. The Trust Deed of the Society embodies within it the fundamental truths of Divine Revelations: "That the Scriptures of the Old and New Testaments are the only Rule of Faith and Practice; the Unity of God in three co-equal and co-eternal Persons—the Father, the Word and the Holy Ghost; the essential Divinity and sinless Humanity of Jesus Christ, as God, Man, Mediator; the Godhead and Personality of the Holy Ghost; the Fall of man by sin; the Efficacious Grace of God; Redemption by Jesus Christ and justification by His Blood and Righteousness; Regeneration and Sanctification by the Holy Spirit; the final Perseverance of the Saints; the General Resurrection and Judgment of all men, the eternal bliss of saints and the everlasting punishment of the wicked." The Society requires a considerable nursing and domestic staff to meet the requirements of its homes. Our chief reason for drawing attention to the Society in the pages of the Magazine is that there may be qualified nurses and domestic workers in our church who would welcome the opportunity of serving under such a Society, where the Word of God is held in such high esteem by all concerned, and where, as far as human judgment on a Scriptural basis can go, the graciousness of each patient is proved before admission, and the homes are pervaded by a Christian atmosphere, and where work of a most useful and helpful kind is being carried on. Any interested should write for further particulars to the Secretary, F. Naylor, Esq., Aged Pilgrims' Friend Society, St. Paul's Chambers, 19 Ludgate Hill, London, E.C.4.

### **The Roman Catholic Menace.**

Considerable public interest has been aroused by the discussion in the Assembly of the Church of Scotland on the question of the "Roman Catholic Menace in Scotland." Roman Catholic papers like the "Glasgow Observer and Scottish Catholic Herald," have tried to rebutt the charges, and to allay any Protestant fears which may have been aroused. Nevertheless that the menace is only too real and serious ample proof is afforded by happenings in Glasgow in recent weeks. During part of the month of June last the Corporation-owned Kelvin Hall has been taken over by the Roman Catholic authorities for the purpose of holding a public exhibition of purely Roman Catholic interest and appeal. No doubt the whole conception and arrangement has been designed for purposes of Roman Catholic propaganda. The following from the "Glasgow Evening Citizen" of June 23rd will indicate how very real the danger is, "There were nearly 200,000 visitors to the week's 'Catholic Vocations Exhibition,' which ended last night in the Kelvin Hall, Glasgow. Peak attendance was yesterday's 40,000, including 12,000 at Pontifical High Mass, celebrated by the Most Rev. Donald Campbell, Archbishop of Glasgow."

### **Glasgow's Purchase of Offensive Picture.**

Judging by press correspondence considerable interest and difference of opinion exists in the propriety of Glasgow Corporation's purchase of a painting purporting to depict the crucifixion by Salvadore Dali, a modern artist. Some writers justify, others condemn the purchase. Our views in the matter are embodied in the following protest sent to the Lord Provost of Glasgow by the Southern Presbytery:—

1st July, 1952.

Gentlemen,—At a recent meeting of the above Presbytery attention was drawn to the fact that the Corporation of Glasgow had purchased the picture which is supposed to be a representation of the Crucifixion by Salvadore Dali.

The Presbytery vigorously protest against this action because in the judgment of the Presbytery (1) The subject of our Lord's death on the Cross is altogether too sacred for pictorial representation; (2) such pictures as have been painted dealing with the subject, whatever their artistic merit, invariably savour of Roman Catholic superstition; (3) the hanging of such a picture in a public place will (a) encourage idolatrous worship in the hearts of the ignorant and superstitious who may gaze at it, and (b) it will pain and shock the religious susceptibilities of all pious Protestants; (4) the money expended could have been used to better purpose, and (5) the whole business is blasphemous and a reproach to the City, the Corporation and the citizens of Glasgow.

Yours faithfully,

JAMES A. TALLACH.

## Church Notes.

### Communions.

*August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breasclate second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

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

It will be noted that the date of Stornoway Communion was inadvertently inserted as being the fourth Sabbath of August in the July issue of the Magazine. The correct date is the fifth Sabbath of August.

### Day of Humiliation and Prayer.

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

### Deputy to Canada.

The Rev. Jas. MacLeod, Greenock, expects (D.V.) to leave Southampton by the "Queen Mary" for Canada on August 7th. We trust Mr. MacLeod will be granted a safe and comfortable journey, and that he will enjoy much of the Lord's presence wherever he goes. Mr. MacLeod is no stranger to Canada and our people there will look forward to welcoming him; we trust they will reap much spiritual benefit from his visit. The Rev. A. MacKay, Inverness, Mrs. MacKay and son are expected home shortly. We trust they also will have a prosperous journey.



### Acknowledgment of Donations.

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

*Sustentation Fund.*—“Anonymous,” Argyllshire, £3; Mrs. E. F., Toronto, £2 3/4.

*Publication Fund.*—A Friend, C.B., o/a Trinitarian Bible Society, 10/-; Mrs. M. M., Greenock, o/a Trinitarian Bible Society, 10/-.

*Jewish and Foreign Missions.*—A Friend, Stornoway, per Mr. N. M., £2; South African Mission—A Free Presbyterian, N.S.W., Australia, £2; “Friend of the Cause,” Nairn, £3; A Friend, C.B., £5; Mrs. M. M., Greenock, o/a Mission Lorry, 10/-; Mrs. J. D. MacA., Inverness, o/a S.A. Clothing Fund, Northern Section, £12.

*Magazine Free Distribution Fund.*—Mr. J. D. MacA., Inverness, 10/-; Anon., Achiltibuie Postmark, £2.

The following lists sent in for publication:—

*Bayhead, N. Uist, Church and Manse Repair Fund.*—Rev. D. J. Macaskill acknowledges with grateful thanks £1 from Mrs. Newington, Stornoway; £5 from Well Wisher (Inverness Postmark).

*Dornoch Church Building Fund.*—Rev. F. Macleod, acknowledges with grateful thanks the following donations:—A. K., Stoer, £1; Inverness Friend, £2; Captain M., Sydney, £5; Mr. R. R., Ardmore, Kinlochbervie, £5; A Rogart Friend, £5; Mr. W. L., Bonarbridge, £2; Tomatin Congregation, £12 18/-; Detroit Postmark, £3 10/11; New York Friends, £9; Friend, Shinness, Lairg, per Rev. D. J. Matheson, £2; Friend Halkirk, £1; The Misses G., Edinburgh, £2; Sympathiser, Inverness Postmark, £10; Mrs. M., Tain, £1; Mr. and Mrs. R., Winnipeg, £5; Mr. M., Brora, £5; Mr. R. Brora, £7; Mrs. C., Brora, £3; Mrs. B. C., Brora, 10/-; Three Friends, Applecross, £3; A Friend, Bonarbridge, £2; Mr. G. M., Rogart, £2; Mr. K. S., Drumbeg, Stoer, £3; Misses A. and J. M., Halkirk, £4; Mr. A. V. D., Tain, £2; Mrs. L., Dornoch, £3; B. and G. T., Aldershot, England, £5; A Friend, in loving memory of Calum Kennedy, Kishorn, £1; A. G., Middlesbrough, £1; A Free Presbyterian, N.S.W., Australia, £1.

*St. Jude's, Glasgow.*—Mr. A. E. Alexander, 58 High Mains Avenue, Dumbarton, gratefully acknowledges the following amounts received:—Sustentation Fund—A. MacL., Woodlands Drive, £5; A. M., Glasgow, £4 10/-; per John Gillies, from Friends, £3 and £1; Mrs Macaskill, Kilmarnock Road, 10/-. South African Mission—“A. M.,” Glasgow, £7 10/-. Home Mission Fund—“A. M.,” Glasgow, £6.

*Glendale Congregational Fund.*—The Treasurer acknowledges with grateful thanks £1 from “Friend,” Portree, per Mr. Duncan Mackay.

*Helmsdale Congregation.*—Mr. James Davidson, Portgower, Helmsdale, Treasurer, acknowledges with grateful thanks a donation of £1 for Sustentation Fund from R. F. D., Musselburgh.

*Ness Manse Purchase Fund.*—Mr. D. Mackay, Treasurer, 72 Cross, Skigersta Road, acknowledges with sincere thanks the following donations:—Mrs. L. MacKenzie, Inverasdale, per Rev. A. Beaton, 10/-; Friend, Valtos, Uig, £1; Friend, Aird, Uig, £1; Mr. James Kelman, Torris, £1; Well-Wisher, Uig, £1; Mrs. D. McLean, 118 Edgemoor, Ness, £1; Mr. John Macleod, 116 Edgemoor, Ness, £5; In Remembrance, £1; Mr. M. MacDonald, Back Street, Ness, 10/-; Two Inverness Friends, £3; Helensburgh and Dumbarton Friends, £10; viz. M. MacL., £1; T. MacL., 10/-; A. MacD., £1; M. MacL., £1; D. R. F., £1; A. McL., £1; M. McL., 10/-; M. K. T., 15/-; M. McL., 12/6; W. McD., £1; M. McL., 12/6; M. N., £1.

*Plockton Congregation.*—Prayer Meeting Collection for Bibles for South African Mission, £3 10/-.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following donations:—Friend at Communion, £2; Miss MacD., Raasay, £1; From a Bridegroom, per E. M. S., £1.

*Watnisk Congregation.*—Mr. A. Campbell acknowledges with grateful thanks £1 from “A Friend of the Cause” for Sustentation Fund.