

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

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

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

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A Precious Promise.

How rich in promise is the inheritance of every believer! Even in this life he possesses riches of grace from which he may draw much present joy and comfort, but by far the greater part of his inheritance is held for him in promise, and is received by him in faith. "Faith," we are told, "is the substance of things hoped for, the evidence of things not seen." One of the most wonderful of these promises, and one that is perhaps most often quoted is that in Romans 8 and 28, "And we know that all things work together for good to them that love God." The range of this promise is very wide, embracing as it does "all things," and under the all-wise and all-powerful control of God, the promise operates with a certainty which never fails to result in the highest good to those concerned. Nevertheless to many of these there is a very real difficulty. That all *good* things would work together for good they are disposed enough to believe, but in the stern facts of life in this world many things operate which are not good; as, for instance, sickness, disease, accident, grief, death, bereavement, etc., etc. When the "all things" of the promise include such things, how can we persuade ourselves that *they* work together for good? And yet there it is written in the Word of Eternal Truth. "All things work together for good to them that love God," and the Apostle is so assured on the matter that he says "we know."

No doubt, in the case of many, much of the difficulty arises from their giving a carnal interpretation to the "goodness" promised here. Even the true believer may confound worldly carnal good with spiritual and heavenly good. In so far as he does so he cannot fail to get into difficulties with this promise and to lose much of its comfort and sweetness. Let us then, in a very brief way, consider the nature of the "goodness" here promised; it may help. (a) The "good" here promised is undoubtedly *spiritual* good and not worldly good; that goodness which consists in the deliverance of the soul from sin. The salvation of the soul from the dominion, guilt and bitter fruits of

sin is the scriptural ideal of all good, and it is in the originating, the promoting and the realising of this good that all things work together. In the process of salvation from sin the soul of a sinner is as gold in which there is much dross; as fire is one of the chief things necessary to purge the dross and purify the gold so the fires of pain, sorrow, trial, need, etc., etc., are among the "all things" which work together to ensure the saving of the soul. "Now no chastisement for the present seemeth to be joyous but grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." Due regard to this will go a long way in resolving the difficulty indicated. Further, (b) The goodness here promised is *eternal* good, not temporal good. How easily and often mistaken we are in this: we judge goodness according to the present transient effect upon our lives, but that is the world's estimate of good—as they say, *good* fortune, a *good* time, a *pleasant* evening, *good* company, etc., etc. When the evening is past, when the time is spent, when the company is dispersed, when finally death comes, where then is the goodness, and how much of it is left? "The laughter of fools is as the crackling of thorns under a pot"—a great deal of noise, an intense flame, a momentary blaze of light—then blackness and ashes. The goodness designed by the Redeemer for his redeemed is of quite another quality—it is that substantial and enduring goodness inherent in Life that shall never end. In attempting to look out into the future, even with the enlightenment of faith and scripture, our vision still is but as a looking through a glass darkly; and how restricted our view must be! But the Lord is not restricted, his view takes in the whole extent of our future requirements in this world; it takes within its range the Great Day of Judgment, and an endless eternity—an eternity of torment to be delivered from, and an eternity of glory to be prepared for; it takes into account the body of sin and death which is still to be destroyed, and the perfection of holiness yet to be realised in order to "the enjoying of God to all eternity"; and with all this in view he so orders and so controls all things that they work together in the production of a goodness fully adequate to meet all demands and to abide for ever. To this view the Apostle refers when he says, "For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for these things which are seen are temporal: but the things which are not seen are eternal." (c) No doubt the good promised is also a holy, sanctified, gracious goodness. It is this quality of holiness which secures the happiness of the gracious soul—apart from it there can be no true good. It is such a goodness as has in it, in some measure at least, a holy and willing obedience to the Master's will. In this Jesus himself provides an example which should never fail to call forth our deepest wonder and admiration, "Though he were a Son yet learned he

obedience by the things which he suffered," and "For it became him for whom are all things and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings." This discipline of learning obedience, this writing of the Law of the Covenant upon the heart, this "Oh, how I love thy law, it is my meditation all the day," becomes a mark of sonship, a necessary and very precious mark; a mark, moreover, which shows our kinship with the *Son* and with the *Captain of Salvation*; could there be greater good than this? Who would quarrel with those things—*any* of these "all things"—which in the Lord's mercy and wisdom work together to produce that highest form of all good which consists in conformity to the image of Jesus? Is this not the fulfilment of all gracious desire, and the answer of all true prayer? And is it not to this highest of all possible good that those who love God are predestinated? "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, *he also did predestinate to be conformed to the image of his Son*, that he might be the first born among many brethren."

A Meditation.

By the REV. JAS. BUCHANAN, D.D.

"Fear not; I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. i: 17, 18.)

THE Bible affords a solid ground of comfort, by the cheering light it throws over the valley of death, and across that dark valley, on the fields of immortality beyond it. To every thoughtful mind, death and the grave will suggest many serious reflections—reflections which must ever be of a pensive nature, and which, but for the cheering intelligence conveyed by the Gospel, might even induce a feeling of despair. Look to the deathbed of man; and what do you behold? An intelligent creature, in the spring of life, when hope is brightest, or in the prime of manhood, when activity is greatest, or in the maturity of age, when the fruit of a long experience was ripening for usefulness, laid prostrate by the derangement of some organ or function of his material frame; deprived at once, and for ever, of all that hope had anticipated, or activity pursued, or experience gathered, and given over a captive to death, and a prisoner to the grave!

Look to the grave; and what do you behold? Multitudes which no man can number, of human bodies, once as vigorous and active as our own, buried in deep forgetfulness, and a prey to corruption and the worm—nothing remaining to attest their previous existence save a few bones beneath, and, perhaps, some fading epitaph above! Go into every land, the same scene appears—however different in climate and scenery, however dissimilar in their institutions and customs, in this, all regions are the same—every land is the sepulchre of the dead. When musing on the

earth at the vast emporium of the dead, who does not feel that the grave is a melancholy scene, and yet a scene in which more than in any other he is personally interested, since it contains a large portion of his dearest kindred, and will soon receive into its bosom his own mortal remains? Dark, indeed, would be the end of man, were the grave his final resting-place! And over the wreck of the human family, we might have wept with unavailing anguish, had we not known and heard the Saviour's voice—"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

The Bible gives us some consoling views of this melancholy theme, in connection with that grand and universal scheme of grace, which gilds with the rays of peace and hope even the gloomiest prospects of man. It represents death and the grave, and the region of separate spirits, as being under the jurisdiction and superintendence of the same divine person, who, as the Redeemer of men, exercises a sovereign dominion over all the events of the present world. Time, with its events; eternity, with its awful issues; and death, the passage which leads from the one into the other, are all equally under his control; so that into whatever state of untried existence any of his people may be brought, they cannot, by any change in their circumstances, be placed beyond the bounds of his jurisdiction, or the reach of his guardian care. Death, which severs them from every other connection; and the grave, which shuts them up from all other help, cannot separate them from his love, nor exclude them from his watchful eye; for he presides over death not less than over life—to him the sepulchres of the dead are as accessible as the abodes of the living; and go where they may, after death he meets with them, and cares for them in the state of disembodied spirits, and will ultimately bring them into the general assembly of the just in heaven. Both worlds are equally subject to his authority, and the dark pathway betwixt the one and the other is also under his special care; so that, whether we live in the body, it is because he sustains us; or whether we die, it is because he summons us; or whether we enter into the invisible world, it is because he admits us; and everywhere and at all times, on earth, or in the grave, or in the separate state, we are equally under the protection of One who, possessed of infinite power, unerring wisdom, and unquenchable love, will order all things that concern us, so as to fulfil his own gracious purpose in dying for our redemption, and to promote our present progress and our eternal perfection in holiness and peace.

These views are strikingly presented in the sublime exordium to the Book of Revelation where appearing to the beloved disciple in the august, yet amiable character of God-man, the Redeemer declares, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Every clause of this sublime declaration, coming as it does from our glorified Redeemer, is pregnant with assurance and consolation to his believing people, and is specially fitted to banish those fearful and anxious forebodings which oppress their minds in the prospect of dissolution.

"*I am he that liveth,*" or rather "*I am THE LIVING ONE,*" the first and the last, without beginning of days or end of years; self-existent, and therefore independent of every outward condition, and incapable of

change. He asserts his supreme divinity as a reason why his disciples should "not fear" and surely, to every Christian mind, the fact that the Son of Man, in whom they have trusted as their Saviour, is "the Living One," may well furnish a ground of unshaken confidence, since it assures us that, happen what may, our trust is reposed on one whose existence, and whose power to affect our welfare, cannot be destroyed by any event whatever, and that our interests for eternity are absolutely safe, being placed in his hands.

But how much greater ought to be our confidence in him, and how much sweeter the consolation which his words impart, when he adds, "I was dead." He appears to the Apostle not simply as "the Living One," the self-existent Son of God, but as God manifested in the flesh, the Son of God in human nature; and even in his glorified state, "like unto the Son of Man," whom the beloved disciple had often seen and followed as the "man of sorrows, and acquainted with grief." Let us attempt to conceive of the feelings with which the beloved disciple must have looked on his glorified Master; let us remember that he had companied with him on earth, that he had leaned upon his bosom, and that he knew the sad history of his crucifixion, and we cannot fail to perceive how the mere fact, that the same divine Redeemer now stood before him, and spoke with him of the decease which he had accomplished at Jerusalem, must have served to annihilate in the mind of the apostle the fear of death, and to open up to his view such a glorious prospect into the invisible world, as would strip the pathway that led to heaven of its terrors, however dark and dismal it might otherwise be.

And to every Christian, the words of our Lord, "I was dead," will suggest reflections that should serve to fortify the mind against the fear of dissolution; or, at all events, to rebuke and mitigate the aversion with which it is usually contemplated. Did the Redeemer die—a Being who claims to himself the dignity of "the Living One"—a Being not only of infinite dignity, but of spotless purity, and who, from the beginning till the end of his existence on earth, was the object of God's supreme complacency and approbation? And shall we complain that death is allotted as our portion also? *We*, who, as created beings, are insignificant—by inheritance, mortal—by actual guilt, polluted and debased? To us, death comes as wages earned by guilt; but even were it otherwise—did death come to us as an accident of our being, how should we complain of the hardness of our lot, when Christ himself declares, "I was dead"?

Did the Redeemer die—he in whose sympathy and care we are commanded to confide, and to whom we are taught to look, in every hour of danger or distress, for needful succour and consolation? And is it no encouragement to reflect, that he, into whose hands we commit our case, when in the extremity of mortal agony, and when vain is the help of man, has himself drank the cup before us and felt its bitterness—that every inch of that dark valley was trod by him, and that, from his own experience, he knows what strength and succour we need in that dreadful hour? Did the Redeemer die—as the surety and representative of sinners; was his death a solemn expiation of our guilt, and an adequate satisfaction to God for the penalty which we had incurred? Is there no reason, then, to suppose, that dying, as he did, in the room and on behalf of the guilty,

death met him in a more formidable shape, and put into his hands a bitterer cup than can now fall to the lot of any of his people; and that their dissolution will be greatly less terrible than it would have been by reason of his enduring in their room the heaviest part of it? For what is it that mainly embitters death, and surrounds it, even when viewed at a distance, with innumerable terrors? Not surely the mere pain with which it is accompanied—for equal or greater pain we have often endured—not the mere dissolution of the tie betwixt soul and body—for if that were all, however our sensitive nature might shrink from the shock, our rational nature might enable us to regard it with composure—not the mere separation from the society and business of the present world—for that, however it may awaken a feeling of melancholy regret, can hardly account for the forebodings and terrors of which every mind is more or less conscious when it contemplates death. No: it is something more than the mere pain of dying, or the mere dissolving of the elements of our being, or the mere separation from this world, that embitters the cup of death. “The sting of death is *sin*”—the same sin which gave us over as a prey to death, makes us also slaves to the fear of death; for, by the unvarying law of conscience, sin and fear are bound up together; and it is a conscience burdened with guilt, and apprehension of punishment which, in our case, arrays death with terrors unknown to the inferior and irresponsible creation. But Christ died to expiate and cancel the guilt of his people; he has already endured, and by enduring, has taken away the penalty of their transgression; death remains. But its sting is taken away; so that we may “thank God, who hath given us the victory through Jesus Christ our Lord,” and may exclaim with the Apostle, “Oh! death, where is now thy sting? Oh! grave, where is thy victory?”

Did the Redeemer die—that he might show us an example of suffering affliction with patience, and be to us a pattern of faith and hope in our last extremity? And is there no consolation in the thought, that when we reach the shore of that dark water which divides time and eternity, we can fix our eye on one who, for our sakes, crossed it in triumph before us; and think of the love of our Redeemer, who, in compassion to our fears, became “bone of our bone, and flesh of our flesh,” that, by his own example, he might teach us how to die? Had he returned from earth to haven in triumph; had he avoided the dark valley himself, and summoning his legions of angels, left the world by a direct ascension to glory, then, whatever lessons he might have taught, and whatever commands and encouragements he might have addressed to his followers, respecting their conduct in that last hour of darkness and distress, his instructions would have had little effect in comparison with the charm of his example, when, placing himself in their circumstances, and submitting to his fate, he “bowed his head and gave up the ghost”; and met death, as he commands his people to meet it, in the exercise of an unshaken confidence in God, and humble submission to his will. Where shall we find such another example of holy fortitude for our initiation? Where such another instance of success for our encouragement? Did the Redeemer die—that he might not only deprive death of its sting, but overcome him that had the power of death, and take it into his own hands? Let us, then, rejoice in his success; for once Satan had the

power of death but Christ hath "carried captivity captive," and "Satan hath fallen before him as lightening from heaven." In that hour, which he did himself emphatically call "the hour and the power of darkness," when he was in more than mortal agony, travailing in the greatness of his strength, he vanquished death and hell, and he wrested from the hands of our greatest enemy, and took into his own possession, the keys of death and of the invisible world. Death still reigns, but Christ hath now the dominion over death.

In token of his victory, the Redeemer adds, "I am alive for evermore." The grave received, but it did not retain him; and while the fact of his interment may well serve to reconcile us to the peaceful grave, with all its loneliness and darkness, since it was embalmed by the presence of our Lord himself, the fact of his resurrection from the grave should enkindle the bright hope of a glorious morning, after that dark night has passed away. For, did the Redeemer arise from the tomb? Then here at least is *one* example of restoration to life after the agony of death was past—one case in which the spell of death was broken, and the cerements of the tomb burst, and the power of Satan vanquished—one living monument of the immortality of man—one incontestible proof, that the same body which died, and the same spirit which departed, may meet again after that fearful separation. Christ hath risen, and in his resurrection we find the ground of an eternal hope. Did the Redeemer arise from the grave in the same character in which he died—as the head and representative of his people? Then is his resurrection not only the proof, but the pledge; not only the evidence but the earnest of our own. For if the head be risen, shall not the members of his body rise also? If, as our representative, he hath passed into the heavens, shall not we, in whose name, and for whose behoof, he undertook and accomplished his mediatorial work, follow him in our order and time? Did we die with him, and shall we not rise with him? "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "If we be dead with Christ, we believe that we shall also live with him." "Because I live, ye shall live also."

Did the Redeemer not only rise from the grave, but does he LIVE FOR EVERMORE? Is he the same yesterday, to-day, and for ever? Not only eternal in his being, but unchangeable in his character, as our Redeemer? What, then, should cause us to despond, or make us afraid? or "What shall separate us from the love of Christ?" Since Christ hath died, yea, also, and hath risen again, and is now and for ever at the right hand of God. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from his love." True, we know not what may yet befall us, nor into what untried circumstances, or state of being, we may hereafter be brought; we are sure that one day we must die and enter the invisible world; and we may well be concerned for an event which will have an everlasting issue for good or for evil; but placing our trust in the efficacy of the Redeemer's death, and believing in the fact of his resurrection, we may take his own word as the rock of our confidence and hope—"I am alive for evermore, Amen"; and, "because I live, ye shall live also."

If these views of the death and resurrection of our blessed Lord are fitted to banish, or mitigate, the fear of dissolution, and to inspire the hope of a glorious immortality, how much should their impression be aided by the sublime statement in the last clause of the passage—"I HAVE THE KEYS OF HELL AND OF DEATH!" The power of the keys is an absolute power—a royal prerogative. Christ's authority is not confined to the visible church on earth; it extends to the invisible world, and embraces under its jurisdiction all the disembodied spirits, of whatsoever character: although they have left this world, they are still under the dominion of him, of whom it is said, that "At his name every knee shall bow, of things in heaven, of things on earth, and of things under the earth; and every tongue confess that he is Lord, to the glory of God the Father." It is as the Redeemer that he asserts his claim to the keys; that claim is founded on the fact, that "he overcame death and him that had the power of death, in order to deliver those who, through fear of death, were all their lifetime subject to bondage; "and it is expressly declared by the apostle, that, for this end, Christ both died and rose again, and revived, that he might be Lord both of the dead and of the living." That he is Lord of the dead is here asserted. "I have the keys of hell." In the original there are two terms, each of which is rendered by the word hell in the English version; the one, however, literally imports the invisible world at large, while the other denotes that department of the invisible world which is specially appropriated to the punishment of the wicked. In the passage before us, the more comprehensive term is used; and here, as elsewhere, it is to be regarded as signifying not merely the place of future punishment, although that is unquestionably included in it, but, more generally, the world of spirits, the entire state of retribution, whether of reward or punishment. We learn from Scripture, that the whole of that vast world is divided into two departments, and only two—heaven and hell; and that betwixt the two, a great gulf is fixed—an impassable gulf of separation; but separated as they are, Christ reigns over both; and when he says, "I have the keys of the invisible world," he asserts his dominion over all the spirits that have ever passed from this world, either into heaven or hell; and his absolute control over them in their final destination of happiness or woe. When it is affirmed that he has also the "key of death," it is plainly implied that no spirit can pass out of this present world without his permission or appointment; and more generally, that he is Lord of the living not less than of the dead, and has a thorough control over everything that can in any way affect the lives of men. An absolute power over death necessarily presupposes a corresponding power over life and its affairs; and it is by the exercise of his providence in sustaining life, that he fulfils his purpose as to the time and mode of their departure hence. So that, combining these several views we arrive at this grand and comprehensive result, that the Redeemer is possessed of absolute power over the course of our lives on earth, over the time and manner of our departure out of the world, and over that invisible state, in each of its great departments, on which our spirits enter when they quit their mortal tabernacles; and this noble testimony to the universal power and everlasting presence of Christ with his disciples is fitted to suggest several reflections, which may be useful in dissipating

their anxieties, and in fortifying their courage, when they contemplate either the future course of their pilgrimage here, or the solemn prospect of its termination, or the still more solemn, because untried and eternal, state on which they shall enter hereafter.

Has the Redeemer the *keys of death*: Then this consideration ought to relieve our minds both of the anxieties and the regrets which we are too apt to feel, in reference to the changes of the present life. It should mitigate the anxiety which often preys upon the mind when we look forward into futurity, and contemplate the *prospect of our own dissolution*. We should remember, that as the Redeemer alone hath the keys of death, nothing can happen to send us forth from the world before the time which he has appointed for our departure. Neither man nor devils can abridge the term of probation assigned to us by our gracious Master; nor, until he is pleased to call us away, shall any power on earth or in hell prevail over us; no accident, no hostile violence, no insidious snare, no dark conspiracy, can touch our life but by his command. And surely, when we reflect upon the numerous dangers in which human life is, in its greatest security exposed—the frailty of our frame—the diseases to which it is subject—our constant exposure to fatal accidents, and the malice of open or concealed enemies, it must be consolatory to know, that the key of death is in the Saviour's hands, and that, come what may, we cannot be forced out of the world, till he open the door and bid us depart. More especially when we are visited with disease, and threatened with a speedy termination of life, the Saviour's power over the keys of death should repress or assuage those violent anxieties as to the probability of death or of recovery, and those disquieting speculations as to the issue of disease, and the mode of its treatment, in which we are too apt to indulge to an extent which unfits the mind for the serious exercises of religion, appropriate to a season of affliction. Who has not felt in the hours of languishing and sickness, that these painful and perplexing thoughts were even more harassing to his mind, than the pressure of disease itself, and that they diverted his attention, in a great measure, from the profitable contemplation of divine things? Now, besides that they are injurious, as tending to divert the mind from what is certain, to what must necessarily be uncertain until the event shall disclose it—and useless, as being incapable of either ascertaining or altering the future issue, it is our privilege, as Christians, to know that such anxieties are altogether groundless; for disease cannot kill, nor medicine cure, without the appointment of Him who holds in his own hands the keys of life and death; and if he hath fixed the issue of this disease, why should we be anxious?

If death be in the cup, that cup has been put into our hands at the time fixed by unerring wisdom and infinite love; and if the door of death be opening for our departure, it is because the Saviour, in whom we trust, is summoning us away. Shall we, then, rebel against his appointment? or, ignorant as we are of what is before us in the world, and of what really concerns our best interests, can we entertain the wish, that the power of determining the time of our death were wrested out of his hands and placed in our own? True, we may have many ties that attach us to the world; we may be young, and with the sanguine hope of youth,

may cleave to life; we may be prosperous, and surrounded with many comforts; we may have a young and engaging family, whom we are loath to leave behind us to the cold charities of the world; we may have many dependents on our industry or bounty, who will bitterly lament our loss; but do we imagine that these considerations are not known to the Redeemer, or that he has not weighed them all? and if, notwithstanding, it be his will to summon us, are we not prepared to yield up *our* judgment to *his*?

The same consideration should prevent or repress the anxiety which is too often felt respecting the *mode* and *circumstances* of our dissolution, not less than respecting the time of its occurrence. A pensive mind is apt to be oppressed with melancholy forebodings as to the situation in which death may overtake it, and to muse on the thousand possibilities which fancy may conjure up in the darkness of the future, till it is overwhelmed with anxieties of its own creation. We know as little of the *mode* as we do of the *time* of our departure hence; it may be that we shall quit the world with ease or with difficulty, by a sudden stroke, or by protracted suffering; we may be, at the time, vividly conscious, or in a state of partial aberration, or totally insensible; we may die alone, or in the midst of friends; by sea or by land; at home or abroad; on the highway or in the solitary desert, or on our own pillow. These possibilities are apt to be converted, by a melancholy temperament, into food of anxious disquietude and fretting care.

It is a very obvious consideration, that such anxieties, springing, as they do, from all possible forms of dissolution, must, for the greater part, be groundless, as death can only meet us in one form at least; and that, even in reference to that form, in respect of which they may be well founded, they are totally useless, as being of no avail to avert or alter it: that such persons harass themselves respecting a matter which must be totally unknown, and which, were it known, is, nevertheless, beyond their control; that their present fears respecting it occasion a greater and more protracted suffering than the event itself could occasion, did it really occur in its most formidable shape; that fear is, in its very nature, an anticipation, and, in some measure, a foretaste of *all possible* evils, whereas in death, one form of that evil only is endured; and that such anxieties have the effect of spreading death, as it were, over the whole extent of life, according to the beautiful language of the apostle, when he speaks of some "who through fear of death, are *all their lifetime* subject to bondage."

But, without dwelling on these obvious considerations, what matters it, after all, where or in what circumstances we die? Die where we may, we cannot be beyond the reach of the Redeemer's protection—nay, the fact that he has in his own hand the key of death, is a proof that he is present with us, and that he is thinking of us, in what place, and at what time sooner death may overtake us; for *there*, where we die, *he* summons us, and it is ours to be ready and willing to depart at his call.

This consideration should repress, not only the anxieties we feel in regard to the future, but also the regrets which we are too apt to cherish respecting the *bereavements* with which we have already been visited. It is not less instructive and consoling when viewed, in reference to the

death of relatives and friends, than when it is considered in respect to our own prospect of dissolution. For it teaches us that the duration of each man's existence here is determined by the Redeemer; that it belongs to him to appoint a longer or a shorter period to each, as he will; and in doing so, we have reason to be satisfied, that he determines according to the dictates of infallible wisdom, although the reasons of his procedure must necessarily be to us, for the present, inscrutable.

We cannot tell why one is removed in infancy, another in boyhood, a third in the prime of manly vigour, and a fourth reserved for the period of old age; and, above all, why the most promising in talent and character, and the most useful in their several stations, are taken away, while others of inferior worth are often left behind; but suffice it for us, that this happens not by chance, neither is it the result of caprice or carelessness, but flows from that unerring wisdom whose counsels are formed on a view of all possible relations and consequences, whether as to the visible or invisible, the present or the future states of being.

The power of death being in the hands of the Redeemer, the duration of human life is, in every instance, determined by him; and none, therefore, ought to entertain the thought, either that death is, in one case, *unduly prematura*, or, in another, *unduly delayed*. None live, either for a longer or for a shorter period, than infinite wisdom has assigned to them; and as reason teaches, that to his appointment we must submit, however unwilling, it being irresistible, and far beyond our control—so as Christians we should learn to acquiesce in it cheerfully, as the appointment of one who cannot err. That the determined hour had arrived, is a reflection that should serve to banish every useless regret—but that this hour was fixed by one in whose wisdom we confide, and of whose interest in our welfare we have the strongest assurance is a thought which should not only induce resignation, but inspire comfort and peace.

For when death does seize any of our friends, whether in the ordinary course of disease and decay or by violence or accident, how consolatory to the mourning relatives is the thought, that it came at the bidding of the Saviour, and that it has not arrived without his sanction and appointment. Otherwise, we might be apt to reflect, with unavailing regret, on certain needless exposures that might have been avoided, certain remedies whose virtues might have been tried, certain names, high in professional reputation who might have been consulted, or to dwell, with painful self-reproach, on certain accidents that might have been prevented, and injuries that timely care might have cured.

The mind will often busy itself with such reflections after the loss of a near and dear friend; but the very intensity of feeling which is thus called forth is a sufficient proof that any carelessness or negligence that may have been manifested, was far, very far, from being designed or wilful. And although, where criminal negligence has been shown, no doctrine, however consolatory, can prevent regret, or *should* repress feelings of penitential sorrow; yet, in other cases, where the heart bears witness to its own interest in the beloved object, the doctrine of Christ's absolute command over the keys of death, and the consideration that our friend was summoned away by a deliberate act of his sovereign

wisdom, may well assuage the grief which such reflections on the commencement, progress, and treatment of the disease, are wont to awaken in the most sensitive and affectionate minds.

While this sublime statement should banish, or at least mitigate, the anxieties and regrets which we sometimes experience, in reference to the events of the present life, inasmuch as Christ's power over death implies a corresponding power over life and its affairs, it is equally fitted to fortify our minds for the last struggle of nature, since it assures us that Christ will *then be present with us*. For, hath the Redeemer the keys of death? Then he presides over that dark passage which leads from this world to the next; his power does not terminate with our present life; it extends from the world which is smiling in the cheerful light of day, to that mysterious passage which lies amidst the sepulchres of the dead, and which, to our imperfect vision, is shrouded in impenetrable darkness. We know not the secrets of that passage. We cannot know what it is to die.

The mind may then have views and feelings of which it is impossible for us at present to form any conception; for who shall attempt to describe what may be passing in the soul when the tie that binds it to the body is breaking, and nature is undergoing dissolution? And what renders that scene still more awful is that *we die alone*—alone we enter on the dark valley. Friends and family may stand around our couch, and watch the progress of dissolution, but they cannot accompany us, neither are they sensible of what we feel, nor able in any way to help or deliver us. The spirit departs alone; and in that awful hour of separation from human fellowship—in that solitude of death, when, placed in the verge of the invisible world, we know that all behind must be forsaken, and are ignorant of what may meet us as we advance. Oh! how consolatory to reflect that death itself is subject to the Redeemer's power—that he watches over the dissolution of his people, and keeps his eye, not only on the busy scenes of life, but also on the secret mysteries of death. Yes, “*precious in the sight of the Lord is the death of his saints.*”

There he is, where most we need a friend and comforter, standing at the gate of death, with absolute power over every enemy that can assail us, and with unquenchable zeal for our welfare. Dark, then, as the passage is, and unknown as are its dangers and pains, surely we may venture to commit ourselves into his hands, and to say with the Psalmist, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *thou art with me*; thy rod and thy staff they comfort me”; for, says the Apostle, “All things are yours, whether Paul, or Apollos, or Cephas, or life—or death.”

But Christ hath also the keys of the invisible world at large; none can enter there without his permission, and all, without exception, are under his control. His kingdom on earth is but a small dependency, compared with his universal dominion in the invisible state, where already are congregated, of the human race, ten thousand times ten thousand more than anywhere to be found on the earth's surface, besides the hosts of spiritual beings of whom we read in Scripture, as angels, elect or fallen, archangels, principalities, dominions and powers. Not one

human spirit that ever lived on the earth's surface has been extinguished—they are all at this moment alive in one or other department of the invisible world, and, holy or unholy, happy or wretched, they are under the dominion of our Saviour; and under the same dominion are placed all higher intelligences, fallen or unfallen, of what rank and in what station soever they may be.

Could we form an estimate of the multitude of human spirits which must have passed into that vast region from our own world since the period of its creation—of the countless millions which every province of the earth, and every island of the sea, have yielded to swell the host of departed spirits—and could we, moreover, form any conception of the different orders of beings, purely spiritual, and the multitudes belonging to every order, together with their respective rank, and dignity, and power—could we conceive of the extent of that world, which is at once described as heaven, the third heavens, and yet as stretching far above all heavens—then might we have some materials for forming an estimate of the grandeur and extent of the Redeemer's kingdom; but unable as we are to comprehend a theme so vast in itself, and of which only a few glimpses are revealed in Scripture, surely it is consolation to reflect, that whatever may be the extent of the invisible world—whatever the number, the rank, and the character of the various orders of its inhabitants, the whole of that vast region, and all its innumerable hosts, are under the dominion of him who was “bone of our bone, and flesh of our flesh,” and who, as our Redeemer, has identified our interests with his own, by dying for our sins, and rising again for our justification, “and who is even now at the right hand of God making intercession *for us.*”

When we come to enter on that world over which he presides, what reflection could so well support the mind in the prospect of such a destination as this, that, go where we may, we are still under the watchful eye of one who has given us the strongest assurances of his love. And may we not well believe that, if we have trusted in him without being disappointed, while we sojourned in this remote-province of his empire, much more may we trust in his care, when we enter that invisible world where he is, and over which he reigns in the full manifestation of his mediatorial power and glory?

As Christ has the key of the invisible world at large, so hath he the key of each ward or department—the keys of heaven and of hell. Hath he the key of hell? Then, knowing as we do, that there are rebellious spirits of great subtlety, and power, and malice, and that they are sometimes permitted to go about as roaring lions, seeking whom they may devour, we might have many an anxious fear, lest, in the dark hour of death some such should be watching for the spirit when it ventures alone into the invisible world; but “precious in the sight of the Lord is the death of his saints”—to that death-bed the watchful eye of the Saviour is directed; he can and will restrain the malice of our enemies; and his promise is, that “whoso believeth on him shall never come into condemnation,” and that “none shall pluck them out of his Father's hand.”

And hath the Redeemer the keys of heaven—that blessed asylum of purity and peace, where in the midst of his redeemed, the Saviour himself dwells? Then, in the hands of our best friend, one who is pledged to us by the sacredness of his word, and by the shedding of his own blood, in his hands is the power of admitting us—and will he shut the door against us?—he who, for the opening of that door, descended from heaven to earth, and whose prayer was and is, “Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory?” No; the door of heaven is thrown open for the reception of his penitent and believing people. Even now is he “preparing a place for them in His Father’s house, where there are many mansions”; and thus will he receive and welcome them, on their departure hence. “Come, ye blessed of my Father, *inherit the kingdom prepared for you*.” “Well done, good and faithful servants. Enter ye into the joy of your Lord.”

Pristine Apostolic Simplicity and Purity.

By REV. J. P. MACQUEEN.

IN these days of union-mongering at any price, and unholy ambition to wield the bishop’s crozier, it is well to recall the days of old, and to remember that the great ideal of the martyrs, Reformers, Puritans of England, the Covenanters of Scotland, and the divines of New England, was to frame their lives and conduct according to the pristine purity and primitive simplicity of the apostolic Church of the first century of the Christian era. For this standard of purity and simplicity they looked to the Bible alone. The great fundamental principle of their aims and ideals was that it is “righteousness alone that exalts a nation.” They were actuated with a single eye to the glory of God in seeking to make not only their respective native lands, but all the nations of the earth, holy nations, with a people conspicuous for purity of doctrine, life, worship, discipline, and government. Their supreme and final appeal was to the Bible as the sole, authoritative, authentic rule of faith and practice, and their formularies, confessions of faith, and articles, as subordinate standards, were consequently rigidly, clearly, and definitely based upon the infallible veracity of the Word of God. They were pre-eminently lovers of the Book that had transformed their characters and moulded their lives. The Bible fired them with a holy zeal and passionate impulse for righteousness, and with an intense seriousness of purpose which caused them to oppose, sternly and firmly, everything which savoured of an irresponsible frivolity and levity in life, walk, and conversation, yet they were neither morose, gloomy, nor melancholy.

It is fashionable nowadays to disparage the marvellous achievements of these great men of the past, and to whitewash the notorious tyrants who persecuted them; but a little more careful reading of history and of studying the spirit and influence of these spiritual heroes, would rescue their noble names from obloquy, and at the same time demonstrate the great debt we owe to their influence and example. It is to their fine, noble, God-fearing example that our nation owes what may still be left

of painstaking perseverance, industry, and conscientiousness in the discharge of duty, dogged tenacity of righteous purpose, real virtue, and uprightness of character. They were men and women conspicuous not only for their love of the Scriptures, but for their conscientious integrity of conduct, and their uncompromising fidelity to their deep-rooted principles and convictions. They have left to succeeding generations the enriching legacy of their outstanding gracious virtues.

There are those to-day, professing evangelical orthodoxy, who hold that this apostolic standard must not be too rigidly applied, because conditions which were suitable and helpful for "an infant struggling society of believers, are not necessarily the best for the conditions prevailing in this twentieth century of refinement, culture, and advancement." This view is the sheerest sophistry, for the apostolic church was perfect and complete as a model, and designed as the norm and criterion of the true Christian Church to the end of time. The various professing branches of the visible church which have departed from this standard of Scriptural simplicity and purity, must penitently and sincerely return to this apostolic norm before they can have any right to expect Divine approval and blessing, and before they can be a blessing to human society anywhere in the world. Yet the Divine blessing is the greatest need of our generation, when the majority live without God, without Christ, and without hope, lovers of sport and pleasure more than lovers of God.

The authority of God in His Word, with its eternally-fixed standard, must ever be our rule of faith and conduct, and not the ever-shifting opinions of sinful men, whatever may be their gifts and graces.

Among those opposed to a sincere penitent return to the apostolic standard of church government, for instance, are the advocates of gradation of rank in the Christian ministry. This is not the fruit of the humility and simplicity characteristic of heavenly-mindedness, but is the outcome of the arrogant selfishness, carnal ambition, and snobbery of the unhumiliated human heart. When the disciples themselves strove as to which of them should be the greatest, their Divine Master rebuked them sharply, reminding them that the pagan kings of the Gentiles exercised tyrannic lordship over their people, but that it was not to be so among them. He again reminded them that One was their Master, and "all ye are brethren."

Thus, the Divine Founder of Christianity, condemned soaring carnal ambitions and un-Christian self-assertiveness in the infant church, as an infallible directory for the guidance of all future generations regarding church government. Presbyterianism has sought to live up to this apostolic standard as the Scriptural form of church government, while prelatie and diocesan episcopalian church government, and the papal hierarchy have acted in the teeth of this Divine injunction and standard. Bishop Lightfoot, though an ardent episcopalian himself, asserts that "as late as A.D. 70 there was no distinct system of episcopal government," while the Rev. Prof. Rawson Lumby of Cambridge, another ardent episcopalian, declares, after his scholarly researches, "There is not a vestige of evidence of prelatie or diocesan episcopalian church government in the apostolic church." In the New Testament, of course, bishop, presbyter, and elder are interchangeable terms, involving *no* gradation of rank. Bishop, in

the apostolic church, simply meant an overseer or pastor, and it involved no superior rank or status, and therefore no "My Lord Bishop." What, then, in the light of these Scriptural and historical facts, becomes of the false doctrine of the exclusive validity of episcopal ordination and consequent unbroken "apostolic succession"? Those who, therefore, insist upon perpetuating prelate and diocesan episcopal church government are as guilty in their own sphere of church government, of inventing the theory of "logical ecclesiastical development from the apostolic norm" to present-day episcopacy, as was Cardinal Newman in the realm of doctrine, in his un-Scriptural theory of "Development of Christian Doctrine." Neither theory can stand the tests, either of Scripture or historical apostolic practice. Our worthy and noble Scottish Covenanters fought to the death against the tyrannical imposition upon them of prelate episcopal government. Presbyterianism also safeguards governmental decency and order, as distinguished from disorderly Plymouth Brethrenism.

We could easily multiply instances from church history to demonstrate the falsity of these theories, and to vindicate the wisdom of the principle of equality of status in the New Testament Christian ministry, but one instance must suffice on the present occasion. When the late brilliant and scholarly Dr. William Temple, Archbishop of Canterbury, with his European reputation in philosophy, delivered his very able lecture on Calvinism in St. Paul's Cathedral, it so appealed to no less scholarly an evangelical than the late Rev. Leigh Hunt, Editor of "Peace and Truth," that he insisted on large extracts from the Archbishop's address appearing in the quarterly organ of the Sovereign Grace Union. Notwithstanding that fact, Dr. William Temple, shortly afterwards participated in celebrating high mass in an Anglo-Catholic church in Bristol, without a qualm, and apparently without the least sense of guilt, shame, or incongruity. This glaring inconsistency not only showed his lamentable lack of spiritual *discernment* and fidelity to principle, but that he was as ready as Cardinal Newman to sign the papal Articles of the Council of Trent simultaneously with signing the Protestant Thirty-nine Articles of the Church of England. Thus, intellectual endowments and scholarly attainments are no assurance in a professedly Christian minister, any more than are social rank and financial status, that he will commit apostolic doctrine, in its original Scriptural purity, to posterity, according to the apostolic direction:—"The same commit thou to faithful men, who shall be able to teach others also" (II Timothy, xi, 1). On the other hand, a minister of mediocre ability, with but slender educational attainments, may be endowed with penetrating spiritual discernment and uncompromising fidelity to principle, hence the demonstration of the wisdom involved in the New Testament prohibition of gradation of rank in the Christian ministry. The latter may have essential qualifications for the Christian ministry, which the former may sadly lack.

Let us emphasise, at the same time, that the church of Christ, under God, owes an incalculable debt to sanctified scholarship in the Christian ministry. It is the abuse, not the use, of scholarship that we condemn. With all its pseudo-Biblical scholarship, however, Scotland to-day is largely a spiritual desolation—the dire result of infidel Modernism.

Let us emphasise, then, once more, the fact that all the *branches* of the professing Church that have departed from the apostolic standard must sincerely and penitently return to that Scriptural criterion, before we can expect God's blessing on Church and State in this nation, or among the nations of the world. Thus all churches with gradation of status in their ministry, such as prelate and diocesan episcopalian churches, like the Church of England and the Episcopal Church of Scotland, and also hierarchical systems, like the Greek Orthodox Church and the Romanist hierarchy, must sweep these carnal excrescences away forever, while churches having instrumental music, and uninspired hymns, in defiance of the apostolic standard and practice, must penitently and sincerely cease these *un-Scriptural* practices, to make way for the Church of the Millennium, which will be broadbased on the New Testament model. Let it never be forgotten that instrumental music and uninspired hymns were unknown in the apostolic church, and were only introduced after centuries of the Christian era had passed into history. The evil of the practice is seen even among evangelical churches that substitute uninspired evangelical hymns for the inspired psalms, when they speak with the same reverence of their evangelical hymn-writers, as one would expect due only to an inspired psalm-writer, under Divine infallible direction and tuition. The principle of the national recognition of true Christianity must also be universally adopted by the professing Church.

As for the Church of Scotland, some of whose learned ministers recently, unashamedly, publicly denied the historical existence of Adam and mankind's fall in him, and, consequently the necessity for Christianity and Calvary's Cross, words cannot describe its guilt and wickedness, and, apart from Divine grace and mercy, its inevitable terrible punishment for not exercising Scriptural discipline in the case of these treacherous deniers of God's inspired word. By a majority of 45 votes to 28 the Free Church at its last Assembly passed from an overture designed to safeguard the Church against the practice of exchanging pulpits with the modernist Church of Scotland. By the above decision the Free Church Assembly accepts the exchange of pulpits as a regular practice and thus forfeits all right to expect the confidence and respect of sincere uncompromising Christians.

Where is the ground for the exchange of pulpits between professedly orthodox churches and such as are notorious for heterodoxy in 2 John, verses 10-11:—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds"?

The statement that it "was not within the competence of the General Assembly to prescribe where a minister was to exercise his spiritual gifts, and that he had a wider duty than to the Church to which he belongs" is just very plausible sophistry. What, then, becomes of definitely-fixed ordinations vows? What especially becomes of the Divine injunction "Come out from among them, and be ye separate, and touch not the unclean thing. What communion hath light with darkness?" What communion, for instance, is there between the dark infidel Modernism of the Church of Scotland, and the evangelical light professed by the Free Church? How will these men answer at the Judgment-Seat of Christ,

though their glaringly-inconsistent conduct causes one seriously to question if they really believe in that unspeakably solemn and august Tribunal? Where, for instance, is the love to Christ and His Word manifested in exchanging pulpits with a Church whose ministers describe as a myth the fundamental doctrines of the Christian Revelation? The Free Church of Scotland ought to be thoroughly ashamed of its unfaithful conduct in this connection, and must yet repent of it in dust and in ashes, or otherwise, as a denomination, irretrievably perish on the rock of backslidden latitudinarian compromising. To quote Mr. Spurgeon once more:—"I have felt that no protest could be equal to that of distinct separation from known evil." Carnal ambition, with its unseemly itch for popularity, always clamours for union with the great and mighty of this world, however ungodly such Modernists may be. Even when not Modernist in their preaching, most of their sermons are mere platitudinous discourses.

The statement made at the Free Church General Assembly, that it was only the evangelical ministers in the Modernist Church of Scotland that they always wanted in the Free Church pulpit, is incorrect and misleading, as I can personally, if necessary, give a list of the names of Church of Scotland ministers, who are rank Modernists, that have been invited to, and occupied, Free Church pulpits. It is thus clearly evident that some Free Church ministers are deceiving their people, and trying to throw dust in their eyes. This absence of candid common honesty, among professed servants of Christ, is lamentable in the extreme. All this is grieving away the Holy Spirit from Scotland, and adding to the prevailing spiritual darkness and barrenness, while provoking Heaven to inflict national punishment upon us. Nevertheless our duty, as individuals, and as a denomination, is clear:—"Occupy till I come," enforced by such other Scriptures as "What is that to thee, follow thou me?" and "As for me, and my house, we will serve the Lord" (Joshua xxiv, 15). While not otherwise, in the least degree, comparing myself with the most renowned of Scotsmen, I can conscientiously and consistently truly say with John Knox:—"I know that many have complained of my too great severity, but God knows that my mind was always void of hatred to the persons of those against whom I thundered my severest judgments."

Of Spiritual Comfort in General.

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

(Continued from page 103.)

5. The *grounds and sources* of holy consolation, are especially the following: God in Christ, with all His glorious perfections, as a God of love, grace, and mercy, and as the God and portion of the saints (Ps. xliii. 4); Christ, in His glorious Person (Phil. iii. 3), righteousness (Isa. lxi. 10 and xxxii. 17), fulness, offices, and relations, or Christ living in them (Gal. ii. 20), and living for them (Rev. i. 18); the Holy Spirit, as inhabiting, quickening, sanctifying, and sealing them, and as the earnest of their eternal inheritance (2 Cor. i. 22); the covenant of grace,

as well ordered in all things and sure, according to which, Jehovah, Father, Son, and Holy Ghost, is their God, and they are His people, His peculiar people (Jer. xxxi. 33); the infinite atonement (Rom. v. 11), the continual intercession (Rom. viii. 34), the supreme dominion, the inviolable faithfulness, and the gracious presence, of the Lord Jesus, who is given for a covenant of the people; and the ordinances, doctrines, promises, and offers, of His gospel (Isa. xii. 3 with lxvi. 11), with the peremptory commandment, given to sinners in common, to believe on Him (Ps. xix. 8, 1 John iii. 23): these are the leading, and the immediate *grounds*, upon which, the saints do by faith, build their comfort; and they are, at the same time, the *sources*, from which, by the exercise of faith, they derive their consolation. Besides these, their faith and sense of the pardon of their sins, of the acceptance of their persons as righteous, of their adoption, of their sanctification, and of the witnessing of the blessed Spirit, are matter of consolation to them; and so is the lively exercise of all the graces of the Holy Spirit, especially of faith, hope, and love. The comfort of justification, because it is founded upon a righteousness which is perfect, and always the same, is more stable and permanent, than that of sanctification. The great things, which believers have in possession, and the greater, which they have in hope, are the sustenance of their consolation (Heb. vi. 18). The suitableness of those inestimable blessings to their hearts (2 Sam. xxiii. 5), together with their sense of personal interest in them, affords them unspeakable joy (Luke i. 47, Prov. xiii. 12). As to their experiences and evidences of grace, these are, strictly speaking, *not grounds*, upon which they build their comfort (Gal. vi. 14); but they are *proofs*, of their saving interest in those grounds of consolation, above mentioned, as well as, *encouragements* to build their comforts upon them; and so, they are matter of consolation to their souls (2 Cor. i. 12). The most comfortable of the saints, are they who, trusting at all times in the second Adam, as given for a covenant to them, can think of all dispensations, of all conditions, and of all duties, with comfort (Isa. xxvi. 3). They who have the love of Christ displayed in the covenant of grace, most constantly in their view, and most frequently warm on their heart; are of all believers, the most free from perplexing doubts and fears.

6. It is both *the duty and the privilege* of true believers, to attain spiritual consolation. It is their duty, for it is required of them in the law; and their privilege, for it is promised to them in the gospel.

It is the *duty* of all the saints, to be of good comfort. Their God, the God of consolation, would not have them to be, at any time, disconsolate or gloomy: and therefore he expressly forbiddeth them, to fear, to be discouraged, to let their heart be troubled, and to yield to oppressive grief. He saith to them, "Fear ye not, neither be afraid" (Isa. xlv. 8): "Fear thou not, for I am with thee: be not dismayed, for I am thy God" (Isa. xli. 10): "Fear not, for I have redeemed thee" (Isa. xliii. 1). And saith the Lord Jesus, "Fear not them which kill the body" (Matt. x. 28): "Let not your heart be troubled, neither let it be afraid" (John xiv. 27): "Fear not; I am the first and the last" (Rev. i. 17): "Fear none of those things which thou shalt suffer" (Rev. ii. 10). The apostle Paul forbids the believers in Thessalonica, to sorrow for deceased saints, as others who have no hope (1 Thess. iv. 13). The Lord authorizeth

no sorrow, but *godly* sorrow; which is consistent with holy joy, and tends to the increase of it. He forbiddeth His people, all oppressive grief, all desponding fear, and all perplexing trouble of mind, as hindrances to the exercise of love, and to the practice of holiness. He is displeased, when they suffer themselves to be uncomfortable in *His* service (Mal. ii. 13), when they sit in sackcloth in *His* gate. He commands them, on the contrary, to rejoice before Him. He hath made it their indispensable duty, to cast all their care upon Him (1 Pet. v. 7); "to eat their bread with joy, and to drink their wine with a cheerful heart;" "to have their garments always white, and to let their head lack no ointment" (Eccles. ix. 7, 8). He delighteth to see them joyful, and to hear them singing in His righteous ways: and therefore His high command is, "Rejoice in the Lord, O ye righteous; for praise is comely for the upright" (Ps. xxxiii. 1): "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart" (Ps. xxxii. 11): "Delight thyself also in the Lord" (Ps. xxxvii. 4): "Let all those that put their trust in Thee, rejoice: let them ever shout for joy, because thou defendest them: let them also that love Thy name, be joyful in thee (Ps. v. 11): "Rejoice and be exceeding glad; for great is your reward in heaven" (Matt. v. 12): "Finally, my brethren, rejoice in the Lord" (Phil. iii. 1): "Rejoice evermore" (1 Thess. v. 16): "Rejoice in the Lord always; and again, I say, Rejoice" (Phil. iv. 4): as if the apostle had said, 'I, in the most earnest and urgent manner, charge you to rejoice, not at some times only, but at *all* times; not only when upon the mount with God, but when in the valley; not merely when the Lord shineth upon you, but when he hides his face.' Although no affliction is so hard to bear, as the distress of soul, which the believer sometimes, when he is without comfort, endures; yet, that is but little, very little indeed, in comparison of the *sin*, of his disobeying God's authoritative command, by refusing to be comforted. It is remarkable that, though Asaph had, once and again, offered reasons of comfort to his troubled mind, as appears from his soul's refusing to be comforted; yet, he still persisted in refusing consolation, until he could say, "This is my *infirmity*," my sin, the distemper of unbelief in my heart; and *then*, he ceased to refuse it any longer (Ps. lxxvii. 2-12).

It is also the *privilege* of the saints, to have spiritual comfort. They have the beginnings of eternal life, and so have joy, as a part of it. It is their inestimable privilege, to have peace with God, to rejoice in hope of the glory of God, and to glory even in tribulation (Rom. v. 1-3). They have joy, with which, a stranger doth not intermeddle (Prov. xiv. 10). To them, "wisdom's ways are ways of pleasantness, and all her paths are peace" (Prov. iii. 17). "My mouth," says the holy Psalmist, "shall praise thee with joyful lips" (Ps. lxiii. 5). "My lips shall greatly rejoice, when I sing unto thee; and my soul which thou hast redeemed" (Ps. lxxi. 23). The apostle Paul, speaks of his having been filled with comfort; of his having been exceeding joyful in *all* his tribulation (II Cor. vii. 4); and of his having been sorrowful, yet *always* rejoicing (II Cor. vi. 10). "Blessed be the God of all comfort," says he, "who comforteth us in *all* our tribulation" (II Cor. i. 3, 4). He doth not say, Who *hath* comforted, or, Who *will*, or, Who *can* comfort us, if it please him; but—Who comforteth, Who *always* comforteth us. Neither doth he say, Who

comforteth us in some, or in many tribulations; but, "Who comforteth us in *all* our tribulation," of whatever kind or degree. Indeed, the Lord always comforteth his people, in a greater or less measure. He giveth them songs even in the night (Job xxxv, 10).

7. Believers have always *the seed, or principle* of spiritual comfort, in them, but not always, *the sense or feeling* of consolation. As they have, at all times, ground of consolation, and must have it, so long as the everlasting covenant continues to be established with Christ, and with them in him (Isa. liv, 8-10; Ezek. xxxvii, 26); so, they have always the seed and root of it in their hearts. "Light is sown for the righteous, and gladness for the upright in heart" (Ps. xcvii, 11). Gladness is sown for the upright in heart; and though, like seed sown in winter, which lies long under the clod, it seems to be lost; yet, it is preserved, and it will in due season spring up to view, and yield a plentiful increase. Though the seed of consolation appointed for the saints, may lie covered for a time, yet it is not destroyed. Believers have at all times, the seed or principle, and also the habit of spiritual joy, in their hearts. Even in their deepest dejection, they have a seed of comfort that will spring up. The fruit of the Spirit in them, is joy and peace; and the Spirit as a Comforter, abideth with them for ever (John xiv, 16). But although they always have the principle, yet they have not, at all times, the sensible enjoyment, of comfort. They do not continually, exercise the grace of joy; and therefore, they do not always see or feel in themselves, the principle and habit of that grace. It is, when they are *exercising* any grace of the Spirit, that they commonly perceive it. Their sensible enjoyment of consolation in this life, is often interrupted, by the remaining corruptions of their nature, by the fiery darts of the wicked one, and by the hidings of God's countenance from them. In interrupting their sensible comfort, they themselves have a *sinful* hand (Jer. ii, 17-19; Isa. lxiii, 10); Satan and his instruments have a *malicious* hand (I Pet. v, 8); and the Lord, in order to manifest his sovereignty, to chasten them for their sins, to try and exercise their graces, to excite their more earnest prayers, and to teach them to improve for the future the sense of his favour, hath a *holy* hand (Ps. xxx, 7). Hence, though the believer is, sometimes, lively, and in his exercise of faith and love, feels at his heart a glow of heavenly joy; yet at other times he is languid, cold, and in a great degree disconsolate. Like Hagar at the well, his eyes are so held, that he cannot perceive as formerly, his grounds of comfort; and then, his day of gladness, is turned into a night of heaviness (Lam. v, 15).

(To be continued.)

D. L. Moody and Dispensationalism.

From the "*Contender*," May, 1952.

"ONE of the leading dispensational writers of the 19th century was C. H. McIntosh, who was well known by his initials C. H. M. One of McIntosh's series of writings was on the five books of Moses—Genesis to Deuteronomy—and went by the unusual title, "C. H. M.'s Notes." Concerning this set of dispensational "Notes" D. L. Moody said, "They have been to

me a very key to the Scriptures." This quotation from Moody praising Dispensationalism is found on page 2 of a long list of fundamentalist books and booklets advertised in the back pages of Moody's booklet entitled, "Prevailing Prayer," which was published by the Revell Company in 1885. The dispensational fundamentalist flood of present-day "evangelists" which hates Presbyterianism and rejects the Covenant theology and infant baptism was set in motion, on a large scale, by the preaching and influence of D. L. Moody. The "evangelists" of to-day are simply copying the fundamentalism of Moody. It is long past time for "Presbyterians" to stop praising D. L. Moody and his successors as "great Christians." Instead Presbyterians should expose Moody and his followers as enemies of the great Biblical truth of Predestination and the Covenant of grace which includes infant baptism. Dispensationalism tries to split off the Old Testament from the New, and thereby would destroy the basis of the Biblical and Reformed Faith."—*W. McL.*

Aonadh ri Crìosd.

LEIS AN URR MAC A' CHOMBAICH, D.D., *Lite.*

(*Air a leantuinn bho t.d. 109.*)

(4) 'S an àite mu dheireadh. Tha ean a tha air aonadh ris an Tighearn' Iosa na aon Spiorad; oir tha e dhe'n aon inntinn ri Crìosd. Dh'ionnsuidh so tha'n t-Abstol a comhairleachadh nan creidmheach ann am Philippi. "Uime sin bitheadh an inntinn cheudna annabh-se a bha ann an Iosa Crìosd." (Phil. ii. 5.) Cha'n eil aon air aonadh ri Crìosd ann an rathadh beo ach a leithid agus a tha air a dheanamh comasach air a bhi co-chòrdadh ris ann am beachdan, miannaibh, agus aignuidhean; seadh cha'n eil aon ach iadsan a tha'g aontachadh 'n a chùmhnannt' gràsmhor, agus a tha gu dìchiollach a leantuinn cleachdach creidimh agus naomhachd.

1. Bho'n a chàidh a radh mu'n chuspair so faodaidh sinn a bhi faicinn bonn sònraicht' air son comhfhurtachd do'n chreidmheach. Is e aonadh ri Crìosd urras a chreidmheach air son gach uile dhion agus ullachadh gràsmhor bho Dhia. 'N uair a tha cùram aig Iosa do'n anam ghràsmhor tha cùram aig dhà fein. 'Nuair a tha peacach bochd a dol dhachaidh gu Crìosd, agus e air aonadh ris tre chreidimh, tha chàirdean feolmhor a tòiseachadh air a thilgeadh bh'uatha. Ach bitheadh misneachd mhath agaibh; ghabh Crìosd ribh. Ciod e, ged a bhitheadh greann air seirbheiseach 'n uair a tha'm Maighsteir a cur fàillt' oirbh. Bitheadh comhfhurtachd mhaith agaibh, oir ged a tha iomadh uireasbhuibh oirbh, gidheadh 'n uair a tha sibh air 'ur 'n aonadh ris an Tighearn Iosa, tha sibh air 'ur 'n aonadh ri lànachd a tha cur thairis.

2. Uime sin chi sinn an so bonn air son mór ioghnadh. Tha Crìosd agus an creidmheach air an aonadh gu dlùth ri cheile. Tha'n Cruithear air aonadh ris a chreutair: neart air aonadh ri anmhuinneachd, solus ri dorchadas, lànachd ri falamhachd, agus beatha ri bàs. O Chriosduidh, gabh ioghnadh agus cliuthaich dìomhaireachd do-labhairt an aonaidh so. Tha creidhich na'n craobhan fireantachd, a shuidhich an Tighearn', chum agus gu'm bitheadh e air a ghlòrachadh; agus, gidheadh, cha'n eil iad a fas bho am freumh fein ach bh'uath-san is e Freumh agus Gineil Dhaibhidh.

3. Bh'uaith e so faodaidh sinn a thuigsinn bonn sònraicht' air son na naoimh a bhi buannachadh; tha iad gu beo air an aonadh ris an Tighearn Iosa. Tha'm beatha-san agus a bheatha-san air an ceangal suas ri cheile; agus do bhrìgh gu'm bheil esan beo bithidh iadsan beo mar an ceudna. Cha'n urrain an creidmheach a tha air a shuidheachadh ann an Crìosd a bhi gu bràth air a dhealachadh bh'uaith e. Bithidh meanglan craoibhe air uairibh air a ghluasad leis an stoirm, na eadhon air a chromadh sìos le làimh duine, agus gidheadh leanaidh e ris an stoc; agus'n uair a theid an stoirm thairis, na leigear làmh an duine as e, eirigh e mar a bha e roimhe. Air an doigh cheudna, faodaidh an creidmheach a tha air aonadh ri Crìosd a bhi air a ghluasad gu h-anabarrach leis na doinneanan, agus gun chomhlurtachd aige, agus faodaidh e bhi coltach ri bhi air a spionadh bh'uaith e; ach air dha bhi fathasd gu beo air a cheangal ris, eirigh agus beothaichidh e a ris. "Ged ghluais mi ann am meadhon àflghair, ath-bheothaichidh tu mi." Salm cxxxviii, 7.

4. Faodaidh sinn bh'uaith e so fhòghlum cho peacach agus cho cunnartach 's a tha e bhi geur-leanmhuinn, na ann an rathad air bith eil' a bhi goirteachadh aon de na naoimh; the iad gu dlùth air an aonadh ri Iosa Crìosd, agus ni air bith a tha air a dheanamh air an aon is lugha dhiubh tha e air a dheanamh air-san. Tha iad na'n aon Spiorad ris; 'n uair a tha iad air an h'imeas tha esan air a dhimeas; 'n uair a tha iad air an geur-leanmhuinn tha esan air a gheur-leanmhuinn. Esan a bheanas ribhse beanaidh e ri cloich a shùl-san. "A Shaul, a Shaul, e'ar son a tha thu ga'm a gheur-leanmhuinn-sa?" Cuimhnich, O pheacaich, a tha ri dìmeas, am feadh a tha thu a dhimeas an fhìor Chrìosduidh gu'm bheil thu a dhimeas Chrìosd fein. "Ean a dhiultas sìghse, tha e ga'm dhiultadh-sa; agus an neach a dhiultas mise, tha e a'diultadh an tì a chuir 'uaith e mi." Luc. x, 16. Tha bhuir briathran cruaidh an aghaidh a chreidmheach air an sgrìobhadh sìos mar an urad de mhaslaidhean air an labhairt an aghaidh Chrìosd fein; agus, mar a bac trècair e' bithidh sibh air 'ur gairm gu freagairt air an son.

5. Cia cho diamhain agus cho meallta 's a tha do dhaoine a bhi cumail a mach gu'm bheil iad air an aonadh ri Crìosd, gu'n a bhi na'n luchd-comhphàirt de a Spiorad? "Mur eil Spiorad Chrìosd aig neach cha bhuin e dha." Mu'r eil an Spiorad a tha gabhail còmhnuidh gu'n tomhas ann an Crìosd, a gabhail còmhnuidh anna, cha'n eil iad na'n aon Spiorad ris. Mo thruaigh! tha coltas air moran a bhi gabhail greim de Iosa Crìosd, a tha mathasd ag itheadh an arain fein, agus a caitheamh an aodaich fein, agus nach eil ach a mhàin air an gairm air airm-san. Tha iad ga'n ainmeachadh fein air a Chaithir naoimh, agus a leigil an taic ri Dia Israel; agus a deanamh luaidh air Dia Israel; ach cha'n ann am fìrinn no ann an ionracas. Isaiah xlviii, 1, 2. Cha'n eil nì ni's diamhain agus ni's meallta na coslas falamh diadhachd.

6. Bh'uaith e so fhòghlumaibh cia cho daingean agus a tha e mar fhiachaibh air a chreidmheach a bhi gràdhachadh agus a cleachdadh naomhachd. Is e bhi torach ann an deagh oibre fìor chrìoch an aonaidh bheo a tha eadar e agus an Tighearn Iosa. Am bheil aon agaibh air bhuir 'n aonadh ri Crìosd mar an Ceann a thaobh buaidhibh naomhachaidh? An

sin tha sibh ceangailt' a bhi ga ghràdhachadh le gràdh do-labhairt mòr, agus a bhi gràdhachadh agus a cleachadh naomhachd 'n ar 'n uile chaith-beatha. Tha fios agaibh anns a chorp nàdurra ma tha'n ceann ann an eunnart, tha na làmhnan air an cur suas gu bhi ga dhìon. Tha sibh fodh fhiachaibh anns an tomhas is àirde, ann an creidimh a ghràidh dhuibh, a bhi gràdhachadh blur Fear-saoraidh le'r 'n uile chridhe, agus a bhi deanamh seirbhis dhà, ga thoileachadh agus ga ghlàrachadh, le 'ur cuirp agus le 'ur spioradaibh, is leis-san. O bitheadh suim mhaoth agaibh do urram an Fhir-shaoraidh mhòir, agus na measaibh a ghloir sin a bhi air a call dhuibh-se a tha air a toirt Dhà-san.

7. Bh'uaith' so fòghlumaibh e'ar son a tha'n Tighearn' Iosa cho maoth a nochdadh co-fhaireachadh da shluagh na'n uile àmhghairibh; agus e'ar son a tha co-fhaireachadh aca-san ris-san anns gach eas-urram a tha air a thoirt dhà. Is ann do bhrìgh gu'm bheil esan agus iad-san air an dlùth-aonadh ri cheile. Tha co-fhaireachadh ri cheile ag eirigh bho aonadh. Ged tha Crìosd a thaobh a Phearsa gu neo-chrìochnach 'os ceann gu'n ruig àmhghair air bith air, gidheadh tha Crìosd gu dìomhair fosgailt' do àmhghairean dhe gach seorsa, agus a cur feum air a bhi air fhuasgladh. "'N an uile àmhghair bha esan fo àmhghair: agus rinn aingeal a làitheireachd an tearnadh.'" Isaiah lxiii, 9.

8. Bh'uaith' so faic bonn molaidh agus buidheachais. Cia cho taingeil, O chreidmich, 's a bhuineadh dhuit a bhi 'n uair a bheachdaicheas tu air gràdh do-labhairt t-Fhear-saoraidh gràdhach dhuit-sa, ann a bhi gabhail a leithid de dhuslach agus de luaithre, a leithid de pheacach salach, neo-airidh agus ceannaireach agus a tha thu ga'd aideachadh fein a bhi, ann an aonadh agus ann an co-chomunn dlùth ris fein.

(R'a leantunn.)

The late Mrs. E. Stewart, North Uist.

The subject of this obituary notice was a member in full communion for many years. She was like Doreas and Lydia, although she had a very poor opinion of herself, and was burdened with her corruption. As far as men could see, no fault could be found with her life. She seemed to be perfect. Yet she was afraid that Christ had not accepted her. The Rev. John Macrae is said to have remarked that a person without fear, without doubts and without unbelief is a graceless person. Dr. Macdonald, Ferintosh, in his hymns, says faith without unbelief is a false faith.

Since our last communion we lost Mrs. Alistair Macdonald, who was of a meek and quiet spirit, which is in the sight of God of great price. She was a bosom friend of Mrs. Stewart, and she felt her passing very much. They were like David and Jonathan in their affection. We have reason to mourn the loss of these members, who were not very advanced in years. Mrs. Stewart was only 65. May the Lord raise up other witnesses to fill the breaches in the walls of Zion. I knew Mrs. Stewart for four years, and always found her a faithful friend. We believe it is well with those who loved Christ.—*D. J. Macaskill.*

Literary Notice.

The Christian's Great Interest, by Rev. William Guthrie, born at Pitforthly, 1620, and who died in 1665. It is unnecessary here to relate anything of the life of this eminent servant of the Lord as there is a brief memoir regarding him at the beginning of the book. The Publications Committee of the Free Presbyterian Church has rendered a commendable service to all those who have an appetite for reading pure gospel doctrine and the unfolding of spiritual experience in the saving and sanctifying operations of the Holy Spirit. These are set forth in beautiful scriptural language and in great clarity and order. It would be unwise to quote here any particular part of this precious book, as every page contains the pure milk of the gospel of the Lord Jesus Christ. And Guthrie deals faithfully throughout with many problems which beset the sinner and the believer concerning the greatest of all matters, a radical and saving interest in Christ Jesus. The book contains over 200 pages, is small in size and easily handled, and the type is large and clear for reading. This book should be in every Free Presbyterian home. The Lord's people, we are sure, will be amply rewarded by reading it, even although they may have read it before. We expect the price will be intimated elsewhere and we understand will be reasonable. In buying this neat volume for oneself or as a gift to a friend, one is truly in this sense buying the Truth.—R. E. S.

Notes and Comments.

Roman Catholic Exhibition—Kelvin Hall.

In last month's issue we drew attention to the Roman Catholic Exhibition in the Kelvin Hall, Glasgow. During the two weeks over which the Exhibition extended the hall was open to the public, Protestant as well as Roman Catholic. Among the large crowds, priests and nuns were prominent, and young people were busy distributing Roman Catholic tracts. To some ardent young ladies of the Protestant faith the idea of tract distributing suggested a method of usefulness which could not be neglected. A kind friend furnished them with over 20/- worth of Protestant tracts. It was easy to mingle with the crowds—priests and nuns notwithstanding—and no time was lost in getting rid of as much good sound Scriptural literature as possible. For a time the very audacity of the venture secured success, and much good seed was sown. But it was not to continue. One young lady suddenly felt herself gripped by the shoulders between two angry nuns, and she was hurried to the Bishop, who informed her that what she was doing could not be permitted, and she was shown the way out. We trust that some of the seed sown "even where Satan's seat is," may have fallen on good ground and may yet bear fruit.

"The Christian's Great Interest."

Congregations throughout the Church have received supplies of the above interesting and instructive book. A notice recommending the publication appears in this issue. Along with the *Christian's Great Interest*, a supply of

that interesting tract *The Highland Kitchen Maid* has been sent out. These are available at:—*Christian's Great Interest*, 4/- per copy (4/4 post free); *The Highland Kitchen Maid*, 2d per copy (2/- per dozen post free).

Copies may be obtained direct from Mr. J. Grant, 4 Millburn Road, Inverness. Also from the Publishers: Messrs. N. Adshhead & Son, 34-36 Cadogan Street, Glasgow.

The Covenanters Misrepresented.

In his article on "Apostolic Simplicity" in this issue Mr. MacQueen refers to the modern fashion of disparaging the early Reformers and white-washing their persecutors. This was the general line taken by Sir Walter Scott in *Old Mortality*, a book written by him and dealing with the Covenanters and Covenanting times in Scotland. The danger arising from this book is that it has long been recognised as a literary classic and is frequently and extensively used in the teaching of English. This year it has been prescribed by the Education Authority for the English paper in the Preliminary Examination for entrance to the Scottish Universities. Consequently hundreds of young students are required to read and study the book carefully.

Now, whatever merits *Old Mortality* may have as literature, the historical picture it gives of men and events of the period covered is utterly false and distorted. The Covenanters are represented as ignorant bigots and fanatics, while their persecutors are surrounded by a halo of heroism and patriotism. The principles contended for are also distorted and convey a false impression. That this is so has been conclusively proved and exposed in Dr. McCrie's *Review of Tales of My Landlord*. Dr. McCrie is the historian of John Knox and Andrew Melville. His Review runs into over 100 pages of close print and cannot be given in full here. We reprint extracts from the concluding paragraph.

Dr. McCrie's Review.

We flatter ourselves that we have established the two positions advanced at the beginning of the Review—the gross partiality which the author has shown to the persecutors and the injustice he has done to the persecuted. We have produced proofs of the former, in his withholding a just view of the severities and cruelties which they perpetrated, and exhibiting the character of some of the chief oppressors in such a light as to recommend them to the admiration of his readers. We have examined his representations of the Covenanters, and have found it in numerous instances to be unfair, false and grossly exaggerated. Instead of being the ignorant, foolish and violent fanatics which he has held them out to be, we have shown that information was extensively diffused among them; that they were a sober and religious people; that their contentings were directed to the support of the kindred cause of religion and liberty; and that the instances of extravagances and violence really committed, were confined to a few, and extorted by grievous and insufferable oppression . . . These faults we have exposed with freedom, and sometimes with feelings of indignation, but we trust without passion or irritation . . . We look on the work which we have reviewed as calculated to produce mischievous effects, by circulating erroneous views of the history of our country, and by instilling bad principles into the minds of ignorant and unwary . . .

We trust, however, that the good sense of our countrymen, the information which they possess, and the regard which they still cherish to the cause of religion and freedom will counteract the poison; and we are not without hopes that this attempt may ultimately benefit the cause which it threatened to injure, by exciting more general attention to the subject, and by inducing persons to inquire more accurately into the facts of one of the most interesting portions of our national history.

Church Notes.

Communions.

September—First Sabbath, Ullapool and Breasceleite; 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.

Synod Proceedings.

The Synod Proceedings should be ready for distribution by the time this note appears. As formerly the price per copy will be 1/6d. Cash from sales should be sent to Mr. John Grant, General Treasurer, as soon as possible, to whom also all unsold copies should be returned. An effort should be made to secure a wide sale of the Synod Proceedings.—D. M., *Clerk of Synod pro. tem.*

Acknowledgment of Donations.

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

Sustentation Fund—Miss C. McL., Montrose Road, Auchterarder, £3; Miss E. Weir, Glenellen, Tarbert, in memory of her late mother, Mrs. Catherine Weir, £5; Mr. J. A. McC., Rockdale, Isle of Mull, £1; Mrs. M. MacLean, Elgol, in memory of a beloved husband, per Mr. J. Nicolson, Missionary, £10; A Sutherland Friend in loving memory of two beloved sisters, 15/-.

Home Mission Fund—Mrs. M. McLean, Elgol, in memory of a beloved husband, per Mr. J. Nicolson, £10; R. H. C., Stevenston, £1; Mr. E. McS., Raasay, 4/-; A Lady Friend, o/a Broadford Cong., per Mr. J. Nicolson, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund—R. H. C., Stevenston, £1; Farr Congregation per Miss Jean Munro, £2.

Publication Fund—Miss McD., Inverness, o/a Trinitarian Bible Soc., £1.

Jewish and Foreign Missions—A Friend, Ross-shire, £10; Mr. T. R. K., Rosebank, Lismore, N.S. Wales, £10; Mr. N. S., Fairymeadow, N.S.W., £4; Mrs. Canty, Aria, King Country, N. Zealand, £4 10/-; Miss C. McL., Montrose Road, Auchterarder, £2; Mr. J. McL., 13 Elgol, Skye, 14/-; "A," Applecross, £2 10/- and for Mission Lorry, £2 10/-.

Magazine Free Distribution Fund—Edinburgh Friends, per Mr. P. Anderson, £1; Friend, Ross-shire, 5/-.

Lists sent in for publication:—

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Breasclete Church Repairs Fund—Mr. F. Smith acknowledges with grateful thanks a donation of £1 from Miss M. M., 37 Breasclete.

Dornoch Church Building Fund—Rev. F. MacLeod thankfully acknowledges the following donations:—Mr. A. M. and Mr. R. M., Ardgay, £10; Mrs. R. M. Rogart, £1; Two Friends, Tain, £4; Mr. R. K., Grafton, £5; Friends, Kames, per Rev. J. A. Tallach, £1; Miss M., Rogart, £1; Miss M., Inverness, £1; From Torr Liath, Gairloch, per L. M., £3; Friends, Hilton, Embo, £3; Miss T. J., Glasgow, £2; Mr. A. M., Dornoch, £1; Mr. J. D., Helmsdale, £3 3/-; Dingwall postmark, £1; Two Friends, £1; Friend, Thurso, £1; Miss J. F., Kilmacolm, £5; The Murray Family, Earlswood, N.S.W., £1; Friends, Lairg Congregation, £3; Mr. A. M., Dornoch, £2; Miss J. M., Dornoch, £5; Mrs. M., Dornoch, £1; Two Friends, Inverness, £2; Friend, Bonar Br., £5; A Friend, Rogart, £1; Mr. A. R., Rogart, £2; A Wellwisher, £10; Mr. M., Dornoch, £5; Mr. E. M., Kyles, Scalpay, £5; Mrs. M., Dornoch, £2; Collecting Box, Miss J. C. Invergordon, 10/-; Friend, Lairg, £5; Two Tain Friends, £10; Mr. N. G., Elgol, £1; Mr. J. M., Tain, £1; Two Friends, Muir-of-Ord, £10; Friend at Tain Communion, £2.

Edinburgh Manse Purchase Fund—Mr. Hugh MacDougall, 15 Gloucester Place, Edinburgh, has much pleasure in acknowledging the following donations:—A Friend, per Mr. P. Anderson, £1; M. K. M., per Dr. J. M. Johnston, £5; A. B. A., Inverness, £2; Friends, Carr Bridge, £1 (both per Mr. P. Anderson).

Halkirk Congregational Funds—Rev. Wm. Grant gratefully acknowledges the following donations:—Mr. M., Toronto, £1; Mr. G. C., Kentish Town, London, £1.

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Ness Manse Purchase Fund—Mr. D. Mackay, 72 Cross Skigersta Road, Treasurer, acknowledges with grateful thanks the following:—Wellwisher, North Harris, £1; Numbers 35-2, £2; Friend, Achmore, £1; Friend, North Tolsta, £1; Friend, London, £1; Friend, Glasgow, 10/-; Proverbs 3-27, £1; Friend, Swanibost, 10/-; Mrs. M. McL., Leurbost, £1; Campbells, 59 Baldwin's Ave., Knightswood, Glasgow, £4; Mr. M. McL., High Street, Skigersta, £1; Mr. D. F., 18 Skigersta, £2; Friend of the Cause, £2; Friend, Uig, £1.

St. Jude's Congregation, Glasgow—Mr. A. E. Alexander, 58 High Maine Ave., Dumbarton, gratefully acknowledges having received from the Executors of the late Christopher Munro the sum of £721 8/10; also £5 as a thank-offering per Rev. D. J. Matheson; Miss A. V. Fraser, £5.

Shieldaig Congregation—Mr. John Gordon, Treasurer, acknowledges with sincere thanks a donation of £1 from Mrs. M., Ness Villa, Tarbert, o/a Sustentation Fund.

Stratherrick Congregation—Mr. J. Fraser, Treasurer, thankfully acknowledges a donation of £2 from Miss McL., Plockton, o/a Sustentation Fund, per Mr. F. Beaton.

Uig, Lewis, Congregation—Mr. Mal. McLennan, Treasurer, acknowledges with grateful thanks the sum of £3 from A London Friend for Congregational Funds per Mr. D. Matheson.