

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.*

---

## C O N T E N T S

	page
No Separation ... ..	97
"Lamps in the Vale" ... ..	99
Martha and Mary ... ..	103
The Loss of Spiritual Comfort ... ..	110
Life of Christian Ker ... ..	113
The Building Up Again of Zion or The Millennium	117
Questions for Self-Examination ... ..	121
The late Mr. Donald Macisaac, Kyles, North Uist	122
Marsantachd Na Sabaid ... ..	124
Notes and Comments ... ..	125
Church Notes ... ..	126
Acknowledgment of Donations ... ..	127

---

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

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

---

VOL. LIX.

August, 1954.

No. 4

---

**No Separation.**

SIN has wrought indescribable havoc as to man's relationship to God, his Creator and sustainer, right from Adam in the Garden of Eden, and in the case of all his posterity, inasmuch as we sinned in Adam and fell in him in his first transgression. Original sin and actual transgression have separated us from the knowledge and favour of God, and we have lost communion with Him, being liable to the Divine wrath and curse both in this life and in that which is to come. And the manifold and evil workings of sin are such as to separate men one from the other even during their sojourn on the earth; for a dark feature of sin in this connection is that men are "hateful and hating one another" (Titus iii. 3), so that men in their several relationships one to another often cease to live in concord and part asunder. How universal is this devastating effect of sin even regarding the most intimate relationship of husband and wife! Then sin has brought upon mankind the inescapable liability to what we call temporal death, by the power of which husbands and wives are separated, by which parents and children are separated, and brothers and sisters, and the most intimate and affectionate friends. These things prevail in the experience of all here in this world. Death interposed to separate for a season Abraham and Sarah, and a David and a Jonathan; and in a more solemn manner David and Absalom. And so it is still.

Yet there are parties who being united one to the other shall never be separated one from the other, and these are the Blessed Lord Jesus Christ and the believer. Here we have the sinner united to Christ vitally and truly by that precious and holy faith which is the gift of God and of the operation of the Holy Spirit in the heart, through the Word of God. There is thus the most real and intimate union conceivable effected between the divine Redeemer of sinners and those who are enabled to believe in Him by a living faith unto salvation.

All the heaviest, bitterest and most prolonged afflictions and trials which may beset the believer during his Christian course in time cannot affect adversely his actual union to Christ, although at times such dark experiences may seem to him to indicate that he has no true and gracious relationship to the Lord Jesus and no covenant

interest in the love of God in Christ. But it is indeed consistent with a saving union to Christ that much tribulation may be met with according to the Saviour's own warning to His people, viz., "In the world ye shall have tribulation."

Then, however weak the exercise of faith upon Christ may become, and however lacking the sense of Christ's love to the soul may be in the experience of the believer, the spiritual, saving, and mysterious union that exists between the child of God and Christ is untouched. Affliction cannot bring about a separation between them. The fiercest fires can never dissolve what is effected by God the Holy Ghost.

Then again, sin may abound in the heart of the believer and obtain such an ascendancy over him temporarily, which may indeed appear to indicate that professed union to the Lord Jesus is nothing more than that and never existed in reality. Without in the least condoning or excusing sin on the part of the believer, it is evident from the Scriptures that sin could not and cannot separate believers from Christ. As in the case of Peter and his denial of Jesus, "Where sin abounded grace did much more abound," both in the mighty intercession of the Redeemer and in the reviving of the activity of grace in the soul of Peter. Sin and the devil would, if they could, separate between Jesus and Peter. But no! that cannot be even in the case of the weakest believer, for such shall never perish, neither shall any pluck them out of Christ's hand. Although at the same time their union to the Lord will undoubtedly mean reproof, tears of godly sorrow, and chastisement on account of backsliding, yet separation from their Saviour can never be. The essential and living nature of this union between the divine Head of the Church and His people still on this side of heaven is not liable to annulment by any degree, more or less, of the activities of the "old man" in believers. And there is here no question of the believer having licence to sin. "Shall we continue in sin, that grace may abound? God forbid" (Rom. vi. 12). The good work of sanctification is being carried on in them by the Spirit of grace, as those who are vitally united to Him, to whose holy image they shall be ultimately conformed.

Now in the marriage ceremony performed by a minister of the Gospel, the parties concerned in becoming husband and wife give mutual promises of love and faithfulness "until God separate them by death." There is no such undertaking by the Lord Jesus and His believing people regarding their union one to the other. The word separate and what it implies has no place here. Christ loves His people with an everlasting love, which love takes hold of them in their personal experience in the day of their effectual calling. Christ is said to abide in His people, to dwell in their hearts, and that He will never leave them nor forsake them. He will *never* leave them, and they shall thus never be separated from Him their Redeemer and Lord. All the terrible powers that are in death whereby soul and

body are separated cannot impinge the union between the Lord Jesus and the believer. In other words, death cannot separate Jesus from the believer nor the believer from Him. To the dying thief, Jesus said, "To-day shalt thou be with me in paradise," and his soul, when death came, went *in union* to Jesus, to be with Jesus in heaven. And as death brings the bodies of believers to the dust of the grave, yet as the Shorter Catechism states, ". . . their bodies being still united to Christ do rest in their graves till the resurrection." Truly as to this union, death cannot sever.

The Lord Jesus Christ and the sinner united to Him in faith and love shall never know separation one from the other, world without end. "For 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 be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

### "Lamps in the Vale."

*Blessed is the man to whom the Lord will not impute sin.—*

Romans iv. ver. 8. (Second paper.)

WE have been considering the blessedness of the man to whom the Lord will not impute sin, and we noticed some of the characteristics and experiences of the man so blessed. We saw that God chose him from among men with the infallible result that he was made to approach to Christ. In this approach he was freed from guile and from all trust in human supports and was given faith to flee unto, believe in, and to rest upon Christ as the Father freely offers him in the Gospel. Now, according to the Word, the experiences and the blessings found with this man are found in the Covenant of grace and nowhere else, and as we place the man along with the blessing of justification within the covenant we shall find from his position there one great argument why God will not impute sin to him.

"Blessed is the man to whom the Lord will not impute sin," because *this is a condition of the covenant of grace*. In procuring and securing the safety of believers the Holy Trinity acts in a way both loving and just. Within the framework of the covenant, the election of believers has its completion in the realisation of the words, "Behold me and the children thou hast given me," and "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world." In order to prepare them for this high calling they are given to partake of the Divine nature through which they become sons of God. A true, proper and everlasting sonship is election in full fruit, and in the following beautiful scriptures we have the procuring and the effective securing of all things



necessary for this blessing, and for their entry upon and enjoyment of the presence of Christ in glory. "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having *predestinated us unto the adoption of children*, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made *us accepted in the beloved*, in whom we have *redemption through his blood the forgiveness of sins* according to the riches of his grace."

When it bestows sonship upon believers, God's covenant love bestows the highest and the best upon them, but sonship can only be through adoption, and adoption must have legal securities behind it. We cannot at one and the same time be children of God and be under his wrath as judge. As children of God we cannot be free from wrath one day and then lie under it the next. As the terms of the covenant make us "heirs of God and joint-heirs with Christ," and this the furthestmost blessing of election is secured only because sin in its root and fruit has been effectively and finally dealt with by Christ our covenant head. As surely as Heaven decreed that His resurrection should follow upon his finished work, so surely does Heaven decree a state of absolute justification following on faith in Christ. But wonderful benefit though justification is, it is not an end in itself. The loving intention of God in justifying is to provide an entry into a state of permanent adoption. Justification is a legal necessity before true and proper sonship is possible.

It is from within the covenant of grace and with a view to the covenant's highest blessing—sonship—that God declares over and over again with tender assurance that he will not mark iniquity to those placed within the orbit of the covenant. He will remember their sins no more; he will cast them into the depth of the sea; he will blot them out as a cloud; they shall be sought for and not be found. He will cast them behind his back; he will come over them as over mountains; and he will rest in his love with singing over the person accepted in his beloved. It was a gift of *children* the Father made to His Son; it was to legalise, secure and confirm their adoption that Christ came and died. The practical implementation of the conditions of adoption lies in the effectual calling, preservation and sanctification wrought by the Holy Spirit. If it were possible to mark iniquity in a legal sense against the believer in Christ, it would be equally possible to cancel all obligations between the Persons of the Godhead within the covenant of grace.

Graciously the Holy Trinity planned and decreed the destiny of this people, and unitedly moved forward in love to secure an everlasting sonship for all believers. As children they must grow in many ways. As children they must be chastened and disciplined, but even when the heaviest chastisement has fallen for the worst sin they still are

children of the covenant, and within the covenant there is neither judicial guilt nor judicial wrath. As enactments of the covenant between the Father and the Son, both guilt and wrath were there once, but that was at Calvary, and Calvary has passed into the book of God's remembrance of His Church. With respect to "the children which thou hast given me," guilt and wrath have gone forever. There may be clouds on the earthward side of the Sun of righteousness which has risen upon the Church of Christ, but the Heavenward aspect is eternally cloudless. The sun of the resurrection morn has risen with unclouded justification upon the whole family which are named of Christ in Heaven and earth, and blessed be our precious Saviour that is a sun that will never set.

The Lord will not impute iniquity since the standing of the *justified person is a gracious one*, for into such a standing questions of mere human merit or demerit do not enter. "Therefore being justified by faith we have peace with God through Jesus Christ our Lord, by whom we have *access into this grace wherein we stand* and rejoice in the hope of the glory of God." Now we know from other parts of this epistle that this gracious standing is opposed to salvation by works, but we find even more than that in this standing. This state is so completely new, so exclusively of God that questions of mere human merit or demerit enter in nowhere. It is true that within this blessed state *all references* to demerit, guilt and wrath, are not excluded, but they are nowhere included as threats or occasions of fear. No, far otherwise; references to guilt and wrath are there, but only as reminders that these have already been dealt with by our Lord. "Behold my hands and my feet, behold at one and the same time evidence of your guilt and evidence of your eternal discharge from all guilt." Behold the handwriting of ordinances which was against you; see in this grace, it is nailed to the cross. Yes, nailed by the hand that was nailed along with it to that same cross. Nowhere else and in no other way could the writing against you be so effectively cancelled. There on the cross, and within this *grace wherein we stand*, the curse is completely ineffective, obsolete, exhausted, dumb, dead. "God in Christ, the God of all grace, has set up this state, and he himself has entered in upon it. Taking with him all the resources of his entire saviourhood he has taken up residence, and his dwelling there is delightful to him. "Here is my rest, here still I'll stay, *for I do like it well.*" He has brought into this "grace wherein we stand" all the preciousness of his blood, all the merit of his righteousness with both partaking of the dignity of his Divine Person. He has filled to overflowing this vast estate with himself, God our Saviour.

For the believer brought by faith into this estate there is never to be a going out. No, never; for as surely as disobedience sent Adam outside Eden, this state of grace secures all within it eternally. There are no degrees of security within this grace wherein we stand. Here one cannot breathe except one breathes the forgiving grace of God.

No other atmosphere is possible. Grace excludes all but itself. Every thought, word and deed is either prompted or given by grace, or if otherwise, the Lord resident here forgives all. He has set up this state and maintains it just that these conditions and none other should obtain here. Mercy is his delight, and this state provides him with the opportunity of so delighting himself.

"God our saviour"—what a precious title. "A just God and a saviour"; "The God of all grace"; and the new state he by himself has founded, and now fills with himself. A curseless land forever more. The curse was ours, but he has wrested blessings from the heart of it, and nought but blessing remain. It is a curseless land since nothing but blessings can grow here. The presence of the once crucified Lord ensures this. "I am come into my garden, my sister, my spouse; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; yea, drink abundantly, O Beloved." Guilt, wrath, Hell are words never found in this garden except to excite love, gratitude and a more ready obedience. No, it is far otherwise. Everything combines to ease our minds, to unburden our consciences, remove our doubts and to increase our sense of security. The God of all grace within the state he has founded will never weary in his most tender efforts to allay our fears and to remove our ignorance. One of his reasons for founding and maintaining this state of grace was in order that he should remove for evermore the danger to us of having our sins imputed to us. That this is his loving intention is clear from the many and constant assurances he so liberally lays to conscience and heart of "both small and great." It is the God of all grace speaking from within the state "wherein you stand" that says, "I have blotted out as a thick cloud thy transgressions, as I have sworn that the waters of Noah should no more cover the earth, so have I sworn that I would not be wroth with thee or rebuke thee, for the mountains shall depart, and the hills be removed but my kindness shall not depart, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee, for I know the thoughts that I think towards thee, thoughts of peace and not of evil, to give you an expected end."

The tranquility, the serenity, the peace of Heaven is the peace of this state. We cannot as yet enjoy it as saints in Heaven do, but that is just because we have not arrived there. The nature of the peace, the foundation of it, the companionship of him who provides and maintains it are the same here as in glory. I do not say that "this grace wherein we stand" is *like* the suburbs of heaven. I say that this state of grace is actually of the very suburbs of glory. There is no intermediate place between. No more can sin be imputed here in this state than it can be imputed in the same state in Heaven. "Blessed is the man to whom the Lord will not impute sin," for he who has attained to that state has a well founded reason to rejoice in hope of the glory of God.—*Penuel.*

(To be continued.)

### Martha and Mary.

By REV. JOHN COLQUHOUN, Glendale, Skye.

*Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her (Luke x. 38-42).*

THE incident recorded in this passage is often made the subject of discussion, and especially the last verse is often made the basis of a question at fellowship meetings. Very often one feels, from remarks made, that Martha is not regarded as having attained to such eminence in the Christian life as Mary, and, in fact, Martha is sometimes dealt with as if she were a mere worldling, concerned only with the affairs of this world, and having no time for spiritual discourse. This appears to be giving an unbalanced view of the narrative.

The time when the incident took place is not precisely stated and cannot be determined with certainty, but seems to have taken place in the earlier part of our Lord's ministry, and is not to be confused with that recorded in John xii. 1, 2, which took place "six days before the passover," at which "Martha served," and at which Mary anointed the Lord's feet, and wiped His feet with her hair. In dealing with the narrative as contained in the portion before us in conjunction with John xi. 1-45, where the death and raising again to life of Lazarus is recorded, we may notice (I) That in which the two sisters were similar; (II) That in which they differed; (III) Martha's appeal to the Saviour; (IV) The Saviour's defence of Mary.

*I.—That in which the two sisters were similar.*

(1) They were both the objects of the Saviour's love for we read, "Now Jesus loved Martha, and her sister and Lazarus" (John x. 5). When this expression is used of the Saviour it means much more than when used of a creature. The love of one human being to another is a love which, at best, has a beginning and an end. The love of Jesus to His people is an everlasting love. "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). The love of the creature may be so transient that, though it might be in evidence to-day it might not be so to-morrow, but the love of the Lord Jesus is an unchangeable love confirmed by an unchangeable covenant. "For the mountains shall depart, and the hills shall be removed; but my kindness shall not depart from thee, neither shall

the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isaiah liv. 10). It is a love that constrained Him, for the objects of it, to pour out His soul unto death, and to be numbered with the transgressors.

(2) That love was reflected in Martha as well as in Mary. "Now it came to pass, as they went, that he turned into a certain village and a certain woman, named Martha, received him into her house" (verse 38). Martha is mentioned along with Mary in the request to Jesus to visit sick Lazarus. "Therefore his sisters sent unto him, saying, Lord, behold he whom thou lovest is sick" (John xi. 3). At the supper made to Him at Bethany six days before the last passover prior to His sufferings, Martha is honourably mentioned as filling her accustomed role of serving, and, incidentally, thus showing her love to the Saviour and her desire that He would have proper entertainment. "There they made him a supper and Martha served" (John xii. 2). In these passages we see that Martha's faith in the Saviour, and her love to Him, did shine equally as clear as the faith and love of Mary. Her deeds spake louder than many a high-sounding profession.

(3) They both resorted to the Lord in their distress. In the aforementioned passage, John xi. 3, they jointly sent a message to Christ informing Him of the sickness of Lazarus, and in this they revealed a marked characteristic of God's true people in every age of time. The Psalmist could say, "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even unto his ears" (Ps. xviii. 6). The Apostle Paul, when he had a thorn in the flesh, the messenger of Satan to buffet him, besought the Lord thrice that it might depart from him. Peter, when faced with the question, "Will ye also go away?" replied, for himself, and others, and for all true disciples to the end of time, "Lord, to whom shall we go? thou hast the words of eternal life" (John vi. 67, 68).

(4) The two sisters were equally strong in their faith in Christ's power: "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died" (John xi. 21). "Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died" (John xi. 32). One might say that they both had the same Confession of Faith, and could subscribe to the language of the Psalmist when he said, "He that is our God is the God of salvation: and unto God the Lord belong the issues from death" (Psalm lxviii. 20). Yet, as all human Creeds and Confessions are imperfect, so was the Confession of Faith of Martha and Mary. That imperfection is manifested in the words, "Lord, if thou hadst been here," for they seemed to think that it was necessary that they should have Christ's bodily presence before He could keep death away.

(5) They were both subject to the same trials. "Many are the afflictions of the righteous." Every one has his own share of these trials, and, when passing through them, Christians are apt to think that none have such terrible trials as they have themselves, whereas, when they begin to compare notes, they find in their neighbours' trials some bitter ingredients which they have been mercifully spared from having themselves. This is in accordance with the Word of God, which says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. x. 13). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (I Peter iv. 12). In this particular instance Martha and Mary had the same trial, but the Holy Spirit is silent on it as to who felt it most or what were the inward reactions of their different dispositions to it. This leads me to consider:

*II.—That in which the two sisters differed.*

(1) That difference is shown, not only in the words of our text, but also in their outward reactions to the death of their brother. Martha was calm, cool, and collected, though, by no means, a stoic. In John xi. 21, already quoted, she uttered her conviction that if the Lord had been present, her brother would not have died. She could listen with calmness and profit to the Lord's discourse when He told her that her brother would rise again, and that He Himself was the resurrection, and, when He said to her, that "whosoever liveth and believeth in me shall never die. Believest thou this," she answered with a clearness and depth of knowledge which was so highly commended, on another occasion, by the Lord, in Peter, "Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world" (John xi. 24-27). Her soul was evidently feeding upon this doctrine but, like all true Christians, she must share her feast with others, and would say with the Psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psalm lxi. 16). Mary was the only creature now upon whom her affections were centred, and so she must get a share of this wonderful feast, therefore we read that "When she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come and he calleth thee." When Mary comes, she shows nothing of the calmness of Martha. She fell down at Jesus' feet, saying unto Him, "Lord, if thou hadst been here, my brother had not died. When Jesus, therefore, saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled" (John xi. 32, 33). Mary was more emotional than Martha, and well it was for her that she could weep, for weeping eases one's grief, and is mercifully given, in deep sorrow, by the Lord Himself as a means to

preserve that which would otherwise be overstrained. In this connection she was more ready to get the human sympathy which she did in fact get, for we read in verse 33 that the Jews which came with her were also weeping. In this connection we see two aspects of deep sorrow: the one silent and undemonstrative such as Martha's sorrow; the other more apparent to the eye. Let us beware of misjudging in such cases, for the former is usually the deeper sorrow, and oftener leaves a more lasting impression on body and mind.

(2) Martha's faith comes out in bolder relief than Mary's under the trying circumstances before us, or, rather, there is an expression given to it which is not given to Mary's. Not only does she give expression to the exalted view she had of the Person of Christ but she also shows her belief in His intercessory work, for, after expressing her belief that if He had been present her brother would not have died, she adds, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." She seemed to have no doubt as to His ability to restore her brother to life, whatever hesitancy she might have to expect that He would do it. How often true Christians come short in this when we are counselled to "ask in faith, nothing wavering."

*III.—In the third place we come to notice Martha's appeal to the Saviour.*

(1) It is not too much to say that Martha was deeply conscious of the greatness of her Guest. This meant that, in her estimation, no labour was too much in order to give Him the best entertainment. The world saw nothing in Him but "a man of sorrows and acquainted with grief." He had no dwelling-house on earth: there was no retinue of servants following Him to attend to all His wants; the women who followed Him "ministered to him of their substance," and He and His disciples were so poor that He could not pay the tax-money unless he had performed a miracle. In spite of all this Martha knew, and her Confession of Faith bears it out, that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich" (II Cor. viii. 9). Though, for the sake of His own, He thus became afflicted with poverty, yet He came into this world on a glorious mission, the substance of which was "Glory to God in the highest, and on earth peace, goodwill toward men." When she knew that such a Guest had condescended to come into her house, what could she do but receive Him, and, having received Him, what more could she do but give Him the best entertainment her home could afford.

Martha knew the world, and knew human nature too well, to leave the entertaining of her Guest to others. She might have helpers, and willing and efficient helpers at that, who were doing their best, but, did they realise the greatness of her Guest? They might ask among themselves, "What is wrong with Martha to-day? We often helped her and she would bear with our mistakes, but to-day she will not

overlook anything, or put up with any slackness. What ails her? The answer to these questions could not remain long a secret. It is the high estimation which she has of her Guest, for that estimation is summed up in the words of the Church in the Song of Solomon, "My beloved is fair and ruddy, the chiefest among ten thousand" (Song v. 10). It is joy to her soul to dwell on the wonderful character that is given of Him in the written Word, but in the very midst of such enjoyment some over-anxious Abigail, in her efforts to please Martha, does what is calculated to detract from the high order of the entertainment, so that poor Martha's thoughts have to come back to earth sooner than she would wish and she must devise some ways and means to correct what had been put wrong.

Martha knew that Mary was sitting at the Saviour's feet listening to the gracious words which proceeded from His lips, and she too would wish to be in the same place, but how could she? There was so much to do. Christ must have the best entertainment, and she must deny herself the pleasure with which she also would listen to His gracious words. She, as well as Mary, could join with the Psalmist in saying, "The law of thy mouth is better unto me than thousands of gold and silver" (Psalm cxix. 72). She would look at all that was to be done and her womanly foresight would anticipate much of what might happen to mar the entertainment she wished to give to Christ, but in spite of all her preparations, she could not get a moment's respite to sit at the feet of the Saviour. How like what often takes place at a Communion season when Christ's members meet on the mount of ordinances and their conversation is savoury; there are many Marthas who are cumbered with much serving, and who are not only shut out from fellowship with those whom they serve, but whose secret devotions are, at least partially, suspended, when others are having a feast of fat things. Those whom they serve should bear them much upon their spirits at a Throne of Grace.

(2) When a child of God is put in the circumstances in which Martha is before us at this time, he has a tempting devil at his elbow to insinuate all sorts of things. We may be sure that he was not far from Martha when she was so anxious that everything possible would be done for the Saviour, for the better Christ's reception is the more the devil will rage.

Satan would, no doubt, whisper in her ear, "You are alone." She would have to acknowledge that this was so, and the next whisper would be, "Why should it be so?" By that mysterious power which Satan has over our corrupt nature he would draw Martha's attention to Mary, sitting at the Saviour's feet, and hearing His gracious words. We may say that Satan had more than one motive in coming to Martha on this occasion. He wanted to harass grace in Martha, to make her an instrument for spoiling the entertainment which she was so careful about; he wanted Mary to lose the benefit of what she was hearing,



and to make her appear inconsistent with her religious profession, by representing her as a selfish person who cared nothing but for herself.

Satan had now succeeded in putting spectacles on Martha, with which she viewed Mary, whom she dearly loved, in a very unfavourable light. "My sister hath left me to serve alone." This is contrary to her usual way of doing things, and there was never so much need of her help as on the present occasion. Martha might say, or the tempter first of all suggested to her, "I have no doubt the conversation is savoury and just what my own soul needs at this time, but there is a selfishness in my sister which I cannot condone. She cares nothing about me and all that I have to do, and worse still, she has no thought about the comfort of the Saviour." When Satan would get her on this train of thought we may be sure that he would not rest until he would get her to say in her heart, if not audibly, "A strange kind of religion my sister has. A religion that will take everything from the Saviour but will not show Him any kindness in return." Who of us would do better if we were in similar circumstances? We also have a tempting devil and a desperately wicked heart upon which he can work, and, therefore, we ought to make the Psalmist's words our own, "Who can understand his errors? cleanse thou me from secret faults" (Psalm xix. 12).

(3) But did the vile tempter stop at that? Alas, he was now carrying Martha in the swing of his temptation so that the next step is, that we find her pointing an accusing finger at the Lord Himself. "Lord, dost thou not care, that my sister hath left me to serve alone?" We find here in poor Martha what appeared in Adam when he tried to lay the blame of his fall at God's door. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Unbelief in Martha had thrust forth his ugly head and opened his foul mouth to slander the fair name of the Lord by insinuating that the Lord did not care. In this no temptation befell Martha which is not common to others of the Lord's people. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me" (Isaiah xlix. 14). The Psalmist left his complaint on record when he said, "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?" (Psalm xlii. 1, 2).

*IV—I come now, in the fourth place, to notice the Saviour's defence of Mary. In His defence He addresses Martha, saying, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."*

(1) The Lord manifests that He is not unconcerned about Martha. As the Omniscient One, He knew all Martha's worries and difficulties, and this is true as far as all His people are concerned. They often

act as if He had no thought of them. When they encounter difficulties they forget to lay these difficulties before the Lord Himself, and with their carnal strength and carnal wisdom, seek to overcome what is in their way. The disciples in the storm on the Sea of Galilee rowed hard, and, as the bodily presence of the Lord was not with them, it is to be feared that they were looking more to their own labours in order to take them out of their difficulty than they were to His help. They failed to realise that He knew their peril and was not at all uninterested in them, but He showed them that He knew their needs and, when they had laboured in vain, He wrought their deliverance.

He knew Martha's motives when she allowed herself to be "cumbered about much serving." There are many who go to no end of trouble in order to provide for their guests and their only motive is "to make a fair show in the flesh." It was not so with Martha, and it is not so where grace is in living exercise. The Lord knew the sincerity of Martha in this matter, and that it was His own grace in her heart which caused her to go to all the trouble that she went to; and that as she had already committed her soul to the Redeemer, and was waiting upon Him with her soul, she was now wearing out her body in His service. Thus she was conforming to the inspired exhortation, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

He also knew Mary's needs. That Martha and Mary had different dispositions, naturally, is evident; that the Holy Spirit led them by different ways is equally evident, and that they were at different stages in the Christian course also appears. Martha seems to be more of the kind spoken of by the Apostle, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. v. 14). Mary, on the other hand, seems to have been among those who "have need of milk and not of strong meat." When she heard the gracious words of the Redeemer as that "sincere milk" which her soul stood so much in need of, and realising the preciousness of her soul, she could not for a moment withdraw her ear from the doctrine that dropped as the rain, and the speech that distilled as the dew, "as the small rain upon the tender herb, and as the showers upon the grass." The Omniscient Saviour knew her need as He knew Martha's motives, and He permitted her to get a satisfying drink of what her soul desired.

(2) "One thing is needful," and that is, to have Christ as one's portion. Without Him, whatever earthly portion we may have, we are empty. Many a rich portion has been given to worldlings while they were in this life, but often with it they had plenty of trouble, and the longer they possessed it the more they were bound to it in their hearts, till one day "the silver cord" was loosed, and with that they lost their hold of what they valued so much and the language of

Job was fulfilled in their case, "Naked came I out of my mother's womb, and naked shall I return thither," without the patience and holy submission to the will of God, which was characteristic of him. Happy, eternally happy, are those who have Christ as their portion for He is an eternal portion. "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (Isaiah xlv. 17).

(3) "Mary hath chosen." He does not say that Martha has not chosen that good part. They both had, through grace, made the same choice, but they showed it in different ways—the one, by giving diligent attention to His words, and the other, by serving Him. No doubt there was a reason why the Lord emphasised Mary's choice. It may be that Martha, in her appeal to the Saviour, as has already been hinted, showed that, through the temptations of Satan, she was harbouring suspicions of Mary's piety, because it was not so practical as her own. This is not something far-fetched, for, if left to ourselves, we are too ready to make a standard of our own attainments, and to condemn others if they are not found in the same groove as ourselves. If such a suspicion ever entered Martha's mind she was immediately assured by lips that cannot lie that the suspicion was groundless, and that Mary had made choice of that good part.

(4) It is a part that would never be taken from her. She could say with Jeremiah, "The Lord is my portion, saith my soul: therefore will I hope in him" (Lamentations iii. 24). Her portion, and the portion of all the Lord's people, is theirs by an unchangeable Covenant, for "the mountains shall depart, and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isaiah liv. 10). It is a portion that is embedded in unfailing love, "For 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 be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

### The Loss of Spiritual Comfort.

By REV. JOHN COLQUHOUN, D.D., Minister of the Gospel, Leith (1813).

(Continued from page 85.)

And if, after he has, for his disobedience, been chastened with *outward* affliction, he nevertheless turns again to the same offence, this will, if infinite mercy prevent it not, inevitably expose him to *inward* distress which is inexpressibly more dreadful and intolerable. Oh! when a man who hath believed through grace presumes to cast a propitious eye upon some easily besetting sin, and secretly to say, "Is it not a little one? and my soul shall live," he is not aware how

effectually he thereby robs his soul of holy comfort. If, after having complained to the Lord of his unbelief, pride, self-confidence, deadness, frowardness, censoriousness, and other evils, he still is ready, on almost every occasion, to gratify, if not to excuse and vindicate them, does he not hereby resemble the hypocrite? and is it not proper that he should for a season be deprived of the comfort of seeing that he is a *sincere* believer; and also that he should be left under the prevalence of perplexing fears that he has hitherto been, and at present is, but a hypocrite? I do not say that a man's relapsing for a time again and again into the same transgression, proves him to be a hypocrite, for God hath nowhere promised such a degree of strength to His people, during their state of imperfection, as will set them beyond the possibility of relapsing for a season into the same offence (Prov. xxiv. 16), but I affirm that a true Christian's doing so makes him appear *very like* a hypocrite, obscures his evidences of sincerity, renders his condition inexpressibly dreadful, and exposes him to a very severe chastisement. Believer, if this be thy present condition, O apply, and without delay plead this gracious promise, "I will heal their backsliding, I will love them freely" (Hos. xiv. 4), and, in the faith of it, watch and strive with holy resolution, especially against "the sin which doth so easily beset thee." Know that thy redeeming God hath made an unalterable, an eternal separation, between the love of sin and the joy of salvation. O endeavour diligently to become eminent, especially in that grace which is more immediately the opposite of thy constitutional sin. Wouldst thou wish to keep down doubts and fears, and to keep up faith and comfort? Shun, O shun every occasion, and every appearance, especially of *that* sin (I Thess. v. 22). Be persuaded that the pleasure of overcoming even the most easily besetting sin is inconceivably greater than the pleasure of committing it.

From the foregoing particulars the disconsolate believer may plainly see that he has *none to blame but himself* for his loss of holy consolation. When he is bewailing his want of peaceful tranquility or holy joy he must complain of none but himself. It is he himself that takes, and even forces away, his own comfort, for by his aggravated sins he hath rendered it *necessary* that the Lord should hide His face from him. Indeed, he never sins against God without sinning at the same time against his own soul. We read in the Scriptures that we must forgive our enemies but never in express terms that we must forgive our *friends*. The iniquities of God's own people are the most provoking to Him, and though He hath forgiven them all, as to the guilt of eternal wrath, yet, as in the case of Moses, He may refuse to forgive some of them in respect of the guilt of paternal anger. The iniquity of others "is marked before Him," but "the sin of Judah is written with a pen of iron and with the point of a diamond" (Jer. xvii. 1). The friends of Christ, then, must be ever on their guard against sin, especially against wilful sin. Sinning wilfully will assuredly weaken their hands and bring trouble into their consciences.

Does a good man forfeit his holy comfort by making his graces or performances or lively frames his ground of right to trust in Jesus for salvation? He should hence learn the need that he has to be daily exercising himself in *mortifying the legal spirit* which remains in him. It is *this* that prompts him to make his graces and duties his warrant to renew his actings of trust in the Saviour, and thereby to forfeit the comfort of his soul. Next to unbelief itself his legal temper is, perhaps, the worst enemy of his pure consolation. It is a secret and subtle foe that seems to intend him a kindness, whilst it is always putting upon him, upon seeking for some good qualifications in himself, on the ground of which he may trust that God loveth him and that Christ saveth him. Let him, therefore, if he would retain spiritual comfort, be diligent in mortifying his self-righteous spirit and know that the way to conquer and destroy it is by faith, to bring daily into his conscience a better hope from a better righteousness than that of the law. All the spiritual distress of the exercised Christian may be traced to a legal spirit in him. He seldom wants comfort, but by looking less or more to his own righteousness, instead of looking off to the consummate righteousness of Jesus Christ. Believer, it is not sufficient, in order to maintain spiritual comfort, that thou dost not rely on thy graces and performances for a title to eternal life. Thou must not presume to rely on them, for even so much as a right to trust in Christ: thou must not make them the smallest part of thy warrant to renew thy exercise of confidence in Him.

Again: Do believers lose their holy consolation by living upon their comfort rather than upon the holy Comforter Himself, and by loving the former as much as, or more than, the latter? They may hence perceive that it is sinful and very displeasing to the Lord to *rely upon the comfort already given them* or to love consolation in the streams *more than, or even as much as*, comfort in the fountain. He taketh away sensible comfort from them because they have loved it inordinately or loved it too much, and because He would teach them effectually the necessity of loving the adorable Comforter Himself more than all the sweet consolation which they have received from Him. They must not expect that "the God of all comfort" will suffer them to let their love run waste upon their pleasant feelings. He will elevate it all to Himself. Because He loveth them He will so chasten them as to teach them to love Himself supremely and to live upon Himself in the absence of sensible delights. He will teach them to love Him more for that boundless ocean which is in Himself than for the few drops which He hath shed upon them; more for His own infinite benignity than for the grace or comfort which He hath communicated to them. He will thereby, at the same time, show them how weak their love of Him is when they love Him chiefly for the comfort which they have received from Him, and how weak their faith is when they live upon the streams rather than upon the overflowing fountain of consolation.

Further: Do believers, by their aggravated offences, provoke the Lord at any time so to hide His face from them as to leave them in the dark respecting the truth of grace in their hearts? It follows that, though grace is always in the heart of a holy man, yet he is *not always* able to discern it there. His heart is always the seat of the principles and habits of grace, and yet he doth not continually enjoy the comfort of perceiving them. The figures of a sundial continue to be plainly marked upon it, and yet we cannot see by it what hour of the day it is unless the sun shine upon it. It is only when graces are in *exercise* and when the glorious Sun of Righteousness shineth upon them that they can be seen. Let not, then, any of the saints conclude that they never had, and that they now have not, a well-grounded assurance of their being in a state of grace, because doubts of the truth of grace in them do sometimes arise in their minds. Their assurance of personal interest in Christ is well grounded and true, though it is far from being perfect. Their graces themselves are imperfect, and therefore that assurance of sense which arises from the perception of them must be imperfect likewise. Such believers as resolve never to rejoice till they attain perfect assurance must resolve never to rejoice while they are in this world. They should consider that there are many degrees of real uncertainty below a perfect degree of it, and that they injure themselves much when they call their *state* of grace into question as often as they do not perceive clearly their *habits* of grace.

Once more: Is it only by sinning against the high and holy One that believers lose that comfort of communion with Him? They may hence discover what reason they have to *abhor* and with holy detestation *to turn* from all manner of sin. Their iniquity has not only pierced the incarnate Redeemer and grieved the Holy Spirit but it pierces themselves through with many sorrows. It is the worst enemy of their souls. It incessantly strives to rob them of their purest and sweetest joys. Let them therefore without ceasing strive against the motions and mortify the members of the body of sin that dwelleth in them. If they allow, even for a moment, sin to dwell at ease in them it will assuredly deprive them of their holy tranquility.

### Life of Christian Ker.\*

By the late REV. JOHN BROWN.

CHRISTIAN KER laboured under a wasting bodily distemper from the sixth year of her age. She had a wise and acute natural judgment. Her religious education, by instruction, counsel and example, and her continued trouble, which made her apprehend the vanity of earthly things, and abandon the love of them, were blessed of God to render

\* From *Lives of Pious Youths* by John Brown, late Minister of the Gospel at Haddington.

her remarkably pious. About fourteen months before her death, for five or six weeks she was under great fear and dread of the wrath of God. One night about eleven o'clock she called one that was in the room, and finding that there were none else present, she said, "This hath been a strange day to me. It hath been a day of many doubts and fears, but the Lord hath delivered me out of them all; and I know that He will make me happy." Her friends hinted to her that she had need to be very wary, as frequently Satan strives to make people sit down on a false hope, where there is no ground of peace; and asked her what had comforted her. Was it that God was merciful, and she trusted to that? Or was it that Christ had died formerly, and she trusted to that? Or had she been enabled to lay hold upon any Scripture promise? The child cried out, "It is that! It is that! He hath said, That whosoever cometh to Him, He will in no wise cast out. And I am sure I have done that; and I will trust Him; I will ever trust Him." After this she was never known to be under any inward terror.

Two of her near relations being present with her at Edinburgh in the end of January, 1702, she cried out to one of them, "Oh! were it not for the hope of heaven, I could not bear this trouble." Her friend replying, that heaven would make her amends for all: to which she replied, "Yea; there are no sores there. It may be at death there will be pain, but that will soon be over. There are two places of Scripture very comfortable to me. The one is, 'Suffer little children to come unto Me, for of such is the kingdom of heaven' (Mark x. 14). The other is, 'In the volume of the book it is written of Me, I delight to do Thy will, O my God' " (Psalm xl. 8). After which words, she cried out, "O to think how willing Christ was to die for sinners!"

On the 31st January she was seized with sickness and perceived that her death approached near. The Lord in a more remarkable manner manifested Himself to her to the discernment of all that saw her. She appeared altogether ravished with the love of Christ. Ten thousand worlds seemed to her, in comparison of Him, as nothing. Her heart was lifted up in the contemplation of the heavenly mansions, where she would get a crown on her head and a new song in her mouth. How affectionate were her commendations of Christ, from her own sensible experience of His glory, power, and grace! Seeing her mother looking at her, she cried out, "Oh, mother, mother! I am going to get Christ. I now hope in Him. He will not leave me. I have given myself to Him. He will not forsake me now. I am going to embrace him. He will meet me. O rejoice and be glad with me. I am going to get a glorious crown—a crown of many pardons." Her father coming to her, she entreated him also to rejoice, and said, "You would rejoice if I were healed of my bodily trouble, and would love that person who had healed me. But should not we love Christ more that will heal my soul and take me to Himself and make me for

ever happy? I do not desire to live in this world. If you could give me the whole universe I would rather die than live. Christ hath died for me. Christ is better to me than all the world. I trust to the merits of Christ. Upon the cross He bowed His head and gave up the ghost, having said, 'It is finished.' At the repetition of which words she seemed to exult and triumph.

Mr. G. A., coming to visit her the next day, asked her how she was, she replied, "I am not well, but I will be well." Being asked if she was content to die; she said, "Yes." Being asked where her hope was, and what she had done that made her believe that Christ died for her, she replied that all her hope was in the merits of Christ, who had died for her, and that she knew she deserved damnation instead of salvation, but He is a good as well as a just God. "I have given myself away to Him, and He hath said whosoever cometh to Him He will in no wise cast out." That same day, taking her brother R. by the hand, she said, "My dear R., seek the Lord; love Christ; give yourself away to Him, and He will keep you. Although you should have many enemies against you, the Lord will preserve you; and as sure as your hand is in mine, you will find Him if you seek Him. I am going to get a crown of glory to my head and a song of praises in my mouth." To her sister M., she said, "My dear M., seek the Lord; give yourself away to Him, and He will be found of you. Give yourself away once, twice, thrice to Him, and you will surely get Him. It is true, if you try this way, Satan will be your enemy, as he hath been mine for some time, and taken the thought out of my heart when I had praying words in my mouth. But that is nothing; seek God and He will defeat Satan. See that you pray yourself, and cause K. pray; for she is so young that I need not speak to her. And what shall I say of J? I even leave him upon God. Read the Scriptures much. My long trouble hath hindered me from reading as much as I would, but I bless God that I have found much good of the Bible."

Next evening she took her mother by the hand and said, "Dear mother, do not grieve for me, but rejoice with me in my joy. Though I have great trouble on my body, it is not so great as you think. It is from the Lord, and I will bear it. He will support me; His everlasting arms will bear me up. You perhaps sometimes see a tear in my eye, but do not think that it is either pain or fear that occasions it. No; it is rather joy. Dear mother, remember that I was but lent to you. I know that when you borrow any thing you are as willing to give it back again as you were to borrow it. And will you be unwilling to give me back to God, who lent me to you? If the Lord should take all the rest of your children from you would you grudge if he made as good account of them as He is now making of me? Do not therefore grieve or weep. As for me, I will not weep one tear. I can leave father and mother and all the world for Christ." She then desired her mother not to look much upon her when dying



lest she should be troubled at it. "The Lord," said she, "will be with me; His rod and staff will comfort me." Overhearing her mother say to some in the room, "O such a child and comrade she hath been!" she replied, "Oh! mother, God will make up the want of me to you; take Him for your comrade. Oftentimes I have diverted you by speaking of worldly things, but God will converse with you of things concerning your soul. I hope to meet with you and with my father in heaven, for I hope He is your God and my father's God; and that He will be my brethren and sister's God. Be not grieved for our parting a little now, for I hope we will all meet again; and O what a glorious meeting it will be when we shall all meet in heaven!" Her mother begged her to be still a while and rest herself as she had exhausted her spirits by speaking so much, when her body was so very weak. She replied, "It doth me no hurt. It is not my weak body that is speaking: it is the Spirit of God that supports my weak spirit to speak." She often, under ravishments of joy and love, cried out, "I see Him coming, leaping over the mountains and skipping over the hills of my sins! He is breaking down the partition walls that I have raised!"

Mr. J. L. coming to visit her, asked her how she was. She answered, "I hope I am going to Christ. He will not leave me. I trust in Him: He is coming now." Being asked if she was willing to die, "Yes," said she, "I am willing that in life or in death the Lord do with me what He pleaseth if He but make me His, which I hope He will do, for He is a good God. He will bear me up. I hope Christ is pleading with me for my Father. He will be with me when I go through the dark valley of the shadow of death, and His rod and staff will comfort me. And I will get a glorious crown of many pardons." Mr. L. said, "You must have many sins since you need so many pardons." "Yes," said she, "I have had many sins, many black scores of them; but there is a pardon at every score. And I will hope in Him that He will not leave me." Being asked if she used to pray, she replied, "Yes, and I bless God have had many sweet *returns of prayer*." Being asked what she called *returns of prayer*, she answered, "That which I prayed for to myself, and that which others prayed for to me, is now all returned me." Being afterwards asked by one of her intimates, "What were some of those returns of prayer?" she replied, "I prayed that God would give me the saving knowledge of Himself, and I hope He hath done it. I know that others prayed for me, that whatever He did with me He would work a saving change upon me, and that, if it were His will, I might be made to declare the great things which He had done for my soul. And hath He not done it?"

That same day Mr. J. W., another minister of Edinburgh, coming to visit her, asked how she was and what she was doing, she answered, "I am going to Christ. I will meet, I will embrace Him. He hath died for me. I will get a crown of glory on my head and a song of praise in my mouth. This is but a troublesome world. I have had

little or nothing but trouble in it. Christ is better than a thousand worlds." He asked her what she thought of sin. She replied that she thought it an ill thing and that she deserved damnation on account of it; and acknowledged that her neglect of prayer sometimes and her playing on the Sabbath Day had been matters of great grief to her, and that the terrors of God had sometimes lain very heavy upon her when she wanted Him. After she had lain an hour, as if she had been fast asleep, she cried out in a transport that she thought she saw the glories of heaven, and began to represent them, but stopped when an unknown person entered the room. Her discourse with Mr. G. H. and W. C., ministers of Edinburgh, was also very savoury, which made Mr. H. say that he thought God had called him thither to be edified by the child and to wish that an Atheist were present to behold this proof of God's existence and power; and Mr. C. to say that he saw nothing they could do but thank God on her behalf, who had perfected praise out of the mouths of babes and sucklings.

After she had given her brother R. some further advices to seek the Lord, she said to her father, "Oh! shall I not love Christ? Shall I not love Him who hath taken away my hard heart and given me an heart of flesh to tremble at His word?" To her mother she said, "Oh, mother, I will get Christ; I will get Him! I will get Him!" Her mother desired the servant to lift her softly to bed. "Yes," said she; "lift me, and within a little Christ shall lift me to glory." On the morrow forenoon, February 4th, she died in the eleventh year of her age.

---

## **The Building Up Again of Zion or The Millennium.**

By REV. JOHN P. MACQUEEN.

AMONG the many sad signs of declension and backsliding in present-day professedly evangelical and orthodox Churches there are four doctrinal errors, diametrically opposed to Reformed Theology, which need to be examined and exposed in the light of Scriptural theology. Their recrudescence and popularity in these professedly evangelical circles are sure signs of prevailing backsliding. They are:—(1) Arminianism, or free will, as opposed to Calvinism or free grace. Arminianism, or free will, attributes to the will of fallen man the inherent power and strength to believe and repent when and how he pleases, whereas Scriptural free grace declares that the salvation of sinfully and spiritually helpless man is all of almighty grace. (2) Antinomianism, which denies that the Christian, or believer, is any longer under the Moral Law even as a rule of faith, conduct, and morals, thus producing moral laxity and looseness among its adherents, relative to the universally and perpetually binding Divine commandments, in the teeth of Scripture: "If ye love Me keep my commandments." (3) Universal Atonement, which declares that Christ died for

all indiscriminately, as opposed to the Scriptural doctrine of particular redemption, that He died only for those given Him of the Father in the everlasting covenant, and who are enabled savingly to believe in Him. (4) Pre-millennarianism, which is the theory that Christ will come to reign personally for a thousand years on earth, as distinguished from His invisible then generally acknowledged spiritual reign during that period, called the Millennium. Calvin said regarding Pre-millennarianism: "This fiction is too puerile to be refuted."

Although the four foregoing false interpretations of Scripture generally go together nowadays, we intend, in the following extract, to confine ourselves to the Post-millennarian view of the Second Advent, as exposing the falsity and untenability of the Pre-millennarian view, and also as typical of the view traditionally and historically held by Reformed theologians generally, and especially in Scotland. Before quoting this extract, however, one may say, in passing, that it is now becoming fashionable also, among Presbyterian denominations, even in Scotland, as another evil sign of the times, to denounce the Reformers, especially the godly and learned compilers of the Westminster Confession of Faith, for having identified the Pope of Rome as the Scriptural Anti-Christ. Evidently these men have no scruples in subscribing the Westminster Confession of Faith as their confession of faith, without qualification, at their ordination, thus manifesting that dishonest mental reservations are not a monopoly of the Jesuits. Such are thus helping to heal "the deadly wound" of the Beast of Revelation (Rev. xiii, 3 and 12). "Verily, they shall have their reward."

A peculiarly sad aspect of the present-day prevalence and popularity of Arminianism and Pre-millennarianism, in these professedly evangelical circles, is that so-called "priests," when they leave the Papal System (some of them, doubtless, genuinely converted men), are inextricably entangled in these false views and theories, as these Arminian Pre-millennarian professed evangelicals are generally the first type of Protestants they come in contact with, after abandoning Popery. Thus their usefulness, as new Protestants, is considerably vitiated. The popular, and loudly applauded, and much-advertised Greater London Campaign, conducted by Dr. Billy Graham, was also brimful of the four foregoing errors and false views.

The following extract, then, is the concluding part of a sketch of the life of the saintly, faithful Mr. Donald MacQueen, missionary in Bracadale and Duirinish, Isle of Skye, for the space of 70 years. He died on the 13th November, 1885, while engaging in family worship, on the 100th anniversary of his birthday. He was for many years a school master in Skye and Soay, as well as missionary. His ministerial biographer concludes the sketch as follows, thus describing the world-wide building up of Zion, or the Millennium:—

"We miss the presence, fervent prayers, sympathy, and kind counsel of our aged father, a man who never ceased to pray for the spread

of the Gospel at home and abroad; ever pleading the promise that the time would yet come when 'the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea' (Heb. ii. 14)—a man who always followed with his prayers every effort put forth by the Church to make the Gospel known everywhere, whether by the *Children's Record*, or more likely means. But though we miss those who have served their day well, we believe the faithful remnant is increasing, in various parts of the world, who know and believe that the harvest is great, and, therefore, pray the Lord of the harvest that He would send forth labourers to His own harvest. It is, therefore, incumbent on us to do all in our power to make the Gospel known to the ends of the earth: 'Whosoever shall call upon the name of the Lord shall be saved,' but the apostle adds, 'How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher' (Rom. x. 13-14). But Christ has all means in His hand, and He is king of nations (Jer. x. 7), as well as king of saints, and, therefore, the isles, to the uttermost parts of the earth, shall wait for His law. The millions of poor benighted heathen who have not yet heard the Gospel shall hear it in power. And those who have heard it, but have not yet obeyed it shall obey it. This is not matter of doubt or speculation but of express revelation. The blindness, enmity, and idolatrous spirit which seem to reign in the hearts of the heathen cannot make the promise regarding them null and void, which is, 'All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee' (Psalm xxii. 27). When we think of the obstacles that are to be encountered on our part in seeking to bring the Gospel to the heathen, in order to bring them to the knowledge of the truth, 'the Holy One of Israel must not be limited.'

"The conversion in a day of a nation, with its teeming millions, is the same in the Lord's sight as the conversion of an individual. When He says to an individual 'live,' he lives. And when He says in a day of His power, 'Bring My sons from far, and My daughters from the ends of the earth' (Isaiah xliii. 6), they come. As the God-man, Christ has given to Him power over all flesh that He might give eternal life to as many as the Father has given Him (John xvii. 2). And though the efforts of the Church hitherto, in seeking to make the Gospel known abroad, have not met with the success wished for, and seem comparatively as nothing yet, they cannot be lost. The Lord never said to the seed of Jacob, 'Seek ye Me in vain' (Isaiah xlv. 9).

"Eventually showers of blessing will be given in answer to the united prayers of the Living Church. When the prophet Elijah prayed for rain he did not receive an answer all at once. He had to wrestle for the blessing ere it came. While praying for rain he sent his servant again and again to see if there was any sign of rain, and the servant came back several times saying he saw nothing. But this did not

discourage the prophet, or cause him to cease from wrestling. He would assuredly be glad for the rain or the sign of it. But his faith did not rest absolutely in either, but in Him who hath measured the waters in the hollow of his hand (Isaiah xl. 12). He, therefore, saw abundance of rain before the rain came. When the sign of it was at first given it was only like the size of a man's hand, which could not of itself avail much; but what was at first only like the size of a man's hand gradually expanded so as to cover the heavens, and then there was abundance of rain. The true Church is still wrestling for the spiritual showers in the same way; and though they may not see the blessing largely forthcoming presently, they faint not, because they are upheld. And they have the earnest of the Spirit in their hearts. And that which they pray for is promised, and will eventually be given. And the spiritual showers will be so copious and abundant as to cover the earth, for that day and that hour will come when this truth shall be verified, that 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isaiah xi. 9).

"Wherefore, however slowly and silently, the kingdom of Christ is making progress; and, though some may overlook this or disregard it, yet nothing, according to the Word of God, is more certain than that progress is being made. The little leaven is leavening the whole lump. The element of prayer is the element of all the Lord's anointed ones; and they cannot cease praying, 'Thy kingdom come.' They know the hardest hearts can be melted, and the most unpromising become living branches. The Ethiopian cannot change his skin, but the Lord can change his heart, and, therefore, it is foretold that Ethiopia shall soon stretch out her hands to God (Psalm lxxviii. 31). The heathen cannot serve the Lord God with a stony heart, but the stony heart is to be taken away, and a new heart given, and then they shall serve the Lord in spirit and in truth, according to His precious promise (Ezekiel xxxv, 25-27). In these precious verses, Ezekiel xxxvi. 25-27, we have an inspired description of the way the great change is to be effected, and of the certainty that the subjects of it shall persevere to the end.

"Then the horrors and cruelties of war shall cease. The destructive weapons used for the destruction of mortal man shall be used for other purposes than those for which they were first intended. Instead of using them for the destruction of life, they will be made the means of maintaining it. Instead of one man using his destroying weapon against his fellow-man, his weapon will be used for the tillage and cultivation of the earth. And the result will be plenty of food for man and beast, 'They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah ii. 4).

"Merchants' ships and ships of war, instead of carrying deadly weapons for warfare, will have none of these. Their chief and sacred

commodity will be the Bible, for their ships will be dedicated to the Lord to make the Gospel known to the ends of the earth. 'Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee' (Isaiah lx. 9). As the risen Lord and Saviour Christ 'has on His vesture and on His thigh a name written, King of Kings and Lord of Lords.' And He is thus claiming His right, and will not cease to claim it till 'all the kingdoms of the world become the kingdoms of our God and His Christ.'"

### Questions For Self-Examination.

By the REV. JOSEPH ALLEINE.

"Commune with your own heart upon your bed" (Psalm iv. 4). Every evening before you sleep (unless you can find some other time more for your advantage in this work) withdraw yourself from the world; and having set your heart in the presence of the Lord, charge it before God to answer these demands:

**CONCERNING YOUR DUTIES.**—Q.1: Has not God found me on my bed, when I ought to have been on my knees? (Job i. 5; Psal. v. 3; Mark i. 35). Q.2: Have not I prayed to no purpose or suffered wandering thoughts to destroy the spirit of my duties? (Isa. xxix. 13; Jer. xii. 2; Matt. xv. 8, 9). Q.3: Have not I neglected, or been very careless in, reading God's holy word? (Deut. xvii. 19; Josh. i. 7, 8). Q.4: Have I meditated on the sermon I heard last? Have I thought it over, and prayed it over? (Psalm i. 2; cxix. 11, 97; Luke ii. 19, 51). Q.5: Has there not been more of custom and fashion in my family duties than of conscience? (Psalm ci. 2; Jer. xxx. 21). Q.6: Wherein have I denied myself this day for God? (Luke ix. 23). Q.7: Have I redeemed my time from too long or needless visits, idle imaginations, fruitless discourse, unnecessary sleep, and from more than needful care about my worldly affairs? (Eph. v. 16; Col. iv. 5). Q.8: Have I done anything more than ordinary for the Church of God, in an extraordinary time? (Judges v. 23; I Cor. xii. 4, 31; II Cor. xi. 28). Q.9: Have I taken care what company I kept? (Prov. xiii. 20; Psalm cxix. 63). Q.10: Have not I neglected, or done something against the duties of my relations, as a master, servant, husband, wife, parent, child, etc? (Eph. v. 22 to chap. vi. 9; Col. iii. 18 to chap. iv. 2).

**ABOUT YOUR SINS.**—Q.1: Does sin sit heavy? (Psalm xxxviii. 4; Rom. vii. 24). Q.2: Am I a mourner for the sins of the land? (Ezek. ix. 4; Jer. ix. 1-3). Q.3: Do I live in nothing that I know of, or fear, to be a sin? (Psalm cxix. 101, 104; I Thess. v. 22; James ii. 10).

**OF YOUR HEART.**—Q.1: Have I been much in holy ejaculations? (Neh. ii. 4). Q.2: Hath not God been out of mind; heaven out of

sight? (Psalm xvi. 8; Jer. ii. 32; Phil. iii. 3, 20). Q.3: Have I been often looking into my own heart and made conscience of opposing vain thoughts? (Prov. iv. 21-24; Psalm cxix. 113). Q.4: Have not I given way to the workings of pride, passion, or lust? (II Chron. xxxii. 26; Matt. v. 28; James iv. 1, 6).

*OF YOUR TONGUE.*—Q.1: Have I bridled my tongue, and forced it in? (James i. 26; iii. 2-14; Psalm xxxix. 1). Q.2: Have I spoken evil of no man, without or beyond necessity and a wise design? (Tit. iii. 2; James iv. ii). Q.3: Has the law of the Lord been in my mouth, as I sat in my house, went by the way, was lying down, and rising up? (Deut. vi. 6, 7). Q.4: Have I been into no company where I have not dropped something of God, to leave some good savour behind? or has my speech been *with* grace, when it could not be *of* grace? (Eph. iv. 29; Col. iv. 6).

*RESPECTING YOUR TABLE.*—Q.1: Did I sit down with any higher end than a beast, merely to please my appetite? Did I eat and drink for the glory of God? (I Cor. x. 31). Q.2: Was not my appetite too ungoverned for me? (Jude 12; II Pet. i. 6). Q.3: Did not I arise from the table without dropping anything for God there, when I had an opportunity of doing it? (Luke vii. 36, etc.; and xiv. 1, etc.; John vi.). Q.4: Did not I mock God when I pretended to ask a blessing or return thanks? (Acts xxvii. 35; Matt. xv. 36; Col. iii. 17, 23).

*ABOUT YOUR CALLING.*—Q.1: Have I been diligent in the duties of my calling? (Eccles. ix. 10; I Cor. vii. 17, 20, 24). Q.2: Have I defrauded no man? (Exod. xx. 15; Matt. vii. 12). Q.3: Have I dropped no lie in my shop or business this day? (Prov. xxi. 6; Eph. iv. 25). Q.4: Did not I rashly make, or falsely break, some promise? (Josh. ix. 3-15; Psalm xv. 4; cvi. 33).

### **The late Mr. Donald Macisaac, Kyles, North Uist.**

The subject of this obituary notice was looked on by everybody as an outstanding Christian. Not that he considered himself to be such, for he had a very poor opinion of himself, "esteeming others better than himself," which was according to Scripture. Like Mary, he always wanted to be contemplating eternal truth: not that he was oblivious of the need to look after the secular side of the Cause of Christ, in which he showed greater interest than many.

Having the privilege of being brought up "in the nurture and admonition of the Lord," under the tuition of his godly father, who on the Sabbath made a practice of explaining God's Word to the family, as they read in succession, he seems to have had his understanding opened very early in his life, and to have been given a relish for the truth which was unique. Talk about the world made him soon

weary, and he longed to get some companion who would answer his questions about spiritual realities.

Having never left the family roof tree, he was not exposed to temptations from the godless world, and was kept from many snares which Satan has for youth: not that he was ignorant of the enemy's devices, and especially the power of unbelief in his own heart. He was often harassed and cast down by the fiery darts of the devil, but the Word of God would come to raise him up again, so that he knew the joy of the Holy Ghost, as well as melancholy. He was not allowed, like Moab, to settle on his lees, but was poured from vessel to vessel.

When he was only 20, his health broke down, so that the world was embittered to him, and he saw more than many that one thing was needful, and that worldly ambitions and hopes were only froth and unsubstantial things. Being a victim of more than one complaint, he suffered severely, but this only reminded him of the Saviour's sufferings. He was a friend in whom one could confide, and who could give wise counsel.

His father, who regretted that he did not follow Rev. Donald Macfarlane in 1893, warned his family to follow the Church that followed the Word of God. This advice Donald followed to the end, giving directions concerning the funeral service, that if the minister was away from home when he died that one of our men was to take the service and another to sing. His father was a noted precentor, so that the family were well versed in the tunes of the psalms. When the long expected and lamented death at length took place, it was Mr. Archibald Robertson, Tain, who happened to be in charge of the congregation and conducted the funeral service of one who had been a great saint.

The writer's earliest picture of him who is now at his rest was of a young man leading an old blind man to the means of grace. He was eyes to the blind, and the blind man was his spiritual counsellor, whom he led by the hand, as he was totally blind. It is said of the latter that he never complained notwithstanding his many strokes from the rod.

All he would say was that he did not get what he deserved on account of sin. Yet two of his sons were killed in the Great War of 1914-18, then he lost a son at home, and his wife. There was a whole crop of godly elders at Uist as well as members who were worthy of the name, and John Macdonald, Kyles, was the last of that generation.

We believe that these two worthies, who were like David and Jonathan, are now where there is no blindness, nor any infirmities; and when they appear on the great day they will be swift witnesses against all in Uist who live and die without seeking Christ and Him crucified. What will dancing and concerts and money-making do for



the soul of man, or what shall a man give in exchange for his soul? We would express our deepest sympathy with the family left to mourn at home and abroad. May they get grace to follow the example of a brother who loved the House of God on Sabbath and week-day, and, like Mary, who did what he could for the Cause of Christ.—*D. J. Macaskill.*

### Marsantachd Na Sàbaid.

Tha mallachd Dhé air marsantachd na Sàbaid. Is è a tha ann ni a tha fuathach leis an Tighearna. Anns an teachdaireachd a chuir Criosd gu Eaglais Phergamois, chomharraich e mach gu robh nithean innte a bha fuathach leis, is an aghaidh na muinntir sin a tha 'gan cumail suas, tha e a' bagar gu bhith a' tighinn am mach gu bhith ag cogadh 'nan aghaidh le claidheamh a bheòil. Bha marsantachd an Teampuill fuathach leis: "Na deanaibh tigh m'Atharsa 'na thigh marsantachd, Eoin ii. 16). Bha a' mharsantachd ud a' dol air adhairt fo chleò a bhith a' toirt ùmhlachd do àithne Dhé. Dh' àithn Dia gu'm biodh iobairtean air an toirt suas. Bha an luchd-reic ann an sud a' reic cruidd, chaorach agus chalaman air-son iobairean. Bha iad ag cumail ris an t-sluagh an ni a bha an Tighearn ag àithneadh. Ged-thà, chan e gràdh do àithne an Tighearn, ach gradh an airgid, a bha air cùl am marsantachd. Bha na h-uile a bha ag ceannach uapa ag cumail suas na marsantachd ghràineil so. Mholdh iad a' mharsantachd. Is è a bha ann ullachadh iongantach air an son. Cha robh aca, mar a bha aig an athraichean, drgh agus saothair gu bhith a' faotainn iobairt. Bha sin, a nis, aca ri an laimh aig n Tempull. 'Nam beachd féin, bha iad a' deanamh ni a bha taitneach do'n Tighearn, is bha na sagartan a' toirt gnùis dha. Dhearbh an Tighearn an àite do'n mharsantachd so a bhith taitneach dhà gu robh i fuathach leis: "Na deanaibh tigh m'Atharsa 'na thigh marsantachd." Their na daoine a tha ag cur am mach innealan-giùlain, mar na "buses," air an t-Sàbaid, gur ann air-son math an t-sluaigh a tha iad 'gan cumail air an rathad. Ma's ann, carson a tha iad a' deanamh buannachd shalaich asda air Là Naomh an Tighearn? Tha na h-uile a tha 'gan gabhail ag cumail suas na marsantachd Sàbaid so. Aidichidh iad gu'm feum iad an ùmhlachd a thoirt do àithne Dhé a bhith 'na thigh; ach is è a tha an Tighearn ag ràdh, "Is feàrr ùmhlachd na iobairt." Is e iobairt gun ghaoid a tha an Tighearn ag iarraidh. Mo thruaigh! air iobairtean ar là tha E a' faicinn gaoid na buannachd shalaich a' cheart cho cinnteach 's a bha E 'ga faicinn air iobairtean an Teampuill an uair a ghlaodh e am mach, "Na deanaibh tigh m'Artharsa 'na thigh marsantachd!" Tha Criosd eudmhor m'a thigh, is tha e eudmhor m'a là. Is fuathach leis marsantachd a thighe, agus is fuathach leis marsantachd a là. Dhearbh e, is tha e sgriobhte chum ar fòghluim, gu fobh marsantachd an Teampuill, a bha a' dol air aghaidh fo ainm a bhith a' deanamh seirbhis Dhé, fuathach leis, is nochd e a dhiomb 'na aghaidh. Biodh

Dia fìor is gach duine 'na bhreugaire. Eisdeamaid ri teachdaireachd Chrìosd féin a thaobh nan nithean sin is fuathach leis: "Dean aithreachas, no thig mi ad ionnsuidh gu grad, agus cogaidh mi ad aghaidh le claidheamh mo bheòil!" (Tais, ii. 16). Is tha sin a' toirt leis teagasgan mearachdach, mar a thà E ag comharrachadh am mach anns an rann air thoiseach, is cleachdidhean neo-sgrìobtuireil air cho ionmholtas is a dh'fhaodas iad a bhith ann an sùilean dhaoine, mar a tha marsantachd na Sàbaid. "Uime sin, thigibh am mach as am meadhoin, agus dealaichibh riu!" tha an Tighearn ag ràdh, agus na beanaibh ris an ni neo-ghlan; agus gabhaidh mise am ionnsuidh sibh." —W. M.

### Notes and Comments.

#### "His Deadly Wound was Healed."

The Heaven-provoking idolatry and blatant Sabbath desecration enacted at Fort Augustus Abbey on Sabbath, the 30th May, 1954, as reported in the *Northern Chronicle* for 2nd June, 1954, are, among other signs of the times, a clear indication that "the deadly wound" inflicted on Popery by the blessed Reformation is now being healed to consummate fulfilment, as predicted in Rev. xiii, 3 and 12. The report states that two thousand pilgrims were present from Aberdeen and the North-East, as well as from the West Coast, including Lochaber, Kintail, Morar, Glenfinnan, etc., to honour Our Lady of Aberdeen, all under the auspices of the Roman Catholic diocese of Aberdeen. The report also states that "This is the first time since the Reformation that Mass was celebrated in the open air at Fort Augustus." One cannot help recalling the solemn words of John Knox, the great Scottish Reformer, and Scotland's greatest human benefactor, when he declared that he would far rather hear of the approaching invasion of a foreign army than that one blasphemous Mass should be offered upon Scottish soil. It required 40 buses to transport the pilgrims to Fort Augustus, and many people came in private cars, or bicycles, and on foot. This is characteristic of the vainglorious showmanship and pagantry of Popery, in the teeth of such Scriptural truths as "The kingdom of Heaven cometh not with observation" and "He shall not cry, nor lift up, nor cause His voice to be heard in the street" (Isaiah xlii. 2). Local catering establishments made special arrangements to feed the pilgrims. Following the procession with rosary and hymns, the sermon was preached by the Rev. Anthony Ross, S.T.L., O.P., Prior of Woodchester. In the course of his sermon Rev. Anthony Ross said: "We have come our various ways to Fort Augustus to-day in comfort and with no danger to ourselves, now living in peace and worshipping God as our forefathers did before us. All this," he said, "is due to our faith in Our Lady of Aberdeen—a faith so strong that neither suffering nor death itself can break it, but it requires constant prayer." Let readers note that every so-called blessing is attributed,

not to Christ, the only Saviour of sinners and of the world, but to Our Lady of Aberdeen. A peculiarly sad aspect of this blasphemous pronouncement is that it is the utterance of a one-time nominal Free Presbyterian, the so-called Very Rev. Anthony Ross, who succumbed to subtle propaganda.—*J. P. MacQueen.*

#### Royal Gift for Roman Catholic Cathedral.

It is reported in the London paper *The Evening Standard* of 16th June, 1954, that the Queen and the Duke of Edinburgh have both made personal donations towards the restoration of the bombed Roman Catholic cathedral at Southwark. It has been stated that the amount cannot be revealed. An appeal is being made for £110,000 towards the cost. We sadly deplore any such donations for the support and rebuilding of Rome's Mass houses, where the blasphemy of the Mass is practised. And to think that it would probably be a mortal sin for a Roman Catholic to give a donation for the building or rebuilding of any Protestant place of worship! Truly Christian Churches require buildings to worship in, but it is appalling the large sums of money, even by present financial standards, which are devoted to ornate and elaborate buildings for the professed worship of God. The days of Solomon's temple are past. The simplicity of the Gospel of Christ and the New Testament order of worship requires but simple, convenient and comfortable accommodation. Nothing more is required for that worship which is Scriptural and "in spirit and in truth."

### Church Notes.

#### Communions.

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

third, Applecross; fourth, Greenock, Lochinver; and fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year 1954. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

#### Day of Humiliation and Prayer.

The Synod at its meeting in May last resolved:—That a Day of Humiliation and Prayer for the low state of religion in the nation be observed throughout the congregations of the Church either on Wednesday, 22nd, or Thursday, 23rd September, as convenient.—ROBERT R. SINCLAIR, *Clerk of Synod*.

### Acknowledgment of Donations.

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

*Sustentation Fund*.—Miss A. McK., Cama Cottage, Elphin, £2; Anon., Glasgow, £1; Friend, Edinburgh, £4; Miss B. J. MacK., Seaforth, Ontario, £3.

*Home Mission*.—Mr. E. M., Carrigrich, £1 10/-.

*Jewish and Foreign Mission*.—Friend, Edinburgh, £3; Miss A. McK., Cama Cottage, Elphin, £2; "Anon.," Argyllshire, £5; Mrs. O. B. Z., Houston, Texas, £1; Miss B. J. McK., Seaforth, Ontario, £3; Mr. J. McL., 13 Elgol, Broadford, 14/-.

*Shangani Teachers' Training Fund*.—Daviot Friend, per Miss I. M. Cameron, £2; Mrs. C. Munro, Toronto, per Rev. W. G., £1; Psalm 72, verse 19, for Bibles, £10; Mr. J. R. M., Hamilton, Ontario, £5.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund*.—Friend, Seorraig, £2; Friend, Ardmair, £1.

*Magazine Free Distribution*.—Mr. J. McK., Scaniport, Inverness, 10/-; Miss B. E., Vancouver, 18/-; Miss B. J. McK., Seaforth, Ontario, 10/-; Mrs. Hitchin, Gosforth, per Dr. R. K. McCuish, £1.

*Publications Fund*.—Mrs. O. B. Z., Houston, Texas, 11/-; Per J. McLeod, 3 Portnalong, Skye, 10/-.

The following lists sent in for publication:—

*Bayhead Church and Manse Repairs Fund*.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks £10 from "Friend of the Cause," North Uist; £1 from Stornoway Friend, per Mr. N. McIsaac.

*Dingwall Church Building Fund*.—Mr. D. Matheson, Treasurer, thankfully acknowledges, "in memory of the late Rev. D. Macfarlane," £5, and £1 from Friend, London.

*Dornoch Church Building Fund*.—Rev. F. McLeod acknowledges with grateful thanks:—A Friend, London, £1; Miss M. Dunrobin, £1; Friends in N.S. Wales, £4; Friend, Dornoch, £20.

*Dumbarton Building Fund*.—Mr. Alexander, 58 High Mains Avenue, gratefully acknowledges the receipt of £100 from Two Friends in Dumbarton towards the cost of the hall now being built.

*Edinburgh Manse Fund.*—The Treasurer, Mr. H. MacDougall, has much pleasure in acknowledging the following:—Friend of the Cause, Edinburgh, £2; Friend, Inverness postmark, £2 (both per Mr. P. Anderson).

*Flashadder Congregation.*—Mr. Neil Silver, Treasurer, thankfully acknowledges a donation of 10/- from Wellwisher o/a Sustentation Fund.

*Glendale Congregation.*—The Treasurer acknowledges with sincere thanks £4 from Mrs. A. McL., Holmisdale, o/a Sustentation Fund, per Mr. D. MacKay.

*Greenock Church Repairs Fund.*—Mr. A. Y. Cameron, Treasurer, acknowledges with sincere thanks £2 for this fund from Mr. J. McL., Broadford, Skye. As indicated in the June issue of the Magazine, this fund is now closed with grateful thanks to all who have contributed.

*St. Jude's, Glasgow.*—The Treasurer gratefully acknowledges having received, per Rev. D. J. Matheson, £20 from "Friend," Argyll, o/a Sustentation Fund.

*Inverness Manse Purchase Fund.*—Mr. Wm. Mackenzie, Treasurer, acknowledges with sincere thanks the sum of £10 "In memory of the late Mrs. Annie Stewart, Inverness, per Rev. A. F. Mackay.

*Lochcarron Manse Building Fund.*—Mr. G. Ross, Schoolhouse, Lochcarron, gratefully acknowledges £1 from K. McD. per J. McK.; £1 from F. McD., per G. R.; 15/- from Friend, Lochcarron, per R. McR.

*London Congregational Fund.*—Rev. J. P. Macqueen acknowledges with sincere thanks £1 from A Friend, Acton postmark.

*Ness Manse Purchase Fund.*—Mr. D. Mackay, Treasurer, acknowledges with grateful thanks £1 from Miss M. McK., 6 Skigersta, and £2 from B. Rickman, 9 Swedish House, Ness.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, thankfully acknowledges the following:—Raasay Friend, London, £1; A Friend, £1.

*Plockton Church Building Fund.*—The Treasurer thankfully acknowledges the following:—Mr. F. M., Sydney, £2; D. McK., Ardnascan, £1; Friend, Lochcarron, £1; Friend, N. C., Applecross, £1; Friend, Kishorn, £1; Friend, Ardnascan, £1 10/-; K. and M., Cuaig, £2; C. U., Luibmore, £5; Gairloch Congregation, £70 per Mr. D. Fraser; R. McK., Boat Constance, Seacrest, £3; Prayer Meeting Collections, £7.

*South Harris Manse Building Fund.*—Mr. A. MacLennan, Treasurer, acknowledges with sincere thanks the following:—Collected at Strond, £40; Geocrab, £45 11/-; Northton, £31; Seilabost, £15; Finsbay, £61 15/-; Passer-by, "in memory of father, mother and sisters," £10; M. McL., £2; M. M. L., £1; Two Friends, £2. This Fund is now closed and the Treasurer, on behalf of the congregation, desires to convey their sincere thanks to all who have so kindly contributed.

*Staffin Manse Building Fund.*—Mr. D. Gordon, Treasurer, acknowledges with grateful thanks £5, Pontypridd postmark.

*Ullapool Church Building Fund.*—Mr. A. Corbett, Treasurer, thankfully acknowledges the following:—Miss J. M., Scorraig, £5; Mr. H. Campbell and Family, Scorraig, £15. The following per Rev. D. N. McLeod:—Mrs. McLean, 3 Lochalsh Road, Inverness, £1; Mrs. McLeod, 3 Lochalsh Road, Inverness, £1; Ps. 37-16, £2.

*Vatten Church Purchase Fund.*—Rev. J. Colquhoun acknowledges with sincere thanks:—Mr. J. N. McD., West Tarbert, £2; Friend, Glasgow, £1.

*South African Mission Clothing Fund (Northern Section).*—Mrs. Mackay, F.P. Manse, Inverness, acknowledges with grateful thanks:—Friend, Inverness, £2; Dresser Tin, £2 5/-; Two Applecross Friends, £2.