

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

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

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

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

Price 5d. Post Free 6d. Annual Subscription 6/- prepaid, post free.

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Free Presbyterian Magazine
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VOL. LIX.

July, 1954.

No. 3

One Great Day of Judgment.

THERE is to-day an ever increasing and zealous propagation of pre-Millennial beliefs in America and Britain, and throughout the world, emanating from large sections of the professed Christian Church. They teach and preach that the Lord Jesus Christ is soon to return to the earth to reign with His saints over the world for at least a thousand years before the end of time, the general resurrection and the final Judgment. We do not dispute the view that there will be a Millennium period, but we hold it shall be a period in the world's history during which the glory of Christ Jesus shall cover the earth as the waters cover the channel of the deep, by means of the preaching of the Gospel of Christ in all parts of the world with the power of the Spirit of Christ sent down from heaven, whereby the Kingly Saviour shall be made known savingly to sinners on a universal scale, and when kings, rulers, governments, and great multitudes among all nations shall bow down before Christ in faith and love and do Him service.

But what we wish to take notice of, especially just now, is that pre-Millennialists hold, among other confused notions, that the righteous and the wicked shall be judged by Christ at different times in the case of each class. They teach that the judgment seat of Christ (II Corinth. v. 10) and the Great White Throne (Rev. xx. 11-15) are two different and separate facts relative to the acts of the Lord Jesus Christ in His office as the final Judge of men. They calmly assert that believers, saints, only shall stand before the Judgment Seat of Christ; and that Christ shall judge the wicked only from the Great White Throne. It appears from their views, in which they differ among themselves on a number of matters, that the Judgment Seat of Christ shall be set up at the beginning of the Millennium or at some time during it, and that even quarrels between believers will be dealt with before this Judgment Seat. Then after the Millennium the final judgment of the wicked will take place before the Great White Throne.

Now, without proceeding to undertake a whole range of intricate arguments to expose the unscriptural nature of the aforesaid views, we would simply cite a series of Biblical references to establish, as we think and believe, that the righteous and the wicked shall all appear before the Lord Jesus Christ, as Judge of all, at one and the same time, at the last day, when Christ shall come personally to judge the *whole* world in righteousness; His second personal coming being to judge the world and not to reign personally on this earth.

(1) In one of His parables the Lord Jesus teaches us that "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away" (Matt. xiii. 47-48). Then He gives the interpretation thereof thus: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just," etc. (Matt. xiii. 49). Here we have mention of the end of the world, and at this time the wicked and the just being dealt with.

(2) The following is an outstanding declaration in detail by the Lord regarding the day of Judgment: "When the Son of Man shall come in His glory, and all His holy angels with him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left" (Matt. xxv. 31-33, etc.). Here Jesus refers to His coming in His glory. Then angels are with Him, who are said in the aforesaid interpretation of the parable quoted, to sever the wicked from among the just. And again in this present Scripture reference, there is a separation foretold as in the dividing of sheep from goats. Later in this part of Scripture Christ reveals that from the throne of His glory He shall address the sheep on His right hand as "Ye blessed of my Father," and the goats on His left hand as "Ye cursed." Here it is revealed that the righteous and the wicked shall appear simultaneously before Christ when He shall come in His glory. Further, from this throne and at this time, He shall invite the righteous to inherit the Kingdom prepared for them (see verse 34); and from the same throne and on this same august and unspeakably solemn occasion He shall command the wicked to depart from Him into everlasting fire (see verse 41). And so the divinely appointed and divine Judge of all mankind declares that before one throne, at one and the same time, the righteous and the wicked shall be finally dealt with respectively as to the eternal blessedness of the one and the everlasting misery of the other.

(3) The Apostle Paul, while preaching to the Athenians, tells them that God commandeth all men everywhere to repent (Acts xvii. 30), and then he adds a great and impelling reason why men should seek to repent, viz., "Because he hath appointed a day, in the which he will

judge the world in righteousness by that man whom he hath ordained" (Acts xvii. 31). It is obvious from the context that the man whom God hath ordained to judge is Christ Jesus, who said of Himself, "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory." Here Paul in the Spirit asserts regarding Him, that the *world* shall be judged by Him: not the righteous only, not the wicked only; but the world of humanity comprising the whole human race, the righteous and the wicked. And this shall take place on one and the same day: "Because he hath appointed a day."

(4) In the first chapter of II Thessalonians the Apostle Paul elaborates on the coming of the Lord Jesus Christ (v. 7-10). There is significantly no hint even here to suggest such a theory or belief that when the Lord Jesus comes He comes to reign on this earth. No! This is the inspired Apostle's account of what was already revealed and enunciated by the Lord Jesus in the days of His flesh, as recorded by Matthew. The angels are again said to be with Him, undoubtedly to gather the elect, and all that offend before Christ at His coming. Now the Apostle here teaches that Christ shall be concerned with two distinct classes at His coming. Firstly, "He shall take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (vers. 8-9). Here we have the wicked. Secondly, Paul continues, "When he shall come to be glorified in his saints, and to be admired in all them that believe . . ." (v. 10). Here we have the righteous. And so we see here, Christ's coming, His being concerned with the wicked and the righteous at His coming, and His punishing the one class and being glorified in the other at His coming.

(5) And now, John, the servant of Jesus Christ, writes in the Revelation, chap. 20, vs. 11-15, regarding the Great White Throne, which we believe to be one and the same with the judgment seat of Christ; and our main task respecting this Scripture reference will be to show briefly that not only were the wicked judged before the Great White Throne, but the righteous also; pre-Millennarians asserting that the wicked only were dealt with before this throne. Well, John says, "I saw the dead, small and great, stand before God" (ver. 12). He does not say, "the wicked who were dead." Then he reveals that "The books were opened; and another book was opened, which is the book of life" (ver. 12). If the wicked only are to appear at the Great White Throne, then what need shall there be there for the book of life. The other books shall be sufficient to provide the evidence against them. Then John reveals, "That the dead were judged out of those things which were written in the books, according to their works" (ver. 12). And now we think the following is our main point here according to what John finally writes on this matter, that is, that there were those before the Great White Throne who *were* written in the book of life; for we read, "And whosoever was not found written in the book of life was cast into the lake of fire" (ver. 15). If this language has any meaning

at all to us, it implies strongly that there were such among the dead, small and great, before this Throne, who were found written in the book of life and who were not cast into the lake of fire. The "who-soever" among the dead, small and great, are a separate class from those apart from the "whosoever." And so we conclude, that before the Great White Throne there stood the wicked who were not written in the book of life, and also the righteous who were written in the Lamb's book of life, that is, in the revelation given to John.

No doubt to have two distinct occasions for judgment by Christ, first for the righteous and then a thousand years afterwards for the wicked, is essential to bolster up other beliefs and theories held by the pre-Millennarians. Their main theme and centre of their gospel is that the Lord Jesus is coming, soon, and before the Millennium, and as we have stated, they expect Him to reign personally on the earth for a thousand years. They hold that His throne and seat of government will be established in Jerusalem; but one writer in their camp who is not so sure, states, "Whether Christ will reign in His actual bodily presence on the Throne of David, or by His representative we cannot be certain." Who is meant by "His representative" is not explained. And there we leave the matter.

But let us ever think of the Redeemer, crucified for the ungodly, and now exalted and given a name which is above every name, as the Prince and Saviour, "able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." He is exalted for ever. The gates of heaven and glory were lifted up for His triumphal entry therein. He is also the Lamb in the midst of the throne, feeding and leading His glorified saints in heaven into living fountains of water. Is Jesus to leave His throne and glory in heaven to reside personally once more on this earth? We proceed no further with such a thought.

Notes Regarding the late Rev. C. Ledeboer, Holland.*

LAMBERTUS CIERARDUS CORNELIUS LEDEBOER was born at Rotterdam on 30th September, 1808. He had a God-fearing mother and from his childhood he was impressed with the greatness and holiness of God. He felt attracted to the Lord's people, and his early wish was to become a minister. At the common school he acquired a great knowledge of Latin, and studied at the University of Leyden, became a Hebrew scholar, lived very soberly, had very few friends among the students, and had great objections to the teaching of professors. "Divinity," he wrote later on, "must be taught by God. Is it possible to call one another brethren who have not the same father? Oh, land, land, land whose rulers are children, ministers deceived and ignorant teachers."

* Translated from the Dutch by Mr. A. Docter.—*Editor.*

In 1833 he was licensed, but it was not before 1838 that he got a call from Benthuisen (Dutch Reformed Church). He was inducted by his cousin, Dr. Hugenholtz, Rotterdam, with a sermon on Revelation : verses 17-18, "And when I saw Him, I fell at His feet as dead, and He laid His right hand upon me, saying unto me—Fear not, I am the first and the last, I am He that liveth and was dead and behold I am alive for evermore." Ledeboer preached his first sermon on Psalm exxi. verse 2 : "My help cometh from the Lord who made heaven and earth." He never married, and occupied the manse with an old house-keeper.

After being licensed in 1833, he prayed the Lord to take him to a place to glorify His name and to make use of his ministry for the good of his soul, and the souls of others. The Lord called him to Benthuisen, which was clearly proved and confirmed by a number of souls who were called out of darkness into His marvellous light. The last few months of his ministry were blessed times for his soul. After many troubles and much affliction, he got the assurance of faith. It was not long before many people, from different quarters, came to hear him. Not that he spoke so fluently, but he had the gift of praying, and his sermons were very solemn. "Only acknowledge thine iniquity," he once preached from at Woubrugge, where the precentor was a man without grace. In his sermon he said, "An unconverted precentor and a beautiful organ are exactly the same." Only psalms were sung during the service, as he disapproved of hymns, which had been introduced into the Dutch Reformed Church. "On almost every page you find a lie," Dr. Ledeboer used to say. He was very liberal. One winter day it was very cold. On the road home he met a poor old man, poorly dressed. The minister took off his overcoat and handed it to the old man.

More and more he objected to the hymns and regulations of the Church. During a service in 1840 he threw the book of hymns and regulations from the pulpit. A woman hastened to pick them up, but Dr. Ledeboer said, "Leave them alone, presently we shall bury them." After the service he invited his congregation to go with him to the garden at a house he had recently bought. After singing Psalm lxxviii. verses 1 to 4, he buried the book of hymns and regulations. The congregation swore to be faithful to the Word of God only. He felt—"Surely I have behaved and quieted myself as a child that is weaned of his mother, and my soul is even as a weaned child." Some people lodged a complaint against Dr. Ledeboer, with the result that the next Sabbath the Burgomaster sent a policeman to the Church to prevent the minister from going into the pulpit. This man dared not do so, but three members prevented him from preaching. Dr. Ledeboer preached in the home mentioned before. The three men who opposed Dr. Ledeboer had a remarkable end. One day one of them stood in his garden and watched a funeral of a godly man. There goes another godly disciple of Ledeboer, he said mockingly. Suddenly he

fell down and died. The second enemy was smitten by the angel of the Lord and was eaten of worms (Acts xii. verse 23). The third, a well-to-do farmer, was reduced to beggary.

The Presbytery of Leyden suspended Dr. Ledeboer. Dr. Ledeboer went on preaching in barns, etc. At last he was deposed as a minister. As Dr. Ledeboer continued preaching he was heavily fined and twice put in prison, altogether 19 months. His letters, written from Leyden's prison, are well known among the Lord's people in Holland. It reminds us of Rutherford's *Christ's Palace*.

A wonderful story is told of Dr. Ledeboer just a few days before he was put in prison. On a stormy night he suddenly awoke. The Lord gave it in his heart that he had to go on a journey at once. He did not know where he had to go. He went to his elder and told him to come round with his horse and cart. The elder obeyed and went to the manse. "Where have we to go to?" the elder asked. "I don't know," the answer was, "but drive on. The Lord guides my way, and although I don't know now, I shall know hereafter." After three-quarters of an hour, they met two policemen, who were on their way to capture Dr. Ledeboer. They asked Dr. Ledeboer the way to Benthuizen and where Dr. Ledeboer lived. The minister told them and on they went. A few miles further on, the minister and his friend came to a crossway. "Which road have we to take?" the elder asked. Dr. Ledeboer replied, "Let the horse go. The Lord guides his way and that is enough for me." The horse took the road to the small town of Woerden. Arriving in that place, the horse suddenly stopped, just before a home for fallen women. The elder wanted to take his whip, but Dr. Ledeboer said, "Stop; I have to be here." He knocked at the door and the doorkeeper opened the door. The man, when he heard it was Dr. Ledeboer who wanted to come in, said, "Well, I never. If I had never believed there was a God who did wonders I couldn't possibly deny it now." He showed Dr. Ledeboer in and told him there was a woman on her death-bed who had prayed all night that Dr. Ledeboer should come and could not die before that time had come, and she certainly believed he should come.

Dr. Ledeboer went to the dying woman, who gathered all her strength and told the minister, her eyes full of tears, how a few years ago His servant had been the means of her conversion, how she had sinned away her life, and had fallen very low, but O, eternal wonder, how the Lord in great love had found her and pardoned her sins, and now she could say, "But Thou hast in love to my soul, delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back." Dr. Ledeboer listened, was speechless and full of admiration. The woman told him how she had this strong desire to tell this to him before her death. Her last words were, "Oh. Dr. Ledeboer, now I can take leave of you, but we don't see each other for the last time. Soon we shall magnify the Lord together and praise Him for ever."

Now the godly servant of Jesus Christ poured out his soul before the Lord, and now he saw why he had to go at dead of night to this place. Hardly had Dr. Ledeboer left this home when the woman died in the Lord. Dr. Ledeboer preached at Benthuisen till his death, in a wooden building, erected for the purpose. He had congregations in several other places. In the province of Zeiland many of his followers liked to hear him. He died at Benthuisen in 1863. After 1875 the persecution as such was finished.

The Life of Rev. Francis Tallents.

In the first volume of the celebrated Rev. Matthew Henry's works there is an account of the life of Rev. Francis Tallents, which are herewith published in a condensed form.

His grandfather was a Frenchman whom a Sir Francis Leak brought over to England to show him kindness, having been instrumental in saving Sir Francis' life on some occasion in France.

Mr. Tallents was born in November, 1619, at a little town called Pelsley, in Derbyshire. His parents were religious and good people, but both died when their children were young. He, who was the eldest of six, was then but 14 years of age, but all of those six children, not one died for above 70 years after, but, be it observed to the glory of God, they all lived in reputation and were eminently religious.

His father's eldest brother, whose name he bore, was a clergyman, and was a wise and tender father to these orphans. His uncle put him first to the free school at Mansfield, and he made such great progress in learning that one of his masters sent his uncle word, "He was not a silver but a golden talent."

He spoke sometimes of a sermon he heard, when he was very young, on these words, "I hate vain thoughts" (Ps. cxix. 113), which much affected him, and gave him occasion to ask a good grandmother he had, "Whether the devil could know our thoughts?" And he was much satisfied when she told him, "No; God only knoweth our thoughts."

When he was about 16 years of age he was sent to Cambridge by his uncle. Soon after he came to Magdalen College it pleased God to call him by his grace and to reveal His Son in Him. He sometimes said pleasantly to his friends, "When I began to be serious, I soon became a notorious puritan for which I bless God's holy name." I have heard him speak of the strong temptation to infidelity with which he was assaulted, and which for some time he grappled with; but by divine grace he got over them. It was an easy thing, he would say, to believe the being of God, and His providence, and the principles of natural religion, but to believe that Jesus Christ, who was crucified at Jerusalem, is the Son of God, and my Redeemer and Saviour, and to rest

upon Him alone for righteousness and life, this is a hard thing. But this was it which he was all his days abundantly filled with, that "Christ is all in all." He called it a golden saying of St. Austin—"The transaction of two men is the sum of the Christian religion, by one of whom we are sold under sin, by the other we are redeemed."

About the year 1642 he went to travel in France and other foreign parts as tutor to the Earl of Suffolk's sons. I have often heard him say that what he saw with his own eyes of the popish religion, and what conferences he had with its advocates, added much to his conviction of the falsehood and wickedness of it, and confirmed him in the Protestant religion.

In the latter end of the year 1645 he began to preach in Cambridge. His first sermon was on Rom. viii. 31: "What shall we then say to these things?" in which he endeavoured to encourage others with the doctrine of Christ's mediation, which had been so great a support and comfort to him. Over that sermon he wrote, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." He was ordained to the ministry at London, November 29th, 1648, being called to the work of the ministry in the University of Cambridge. In 1652 he came to Shrewsbury to be minister of St. Mary's Church. He was much honoured and respected by all the ministers of those parts. The character Mr. Baxter gives of him is, "That he was a good scholar, a godly divine, and that he was most eminent for extraordinary prudence and moderation and peaceableness toward all." About 1662 he, with many others, had to quit his charge because they were dissatisfied with the Act of Uniformity. He sometimes observed with thankfulness the care God took of his ejected ones, how wonderfully he provided for them, so as to keep them alive; as the disciples who were sent out without purse or scrip, and yet when they were asked, "Lacked ye anything?" answered, "Nothing, Lord!" Especially that they obtained mercy of the Lord to be faithful. With the silencing of the ministers he said, "Lord, what poor weak creatures are we; when some applaud this as an excellent deed, and yet others look upon it as a great sin."

He abounded very much in pious ejaculations, as one who had learned to pray always, and to mix prayer and praise with the conversation of the day. When he was in serious talk with his friends, how often would he send his heart to heaven thus, "God look on us!" "God pity us!" When he heard that his friends were in health and prosperity, he would lift up his hands and say, "God be praised!" If he heard of the afflictions of any of them, "God relieve them, refresh them, comfort them!" If of the falls of any, "God give them repentance!" If of the deaths of any, "God fit us to die!" When he sent his regards unto his friends, he would add, "God do them good!" "The Lord refresh their souls with his love, and my poor dry soul too!"

Yet he would sometimes pleasantly say, "The quietest are the best Christians." And as to the external performances of religion he sometimes said, "Let the work of God be done, and done well, but with as little noise as may be."

His preaching was very plain and familiar, but very affectionate, and that which manifestly came from the heart, and therefore was most likely to reach to the heart. On one occasion he said, "I would fain speak a good word to-day concerning Jesus Christ, for the good of you here present, and of my own soul." On another, "What I have now to say is that which has somewhat affected me in my own private thoughts, and I hope may affect and work upon you for good, through the grace of our Lord Jesus Christ." He would often in his preaching speak with application to himself, "This word is to me, O that it may reach my heart." I remember once, when I came to visit him not long ago, he told me he had been preaching the day before concerning the Holy Ghost, and had observed, among other things, that he thought it was a defect among us that we only prayed for the Holy Spirit (as we are directed, Luke xi. 13), and did not pray so much as we should to the Holy Spirit, for His gifts and graces and comforts which we ought to do; for He is God, and therefore to be prayed to. He earnestly pressed upon young ministers to preach Christ much, and the mystery of the gospel, wherein (says he) if I may judge of others by myself, we are generally so ignorant, and live so little by it. He was much in his judgment for extolling free grace, and the imputation of Christ's righteousness to us for our justification, and the operation of the Spirit in us for our sanctification.

A little before his death he said that scripture, Isa. lv. 1, "Without money and without price," had often been his comfort and support. "For," said he, "I have nothing but a poor naked soul to bring to Christ." In a paper written with his own hand is found: "I prayed much for the pardon of my sins, so great and many even to this day: for great mercies and forgiveness, that righteousness may be imputed to me (Rom. iv. ii. 23). That I may be justified, as holy Abraham was, by a righteousness imputed . . . by the righteousness of Christ wrought for us, the righteousness which is of God by faith. Let me live by that, and have peace with God by it; if others despise it, let me highly praise it . . . let it be my joy, my crown, my life, my peace, my glorying, my all."

He took occasion sometimes to speak the hopes he had of the flourishing of the Christian Church in the latter days; that the Jew should be converted, the papal anti-Christian Kingdom destroyed, and religion, in the power of it, should prevail.

When he was 89 years of age, while still apparently in health, he took suddenly ill. He charged all about him that they should not pray for his life, but that he might be enabled patiently to wait for the change. He complained very little of pain or sickness, but gradually

decayed. He often prayed to God for a blessing on those about him, and said, "Here I lie waiting, waiting. After some time he began to think it long that he had not his release, and to cry, "Come, Lord Jesus, come quickly." On Lord's Day, April 11th, 1708, he said he would have those about him go to worship God in the solemn assembly, and would have only one to stay with him. Divers savoury words dropped from him; and he continued very sensibly, calling upon God, till about nine or ten o'clock that evening, when he sweetly slept in Jesus, and on that day of rest entered into his everlasting rest. Praised be that God by whose grace he was enabled to finish well.

"Lamps in the Vale."

(Continued from page 47.)

Before we pass on, we must notice one strange series of supports which for most are found among those who attend a sound ministry, and on that account are found very frequently among our own people. I refer to those who in a normal way believe in such doctrines as election, man's inability, effectual calling and the sovereignty of grace. The supports drawn from the misuse of these doctrines run something like this—"Some time, somewhere, somehow God will come and convert me." The Word of God finds natural men just where they are, on the broad way to destruction and its constant message to them is, "now," but as there is some semblance of truth in the above view, the deductions made by these people are all the more delusive.

"Somewhere, sometime," but for the present, what? For the present continue in sin, renew your covenants with death and your leagues with hell, continue on the broad way to destruction, an enemy of God and righteousness, a candidate for the bottomless pit surely. This is the truth and the man is to see it in the only light that brings a message of truth to him. Under the faithful "hands" all truth is now so presented to him that it leaves him far from being content with his present state. The sovereignty of God he finds is applied to the whole round of truth equally. With equal power it applies to the *now* of reconciliation as surely as to the *predestination* of election. The doctrine of election he sees is now a warning to him to make his 'calling and election sure.' "Inability," he finds, is taught so that he may make use of the help of another. God's "mighty One." "A man is never so ready to call in the help of another as when he knows through and through that he can do nothing to save himself." This is the truth, and the man is stirred out of sleep to act accordingly. A god-given experience of one's inability is to make that truth insufferable in a man's soul, it is to feel the sentence of eternal death already in our bosoms. A miserable torturing, unendurable condition that gives a death blow to complacency and goes on to spur the man to a day

and night search for help from somewhere beyond himself. A true sense of one's inability is heavier on the soul than the burden of sin is on the conscience. In the propitiation set before us in the Gospel there is a balm for our consciences, but however freely it is offered, man's inability will not permit him to make use of it. The man sees that if he does not make use of God's remedy he will be damned, and his attitude to his inability is now one of acute distress. Cursed inability is now how he regards it. He sees himself before the judgment seat, in his hand is his own lost soul, and he sees the responsibility for his lost condition placed firmly and justly on his own head. Cursed inability, my bane and my blame.

Broken bones, useless supports, Godless helps removed the man finds that this is not a very flattering way of approach to God. With the removal of his trusted supports his dignity suffers, he has become the empty beggar the Word of God has always been telling him he is. But there is a word he must learn to love, and the removal of false supports will go far to make him appreciate it. It is the word that looks out on the miserably guilty and helpless, and its name is *Mercy*. "Broken bones" is on the way to learn it, and the Lord offers this for his encouragement. "He beholds with a pleasant countenance all those who betake themselves in hope to his mercy."

And now we come to the important matter of *direction* and *destination* and these we find in Psalm 56. "Blessed is the man whom thou dost choose and *causest* to approach to thee." A strong word this "causest," and a strong work it has to perform. The world, the flesh and the devil united in their strongest effort, and in their deepest depths of cunning must fail before God when he causeth a man to approach him. By promise, by threat, by allurements, here a little, there a little, the Lord causeth the man to rise and to move forward. Many offers of false peace meet him, he may turn aside and linger hopefully among them for a time, but he is caused to move on. The sure direction is "to thee." This corresponds to the drawing of the Father to his Son recorded in the New Testament.

"It is a fearful thing to fall into the hands of the living God," yet he is caused to approach to God. "God is a consuming fire," yet it is to him a sinner must go. He learns the good news. Christ who is God has been set up as representing the Trinity in his reception of sinners. There needs to be no fear in meeting with him who by his death removed all that a sinner needs fear from an angry God. Christ is God, but he is no consuming fire to sinners, since he himself is that fire of love which many waters cannot quench. By giving himself to be consumed of it, he has taken away the fire. The fire of love remains, a cleansing fire, no longer a consuming one. His hands carry no sword, they are weighted down with grace and truth, and are stretched to bless. "To thee" caused to come to the God against whom we have sinned. The agony of that heart which was melted like wax from sin,

must be met by the sinner's agonising confession "against thee and thee only have I sinned." Here pride receives the supreme blow. From the God of deserved wrath he must seek and obtain undeserved mercy. "To thee"—this is the sure direction the man is caused to take. In Adam he went away from God, now under the grace of the Gospel his return is to God in Christ. The same God, but the man on a new footing.

Let us now look at the man's *destination*. It is "To thee," "whose delights were with the sons of men before the world was." To thee, who from eternity has been set up as representing the Godhead for the reception of sinners. To thee, "a just God and a Saviour; to God our Saviour." To thee, who art seated upon a throne which at one and the same time is a throne of God's highest glory, and the fount of all grace for poor sinners. The bruised and the wounded sinner is drawn by the Father to him who is the Father's equal and fellow, the express image of his person. Emmanuel who was wounded for our sins, bruised for our iniquities. His destination is to the feet that came over mountains to reach him, to the hands that reached to Hell to deliver him, to the heart that having loved loves to the end. Atonement reaches its full end only when it arrives here. "He was raised for our justification." In the same way effectual calling only reaches its end when justification is attained. "Whom he called he justified." To thee, to Christ through whom a just God justifies the ungodly that believe in him.

There is no other place where justification is bestowed save at the feet of Christ. The drawing of the Father is to no other person; to Christ only. The purpose of the Father in drawing to this one person is to accomplish this one thing, the man's justification. The man so drawn knows that it is useless to go anywhere else for this blessing, and he knows that Christ is the end of his quest as Christ is "the end of the law for righteousness to everyone that believeth." No need ever to go past him. There has been nothing fortuitous in this meeting. The cross ends in the presentation of Christ's propitiation which holds in its bosom God's justification. The call, the guileless and humbling confession, the broken and helpless approach of the invincible "causing" has its end in Christ, the lone fount of justification. The man comes with cries and prayers which God alone can teach him, he comes to the meeting place where God has appointed his Son to meet him. They meet; a holy, just, pure God and a hitherto condemned sinner, on the one ground where such a meeting is possible—ground consecrated by the solitary dignity of the blood of Christ. Every inch of ground here has a voice for one witness only. It may take different forms in different cases, but all signify the one same blessing, "Their sins and iniquities will I remember no more."

Faith may be dim, and a man's exercise of it may fluctuate very much, but as Christ is the object such faith cannot be but sound. It is only a *wrong* object that can support a *wrong* faith. "Faith in Christ is a

grace whereby we receive and rest on him *alone* for salvation as he is offered in the Gospel." This "alone" answers to both the direction and the destination of the Father's drawing. In answer to the question, "How art thou righteous before God?" the Heidelberg Catechism answers—"Only by a true faith in Jesus Christ; inasmuch that, if my conscience accuse me that I have grievously transgressed against all the commands of God, nor have kept any one of them and moreover, am still prone to evil; yet notwithstanding the full and perfect righteousness and holiness of Christ is imputed to me, without any merit of mine, of the mere mercy of God, even as if I had never committed any sin, or as if no spot at all did cleave to me, yea as if I myself had perfectly performed that obedience which Christ fulfilled for me, if I only accept such benefit with a believing heart." Faith, rest, belief—looking to Jesus and believing the testimony the Father has given of him, "This is my beloved son, hear ye him, the Son of man hath authority on earth to forgive sin, hear him, full of grace and truth." Believing this, rest in the testimony that in so believing you have set your seal that God is true.

It is worth while noting that believing and resting are expressions which seem to emphasise faith in its more passive moods, and as our souls are for the most part active, our peace drawn from these expressions is often broken. Because of this, many of us draw most comfort from those examples in Scripture that show faith in active exercise. I think this is especially true when we find faith revealed as a "fleeing." "The name of the Lord is a strong tower, the righteous *flee* into it and are safe." "I *flee* to thee to cover me." "By faith Noah *moved with fear* prepared an ark." "Who have *fled* for refuge to lay hold on the hope set before us." In a sense Israel's dwelling under the blood token was a fleeing and a resting—a fleeing to God's appointed refuge, and a resting under his token. Even in the most intense fleeing, there is a great amount of resting. The refuge and all its particulars of safety are matters of belief, and grounds of hopeful rest and activity.

While we flee to Christ for mercy, for the shelter of his blood, for righteousness, for atonement, for washing, and flee to him as the way and the door into salvation, we carry the faith of God's elect in so fleeing. In the great matter of justification, it is *where* God finds us sheltering that is the important thing. Having fled to Christ, He gives us entry into "this grace wherein we stand and rejoice in the hope of the glory of God." This entrance he affords to us in virtue of his own merit and not for anything in us or done by us. Within this "grace wherein we stand" there is nothing of human merit or demerit, there can be neither, since this gracious standing is already filled to infinite measure with the Divine fullness of "God our saviour." It is in view of this fullness imputed to those within this gracious state that God pardons iniquity. With reverence let it be said, God will not impute sin because *he cannot*. Dwelling with Divine satisfaction in that work wherewith Christ glorified God in the highest, God proclaims

forth comfort to all within this state, "Their sins and iniquities will I remember *no more*." In his love and grace God brought about this "grace wherein we stand" so that he, as a "just God and a saviour," might be in a position to pardon our sins; in his love and grace he brought us into this state so that we might be in a condition to receive his pardon. With holy and loving finality he assures us that there shall never be imputation of iniquities where already there has been the imputation of his Son's work. He will not impute sin, since already sin has been imputed to His dear Son. It is as impossible that this man should suffer in a punitive way, as that Christ's work should be insufficient and unacceptable to God. Blessed man indeed. How wonderful the grace that wrought *for him*, how wonderful the grace that wrought *in him*. How wonderful the grace that has infallibly secured a destiny so blessed—an unending state of justification. And be it remembered, that this is the man who in himself merited eternal condemnation, and that only. "Done in a day and wondered at forever," is how Spurgeon speaks of it. "I know that what God doeth he doeth it forever, nothing can be added to it, and nothing taken from it, and God doeth it that men should fear before him." The reasons why he may hope that never in a judicial way his iniquities shall be imputed to him are many, and the blessed Spirit being willing, we shall attempt to view some of them in a second paper.

There is one matter in connection with *David's personal justification* which I doubt not supported David in his finding regarding the "blessed man." It was while he was in enjoyment of all the blessings of a justified state that David sinned. David's spiritual abode was at that time deep down in the hands of God's loving kindness, and surrounded with all the securities and blessings of the covenant ordered in all things and sure. It was while he was in the privileged enjoyment of this "great goodness" reserved for God's loved ones, that he thought on sin, planned his sin, and carried it out, and consequently his sin carried the particular aggravations arising from this gracious relationship. The unpardonable sin apart, the worst sins of the unreconciled seem light to David's weighted guilt. Yet this was what David found. God, knowing his sin beforehand, having weighted it in all its heinousness, and having measured it down to its worst possible depths, he did not hesitate to include it in all the sins forgiven to David when he first became a child of God. Great though his sin was, it could not cancel his adoption, nor the justification which gave entry to his gracious relationship. God always knew that his servant would be guilty of this sin and judicially dealt with it beforehand. God cannot be tested by any, but in our minds we feel as if we do put him to a test at times; the outcome of David's test on God's work was that nowhere at any time did God so much as think of cancelling his justification. True, David had to suffer, had to confess, had to feel great shame before his generation, and had to forego the comfortable presence of God. Even great fear of having committed the unpardonable sin might have taken

hold on him. Judgment, guilt, doubts, fears, shame, confusion, condemnation, gross darkness, despair—these were his grievous companions. Yet this was what he found. All that had happened on earth changed nothing of his in Heaven. God, his grace, David's gracious relationship to him and all that that meant remained absolutely unchanged. While he lived the harrowing experiences of this period of his life would over and over again live with him, but one thing he would have no reasonable grounds to fear—that God in a legal way would impute this sin to him. In this, the all important aspect of the matter, God had finally dealt with it before ever it had been committed. Justification, the basis of it, God's action in it and the love behind it all, has been put to proof in the court of human experience. The verdict was fore-known, but for poor humble sinners the proclamation of it is reassuring—"He will not impute sin." No, should it be the sins of many Davids rolled into one, since God will not give resurrection to the question, the matter of justification will never arise. God will bring home sin on the soul, he will chastise it, and such chastisement may have a legal aspect to the man and to others, but human ignorance and frailty alone accounts for that. God will permit questions about the man's justification to arise in his mind, but only that he may use these for the furtherance of his *sanctification*. Justification is past and all things about it are immutable in their nature.

Because his covenant relationship remained unbroken, the gifts of the covenant continued to come to David; faith, confession, humility and hope, and although in the exercise of these David might feel some measure of legality (and who can blame him if he did), yet in the conviction wrought in him God did not manifest one legal line upon his loving countenance. He went even further. By his Spirit, his free Spirit, he extended to David the greatest gift of all—the infallible knowledge that he would not impute this sin nor any sin. In his mind and conscience he would meet with his sin many times, but there was one place where he would not meet with it. He would not meet with it, nor it with him, before the judgment seat. No, it cannot come there. God had made an end of it everlastingly. Well might he count himself a blessed man. Thanks be to God that the blessedness of this man is exactly the same blessedness as that possessed by all who have made entry into "this grace where wherein we stand," and as a sign of this sure blessing, "the blood shall be to you for a token to all such."—*Penuel*.

When a Christian learns with Paul to "glory in the cross of the Lord Jesus," he anticipates something of that triumphant pleasure which is felt by the redeemed in glory, in surveying their eternal reconciliation to God by the sacrifice of the Cross.—*Rev. John Love, D.D., 1818.*

The Loss of Spiritual Comfort.

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

(Continued from page 52.)

11. Believers suffer a diminution of their spiritual comfort by having and entertaining a low estimation of the counsels and comforts of the Holy Spirit of Christ. When they allow themselves, for a season, to entertain a light esteem of the counsels or ordinances or promises or influences or comforts of the Blessed Spirit; when they receive these, but not gratefully, or keep them but not diligently, they thereby dishonour and grieve the Holy Spirit Himself, who is the glorious Author of them. An earthly Sovereign would account himself dishonoured if his proclamations or pardons or favours should not be entertained with high regard, especially by those who are not only the subjects of his dominion but the objects of his favour. In like manner if they who are the subjects of the Spirit's gracious influences, and the objects of His peculiar favour, do not account His Word their treasure, His promises their joy, His Sabbaths their delight, and His consolations their felicity, they so far treat Himself with indignity: and the more exalted and glorious the adorable Spirit is, the more sinful the indignity is which is thereby offered Him. Besides, if in their practical judgment they prefer mean and even sinful objects before the great things of the Spirit, such as the wisdom and the maxims of the world, before His counsels, the comforts and the pleasures of the world before His consolations, the riches and the honours of the world before the honour of holy conformity to Him, and of intimate communion with Him, they do thereby offer an infinite affront to His glorious Majesty. For what greater dishonour can they reflect upon the holy and blessed Spirit than practically to show greater regard to a creature, to a vain creature, yea, to an enemy, than to Him! Oh! when a Christian's desire to the food of his soul is almost gone; when he appears as if he had been surfeited with the gospel; when Divine ordinances instead of being highly esteemed are basely slighted by him; and when his heart is more set upon his farm or merchandise than upon seasons of communion with God in Christ, he must not be surprised if he should, for a season, be taught the worth of these inestimable blessings by the want of them. Or when, by poring constantly upon the sins of his heart and of his life, and by setting the demerit of these, as it were, in battle array, against the merit of the great Redeemer's consummate righteousness, he makes little account of the offers and promises of the blessed gospel, he must blame none but himself for his loss of comfort. O Christian, consider well these words of the Apostle Paul: "To be spiritually minded is *life and peace*" (Rom. viii. 6). Endeavour to attain without delay a more spiritual and clear discernment of the things of the Spirit. Pray frequently and fervently for more acquaintance with them, and for more complacency in them. Learn to form such a low estimate of the creature as to expect *nothing* from it; and

such a high esteem of the Lord Jesus as to expect *all* from Him; so shalt thou be exempted from those frequent and galling disappointments which cannot but render the life of a believer uncomfortable (Ps. cxlvi. 5). Wert thou to love thy redeeming God so much as habitually to come before Him in His ordinances with *delight* in Him, and to go away with *desire* to Him, thou shouldst retain the comfort of communion with Him (Ps. xxxvii. 4 and lxxi. 21).

12. True, Christians deprive themselves of comfort *by presuming to pray for things which are not suitable to their condition*, and which it would not be consistent with the scheme of their salvation to grant them at present, nor indeed at any time. When they venture repeatedly to ask in prayer something which the Lord seeth to be improper for them, and not necessary to subserve the wise purposes of His glory in their sanctification. "They ask, and receive not, because they ask amiss" (James iv. 3). If, for instance, they pray that as much grace might be given them at once as would be sufficient for them all their lifetime (John iv. 15); if they peremptorily ask sensible manifestations, great enlargements, and high ecstasies of joy; if they pray for any comfort whatever without resolving to use diligently *all the other* appointed means of attaining it; if they entreat the removal of any affliction before they have been rightly exercised under it (II Cor. xii. 8); and if they pray absolutely for *a certain measure* of the good things of this life, the Lord will not, and indeed cannot, in mercy to them grant such petitions. The consequence often is that after having, it may be, waited long for answers without receiving any, they become discouraged and disconsolate. Moreover, when they venture in prayer to prescribe to the Lord *a way and a time* of appearing for their help; and when the Lord, as He will surely do, refuseth to come for their salvation in that particular way and at that very time (II Kings v. 11), they take occasion from that refusal to yield to disquietude and discouragement; or when they venture to propose the Lord's particular way of treating some other believers as the way in which they desire that He would deal with them; and find that they are not gratified likewise in this, they sometimes begin to yield to discouraging and desponding thoughts. Thus they presume to limit the Holy One of Israel, who hath resolved to act as an infinite Sovereign in His manner of bringing all His saints to glory. Believers, if they would retain spiritual consolation, would do well to consider that it is only such petitions as are for things unnecessary, and even hurtful to them, that the Lord refuseth to grant that He never denieth any of them, without a sufficient reason, and that He sometimes condescends to show them the reason (II Cor. xii. 8, 9); that He never refuseth, but when they ask what is not good or, rather, what is not *best* for them at the time referred to, and that, although they do not receive what they come for, yet He allows them that which is sufficient to bear their charges in coming and going, and invites them to come

again. They ought also to consider that those are not the holiest nor the greatest of believers whose sense is the most indulged. Believing Mary is forbidden to touch Jesus; and disbelieving Thomas is commanded to thrust his hand into His side. Christian, if thou wouldst, from time to time, be comforted with answers of peace to thy prayers, offer up to the Lord no unwarrantable desires but in the name of Christ, and by the help of the Spirit. Ask nothing on purpose to consume it upon thy pleasures (James iv. 3). Regulate always thy petitions by the promises of the everlasting covenant, which comprise all that is good for thee in time and through eternity, and infinitely more than thou art able to ask or think (Eph. iii. 20).

13. They procure for themselves the loss of holy comfort by *yielding* for a season to such temptations as urge them to *attempt things in religion that are impracticable*. When Satan perceives that he cannot persuade the Christian, especially the young and unexperienced Christian, to live in the neglect of any known duty, he sometimes presses him vehemently to a rash and quick performance of some difficult duty. He suggests to him that the Lord is a hard Master, that He delighteth in requiring difficult duties, duties too which must be performed speedily, and that, on the pain of incurring His infinite displeasure, that, like a tyrannical ruler who makes laws in order to ensnare his subjects, He commands duties which are oppressive and doth it with unrelenting vigour, and that He requires them to be done with the utmost degree of exactness or else He will not accept them. Now, so far as a good man yields to this horrible temptation, he presumes to imagine that the commandments of God are grievous, that the yoke of Christ is hard. Apprehending the Lord Jesus to be a vigorous Master, he, under the prevalence of slavish fear (John iv. 18) performs even the easiest of his duties without courage, without affection, and even with aversion. His comfort accordingly is destroyed, his heart is dejected, his hands are weakened.

Moreover, Satan sometimes urges him to attempt the doing of several things *at once* which he well knows is impossible. And the moment he yields to this temptation his heart begins to be so divided, his thoughts to be so perplexed, and his attention to be so distracted, between a multiplicity of objects which crowd into his view that he becomes incapable of performing any duty well. Endeavouring to grasp too much, he lets all slip. Whatever he tries to perform he does it superficially and unseasonably. When he is called to perform one duty he is, perhaps, addressing himself to another and, like Martha, he is "careful and troubled about many things" (Luke x. 41). The great rule of every duty is this: "Whatsoever thy hand findeth to do, *do it with thy might*" (Eccles. ix. 10); that is, "Let thy heart be wholly intent upon and occupied with that *one* duty, while thou art performing it." Indeed, it cannot otherwise be performed either acceptably or comfortably.

The tempter also will, sometimes, instigate those of the saints who are called to perform a greater variety of duties than others are to continue longer than is requisite in doing some one duty in order to put it out of their power, rightly to discharge some other equally incumbent on them. He will press them, for instance, either to employ so much time in the worship of the family, and especially in that of the closet, as to have no opportunity for some other duty equally necessary, or to spend so much time in some duty respecting their secular affairs as to have almost no opportunity for these holy and necessary exercises. In proportion as a good man yields for a time to this temptation it is easy to see that he thereby deprives himself of that comfort of communion with a holy God which is enjoyed only in a conscientious and seasonable discharge of *every* known duty. Now, in order to prevent his falling into this destructive snare, he ought daily to trust, as well as to pray, that the Lord Jesus, who is given "for a leader to the people" (Isa. lv. 4) would, according to His promise (Isa. lviii. 11), guide him continually to that which, in preference to every other, is *his present* duty. And when he discerns his present duty he should resolutely, and in the faith of the promise, despatch that and then proceed in the same manner to his next duty. Let him diligently perform every act of obedience in its proper season; and, that he may have opportunity for everyone, let him so redeem his time as to spend no time in idleness or in doing anything but that which his conscience pronounces to be his present duty (Eph. v. 15, 16).

14. Believers forfeit the continuance of their spiritual comfort by the commission of *gross and atrocious transgressions*, of such sins as are contrary, not only to the light of Revelation, but even to the light of nature. By doing so they rebel against and "vex the Holy Spirit so that He is turned" as it were, "to be their enemy and to fight against them" (Isa. lxiii. 10). By such iniquities they at the same time wound and waste their own consciences. When a holy man presumes to resemble the men of this world so much as to commit but one of the sins mentioned in I Cor. vi. 9, 10, or any other heinous iniquity, he thereby pierces the Lord Jesus, grieves the Holy Spirit, inflicts a deep wound in his own conscience, and so procures for himself the loss of holy consolation. We see in some of the penitential Psalms of David that his adultery and murder not only deprived him of sensible comfort, but exposed him, and that for a long season, to Divine desertion, in respect even of quickening and purifying influences. We know also that Peter's denial of his blessed Lord rendered him, for a time, very disconsolate. If a good man, then, instigated either by corruption within or by temptation from without, suffer himself, not only to contemplate with desire but actually to fall into any of those enormities which, by one apostle, are termed "The works of the flesh" (Gal. v. 19-21, and by another "The pollutions of the world" (II Pet. ii. 20), he exposes himself in an uncommon degree to the dreadful frowns of his Heavenly Father, for such enormities as they are directly

opposite even to the light of nature, so they are most contrary to the influences of grace. The sin of a believer in falling into any one of them is deeply aggravated from all his manifold privileges, and more especially from this, that he usually has more strength afforded him against gross enormities than even against sins which are more spiritual and less obvious to his view. The means of being kept from falling into gross iniquities, which the Christian ought diligently to use, are such as these: trust in Christ, at all times, for continued supplies of sanctifying grace, prayer without ceasing, and without fainting; watchfulness unto prayer and against his spiritual enemies with all perseverance, and keeping a constant guard, more especially against pride of heart, confidence in grace received, and the evil that is in the world.

15. Christians likewise destroy the peace and comfort of their minds by *open sins* of any kind which *offend others around them and cause many of them to stumble*. When any of the saints commit such sins as are exposed to the view of others, and thereby grieve or offend or stumble them, the Lord is greatly dishonoured and displeased, and His Holy Spirit is so grieved as to suspend for a time His cheering influences from their souls. He, in this way, frequently embitters those sins to His people by which they have offended others, and have given them occasion to reproach His blessed religion, and to blaspheme His holy name. After David had sinned openly, in the matter of Uriah, Nathan said to him, "Because by this deed thou hast given great occasion to the enemies of the Lord to *blaspheme*, the child also that is born unto thee shall surely die" (II Sam. xii. 14). The Lord charged it, as a deeply aggravated sin, upon His ancient people, that by the unholy and offensive behaviour of many of them, they occasioned "His holy name to be profaned among the heathen" (Ezek. xxxvi. 20, 23; Rom. ii. 24). If blasphemy is justly allowed to be a most atrocious crime, doubtless it must be a heinous iniquity, especially in any of the children of God, to give occasion to it. When they at any time fall openly into dishonesty or pride, or passion or revenge, or unbecoming discourse, and especially into covetousness, the enemies of the gospel never fail to take special notice of it, and to take occasion from it, to become more confirmed in their inveterate prejudices against faith and holiness. These sins, therefore, do as much as more enormous evils that are committed in secret, procure for believers the loss of spiritual comfort. "For the iniquity of his covetousness," saith Jehovah, "was I wroth and smote him: I hid Me and was wroth" (Isa. lvii. 17). When, after spiritual enlargement and communion with God in holy exercises, Christians become negligent in glorifying Him by good works before men; when, as soon as they have come down from the mount, they, like Moses, break the tables of the holy law, such ungrateful and inconsistent behaviour as this often provokes their Heavenly Father to chasten them by the infliction of *inward* as well as outward trouble. By presuming to sin openly they not only offend and grieve the Holy Spirit, but *trouble and discourage* other saints

around them, and therefore it is proper that they themselves should feel spiritual trouble and should know by their own bitter experience "that it is an evil thing and bitter that they have forsaken the Lord their God" (Jer. ii. 19).

16. Lastly, believers procure for themselves the loss of holy comfort by *relapsing often into the same sin*. What sin soever it be, and how strong soever the temptation to it be, the repeated and especially the *frequent* commission of it will provoke the Holy Spirit to withhold His consoling influences from the backsliding Christian. This will more especially be the case if, under the prevalence of corruption and the power of temptation, he suffer himself to resemble so much the secure hypocrite as to take the smallest encouragement from the riches of redeeming grace in Christ, to repeat the same offence. By his daring to do so he "maketh Christ the minister of sin" (Gal. ii. 17); he practically represents the holy Jesus and His great salvation as leaving him still under the dominion of sin, yea, as affording him encouragement to practise iniquity. Besides, by relapsing often into the same transgression the Christian practically declares that he still loves and has pleasure in that sin. Now, by loving that which is inexpressibly hateful, and which the Lord hateth with infinite abhorrence, and by counting that pleasant to his taste, which is of all things the most bitter, and which tendered to the Saviour's lips, the vinegar and gall, the believer renders it indispensably necessary that the sweet and holy consolations of the Spirit be suspended from him in order that he may be made to see that his iniquity is most hateful, and to experience that it is most bitter. Moreover, the repetition of a transgression *heightens* the crime. As in figures, the addition of one figure makes the number ten times greater, so the Christian's repetition of the same sin, of a sin which he has often confessed, lamented, and resolved against, renders it heinous in a tenfold degree and calls aloud for paternal chastisement. In such a case he must be taught, not only by the anguish of the Redeemer's soul, in the garden and on the cross, but by the trouble of his own spirit, that sin is of all evils the greatest, and that his having fallen again and again into the same offence after he had received the forgiveness of sins renders his sin exceeding sinful (Ezra ix. 13, 14; Mal. ii. 13).

(To be continued.)

Brief Extracts.

Profane Use of Scripture.

"I cannot forbear to warn the reader against the profane practice of jesting on the Scriptures, or of introducing any of the stories or expressions which occur in them, to enliven conversation, and excite the laughter of the company. To hear jests of this nature uttered by an infidel would not surprise us; but how must every pious person be

shocked when they proceed from the mouth of a professed friend of revelation! The wit which consists in an unseasonable application of the Scriptures, is not of difficult attainment, as is evident from this consideration, that it is within the reach of almost any person who chooses to display it. The language of the sacred books occurs without an effort; and when applied to some unexpected subject, it has a ludicrous effect, by the grotesque mixture of majesty and meanness, of what is solemn, and what is familiar or trifling. Such wit, a man of taste will despise for its vulgarity; and a good man will abhor for its profaneness. If there be jestings which are not convenient, those which have divine things for their subject are without dispute among the number. A habitual belief of the presence of God would make us afraid to sport with His words. That jest would better be spared which, while it contributes to the amusement of irreligious companions, provokes the indignation of heaven, and exposes the jester to a punishment which will make him serious and sad for ever.”—(From *The Watchword*, 1867.)

Female Preachers.

There is much rage for novelty at present. The Apostles commanded the gospel to be committed to “faithful *men* who should be able to teach others also,” but not a word of *women*. Women have a most important and useful sphere of Christian duty, but it is not in the pulpit. Christ employed women, but had no female apostles; and Paul would “not suffer a woman to teach.” One of those wandering, preaching women lately came to a worthy minister and requested his pulpit. When refused, she said she was compelled to preach by love to Christ and could not refrain. The minister replied, “True love is the *fulfilling* of the law, but your love is the *breaking* of the law.”—(From *The Watchword*, 1867.)

Mr. Josiah Welsh and Victory.

“Mr. Josiah Welsh, son of the famous Mr. John Welsh, was provided, about 1626, of the Lord to bring the covenant of grace to the people at Six-Mile Water, on whom Mr. James Glendinning, formerly minister there, had wrought some legal convictions. After preaching some time at Oldstane, he was settled minister at Templepatrick, North of Ireland, where he had many seals of his ministry. He was much exercised in his own spirit, and, therefore, much of his preaching was on exercise of conscience. After he was deposed by the Bishop of Down, he continued for a time preaching in his own house; and his auditory being large, he stood in a door looking toward a garden, that he might be heard without as well as within, by which means he, being of a weak constitution, with faulty lungs, contracted cold, which occasioned death, about the year 1634 (23rd June). I was with him on his death-bed, and found that he wanted not continued exercise of mind. One time he cried out, ‘Oh, for hypocrisy!’ On which Mr.

Blair said, 'See how Satan is nibbling at his heels before he enter into glory.' A very little before he died, I being at prayer before his bedside, and the word *Victory* coming out in some expression of mine. he took hold of my hand, and desiring me to forbear a little, he clapped both his hands together, and cried out, 'Victory, victory, victory, for evermore!' and then desired me to go on. Within a little after he expired."—(Livingstone's *Characteristics*, chapter 3.)

The late Mr. Alistair Macdonald, Elder, North Uist.

The above was 79 years of age when he was called to his eternal home recently. His loss is much felt by the Church of God, as well as by his own family, to whom he was a dutiful father.

Being of a modest and retiring disposition, he was not given to relate how he had come to embrace the Saviour, but that he had done so was made very evident by his life and walk and conversation.

In the days of his ignorance he had been like others, but the arrow of conviction that pierced his heart was a word of warning from the late godly Neil Gillies, who said to him that he would be a witness against him at the great Day of Judgment unless he repented. He then came under concern for his soul.

He attended the means of grace faithfully on Sabbath and week-day as long as his legs would carry him to the House of God, in this leaving an example for others to follow. He never really recovered from the shock of his amiable partner's death, which made the world to be a wilderness to him more than ever, along with the increasing infirmities of old age.

His love for those who feared God continued warm to the end, and we were privileged to conduct worship with him when entering the dark valley of the shadow of death. The shadow was removed for him, as it will be for the righteous. Instead of despondency and despair, he sang from the 103rd Psalm with a loud voice, and also prayed incessantly. The writer asked him how he was. What he replied was that he didn't expect to be better in this world but in eternity. He had hope that God was with him.

Having a wonderfully strong, melodious voice for an old man, he often led the praises of God in the sanctuary, and was also acceptable in prayer and in speaking to the Question on Fridays of Communions.

On the last occasion on which he witnessed on the side of Christ publicly, he remarked that when he was young there was no such thing as a concert or a football match, but that there was the Sabbath School for the young and the catechising and the prayer meetings. He could not say the new was an improvement on the old way of life in North Uist.

We have thus lost a link with better days, when prayer meetings were crowded, and there was no demand for village halls to be used for the purpose of dancing and drinking and the works of darkness. He had some striking anecdotes of former days, which he used to relate with interest to the Lord's people at Communion. One was concerning Finlay Munro, when he came to Uist as a pioneer, when great ignorance of spiritual things prevailed. The latter went from house to house, asking if they had any salt here. The reply in one house was in the negative, but the person addressed said they had something better than salt, and produced a bottle of whisky, but Finlay remonstrated that he would have none of that type of hospitality. Some said simply that they had no salt, but in one house the master said that they had just enough to prevent the flesh from rotting. So the evangelist said he would lodge there that night.

It is also reported of Finlay Munro that on one occasion, when addressing a multitude, two retired army pipers encompassed the congregation playing on their pipes. He was forced to pause and then said, "Do you see those men? Not a spadeful of earth shall go on either of them."

The first of them happened to be coming home from Lochmaddy, having drunk his army pension, and was drowned in a loch. The other of the two betook himself to America, but he also met his death by drowning in the wilds of America. So Finlay was shown to be a true prophet. Our departed friend served the congregation for many years as a treasurer, and latterly as an elder. We would express our deepest sympathy with his family and sister left to mourn his loss. May they follow his footsteps.—*D. J. Macaskill.*

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuin bhò t.d. 58.*)

VIII. *Faodar beachdachadh air bàs Chrìosd anns an dàimh anns am bheil e seasamh dha dhara teachd. Oir cia minic agus a dh'itheas sibh an t-aran so, agus a dh'òlas sibh an cupan so tha sibh a foillseachadh bàis an Tighearn gus an tig e. Uime sin tha e dol a thighinn, agus gus an tig e, cha'n eil an eaglais aige air an talamh a dol a sgrùd a dh'fhoillseachadh a bhàis. Mar a "thugadh Crìosd suas aon uair a thoirt air falbh peacanna mhòran" mar sin "an dara uair as eugmhais peacaidh ('s e sin iobairt air son peacaidh) foillsichear a dhoibh-san aig am bheil sùil ris, chum slàinte." Thainig e'n sin a chosnadh slàinte, ach a nis gu bhith ga toirt seachad. Tha'n dithis so, 's e sin,*

ceud theachd agus dara reachd Chrìosd, a dh'aindeoin an astair a tha eadar a cheud aon agus an aon eile, ri bhi air an ceangal ri cheile ann an sealladh a Chrìosduidh, mar a tha iad air an ainmeachadh cuideachd anns an earrann a chaidh ainmeachadh a cheanna. Tha sinn a creidsinn gun do bhàsaich Crìosd; agus gu bhi cur an ceill an nì sin, tha sinn a foillseachadh a bhàis anns an òrdugh so : ach tha sinn a creidsinn mar an ceudna gu'n do dh'eirich e rithisd bho na mairbh, gu'n deachaidh e suas gu ro-àrd 'os ceann na'n neamhan, agus as a sin gu'n tig e' nuas anns an dearbh dhòigh anns am fac a dheisciobuil e dol suas do neamh; agus mar fhianuis air gur e so ar creidimh, tha sinn a foillseachadh a bhàis gus an tig e. Tha aig an òrdugh so dà thaobh ann an aon. Tha e aig an aon am a coimhead air ais agus air adhart; air dhà bhi na chuimhneachan taingeil air a bhàs eifeachdach ach mhal-laicht', a dh'fhuiling ar Slànuihear 'n uair a thàinig e'n toiseach do'n t-saoghal so, agus do-bhrìgh an cuimhneachan so thàinig k gu bhi na gheall aoibhneach air a dhara teachd ghlòrmhor; agus mar sin dh'fhàg e aig eaglais e, mar nì nach fheum i dealachadh gu bràth ris, gu's an tig an cuspair a thug e, gu bhi ga ghabhail air ais le a làthaireachd. 'S e teachd a tha'n so a bu chòr do gach neach aig am bheil gràdh do Chrìosd gàirdeachas a dheanamh ann am bhi smuainteachadh air, agus a bhi ullamh gu glaothaich a mach le aoibhneas, "Thig a Tighearn Iosa gu grad." Anns an diomhaireachd so tha mi g'ad fhaicinn gu dorch, mar tre ghloine. O cuin a chi mi thu aghaidh ri aghaidh. Cuin a bhriseas Grian na Fireantachd tre gach brat a tha seasamh 's an rathad, chum agus gu'm bi na sgàilean so air an cur air falbh, agus a bhitheas aig a cheile, an eaglais, toileachas ann a bhi ga fhaicinn na uile ghlòir. 'S milis an fhagasgachd a tha e nis a toirt dha ar n'anamaibh : tha na seallaidhean fad as ud nan ùrachadh eumhachdach, cia mòr a bhitheas an toileachas air a mheudachadh 'n uair a bhitheas mi air choigrich as a chollain agus a làthair maille ris an Tighearn. 'Os ceann na h-uile nì, 'n uair a chuireas mi orm mo chorp air a ghloraichadh, agus maille ris na h-iomadh mìle, agus mìltibh uair deich mìle dhe naoimh, a bha riann air an talamh, a dh'eireas mi gus a choinneachadh anns an adhar; a bhi gu follaiseach air m'aidreachadh agus air mo shaoiradh leis, agus leis-san air mo thaisbeanadh naomh agus gun lochd do Dhia eadhon an t-Athair; a chi mi e air eudachadh ann am mòrachd agus ann an gràdh, agus a thuiteas mi aig a chosaibh gu aoradh a dheanamh dha. Thighearna, ciod e'n t-aoibhneas a bhitheas an sin. Mar a treoiricheadh an gnìomh naomh so sinn ach a dh'ionnsuidh bàis Chrìosd agus gun a bhi ciallachadh an còr cha bhitheadh ann ach obair gun chridhe agus ro-mhuladach; shuidheadh-mid gu brònach aig a Bhòrd, agus cha bhitheadh cuspairean fodh'r comhair ach a leithid agus agus a bhitheadh freagarach gu bhi beathachadh ar bròin : ach, beannaicht' gu'n robh Dia, bho bhàs Chrìosd tha e giullain ar seallaidh a dh'ionnsuidh latha deireannach an t-saoghail, 'n uair a bhitheas e air fhoillseachadh ann an glòir Athar maille ri ainglean naomh, agus chi do shùilean-sa e, O Chrìosduidh, do shùilean-sa agus

cha'n e suilean neach eile. Bhàsaich do Shlànuighear ach cha deach as dhà; tha e beo gu sìorruidh gu bhì riaghladh an t-saoghail agus a deanamh eadar-ghuidh air son eaglais; tha e air falbh, ach cha'n ann a ciallachadh gun tilleadh tuilleadh. Agus feumaidh so a bhì na bheachd-smuainteachadh milis dha gach neach a tha anam a ghnàth a sineadh a mach a dh'ionnsuidh Fhìr-shaoraidh. Bha'n t-Israel each creidmheach air aithneachadh leis an fheitheamh dhùrachdach a bha aig ri ceud theachd a Mhessiah; tha'm fìor chreidmheach air aithneachadh le creidimh agus dòchas ann an dara teachd a Thighearn; agus a chùram gu bhì'g ullachadh air a shon. Bha na iobairtean fodh'n lagh a samh-lachadh a mach roimh-làimh Crìosd ga thoirt fein suas air a chrann; ach cha'n eil e cho cinnteach gu'n robh sealladh soilleir aig na h-Iudhaich air a chiall shamhlachail so a bhì aig na h-iobairtean aca, agus mar sin gu'n robh an creidimh air a neartachadh agus air a chuideachadh a thaobh na h-iobairt sin a bha ri bhì air a toirt suas ann an coimh-ionadh na h-aimsir: ach tha aig a Chrìosduidh na làmban euimh-neachain a bhàis luachmhor sin, mar sheorsa de urras air e bhì tighinn a rithisd ni's motha ann an coslas Dhe. Chuir ceud fhoillseachadh Chrìosd crìoch air samhlaidhean an lagha; cuiridh a dhara foillseachadh crìoch air òrduighean deas-ghnàthail an t-soisgeil; agus 's ann gu toileach a nì an eaglais iomlaid bho chreidimh gu sealladh, bho'n a sgàile a dh'ionnsuidh an t-suspainn, bho'n an t-samhladh a dh'ionnsuidh an nì a tha air a shamhlachadh. Oir ged a tha gràdh aig na creidmheach do'n òrdugh so, tha barrachd gràidh aca do Iosa fein, oir is ann air a sgàth-san a mhain a tha gràdh aca do'n òrdugh. "D'am bheil sibh a thoirt gràidh, ged nach faca sibh e; agus ged nach eil sibh a nis ga fhaicinn, air dhuibh a bhì creidsinn ann, tha sibh a deanamh mor ghàir-deachas, le h-aobhneas air dol thar labhairt, agus làn do ghlòir." Agus am bheil e mar sin, gu'm bheil gràdh agam do theachd Chrìosd, agus a tha fios agam gu'n tig gu cinnteach gu teachd na nìthean sin uile a tha air a ràdh a thaobh uamhas fhoilleachaidh-san, agus na toraidhean mòr agus sìorruidh a tha ga leantuinn. Tighearn, cìod e ghné duine, uime sin, bu chòr a bhì annam ann an caithe-beatha naomh agus diadhaidh. An e aon chrìoch mo cho-phàrtachadh de Shuipeir an Tighearn a bhì eur an ceill mo chreidimh ann an teachd Chrìosd a rithisd a thoirt breith air an t-saoghal agus a bhì air a ghlòrachadh na naoimh? Agus nach bu chòr so mo ehur an euimhne nì eile a bu chòr a bhì agam 's an amhare, eadhon a bhì deanamh ni's ullamh air son a theachd, agus mi fein a chleachdadh a ghnàth le suim do'n latha ud, chum agus gu'm bi mi comasach air mo chùnnatas a thoirt suas le h-aobhneas? Bith'm ri faire, do-bhrìgh nach aithne dhomh an t-am anns an tig ar Tighearn; agus na di-chuimhnicheam gu bràth mar a bhitheas mi air m'fhaotainn aig mo bhàs, gur ann mar sin a bhitheas mi air m'fhaotainn anns a bhreitheanas, agus gu'm bheil mo bhàs coltach ri bhì co-chosmhail ri'm bheatha—*Eadar-theangaich' le Iain Mac a Chòmbaich..*

(A' chrìoch.)

Literary Notices.

THE RESURGENCE OF ARMINIANISM. By Rev. Kenneth A. Macrae, M.A., Stornoway, published by *The Northern Chronicle*, Inverness (price 1/6d.). This is a booklet of 32 pages, written by the Free Church of Scotland minister of Stornoway, Isle of Lewis. The author deals at the outset with the doctrine of Arminianism, such as the Universal Extent of the Atonement, the Rejection of Predestination, the Denial of Man's Total Depravity, the Arminian View of Faith and the Denial of the Perseverance of the Saints. He declares that Arminianism is sharply at issue with Calvinistic standards, such as the Westminster Confession of Faith and the Shorter Catechism in respect to fundamental doctrines, and to our mind the author makes this unquestionably clear. For example, he states that "The full-blown Arminian makes no secret of the fact that he believes that every man by nature possesses the faculty of faith, and that it lies entirely with himself as to whether or not he will exercise it. If he does he will be saved: if he does not he will assuredly perish . . . salvation is in his own hands." Later on the author declares, "Saving faith is not a faculty common to man, but the sovereign gift of God" (Ephes. ii. 8). He states that the Arminian system is definitely not Scriptural, and that it quotes Scripture copiously but it does not treat Scripture fairly. Rev. Mr. Macrae gives a brief survey of the historical facts regarding the entry of Arminian preaching and doctrine into Scotland some 70 years ago. He refers to Moody and Sankey, the American evangelists, and the fact that the late Dr. Kennedy of Dingwall sounded an alarm against their Arminian doctrine. Mr. MacRae refers to the most hurtful effect of the introduction into Scotland by these men, of hymn-singing on a large scale in public worship, and in the then Free Church. A "Hyper-Evangelistic" party arose in the Free Church leading up to the introduction of the Declaratory Act in 1892, under Dr. Rainy. In this part of his booklet Mr. Macrae argues that the Declaratory was not aimed at obtaining vantage ground in the then Free Church for higher criticism, but at the Calvinistic articles of the Confession which, he says, "Were so obnoxious to the Arminians." But we would interpose here to state that Section IV of that Act did give liberty to higher criticism. Another point dealt with by the author is regarding the Formula of Subscription signed by ministers and office-bearers of the Declaratory Act Free Church. He avers that Dr. Rainy and his party were to have the Formula *adjusted* so as to make the measure *binding* (that is the Declaratory Act) upon all who might henceforth be ordained. But, Mr. Macrae says they took fright at the action of Revs. Donald Macfarlane and Donald MacDonald, who founded the Free Presbyterian Church in 1893, and proceeded no further with this project till 1900. Now we find here an argument to cover those who remained in the Declaratory Act Free Church till 1900, and then

formed the present Free Church of Scotland. But we, as Free Presbyterians, disown this view out and out, and hold that the Act *was binding* upon all ministers and office-bearers in the then Free Church from 1892 to 1900. This can easily be proved to the satisfaction of unbiased minds. "At Dorcas the pastor-elect was not allowed to record a statement to satisfy his conscience that he signed the *Confession* without any regard to the Act" (*F.P. Magazine*, Vol. I., p. 46). This is but one case. In coming to the application of his subject and argument to the present state of matters in the Free Church, the author declares: "So far as some Free Church pulpits are concerned, a robust Calvinism has given place to a colourless presentation of the doctrines of grace, which will neither satisfy a Calvinist nor offend an Arminian." He also records further severe strictures upon the practice of ministers in the Free Church who hold services in other denominations with hymns and organs. He sharply criticises his Church's magazine for proffering reproving counsel to those in his Church who sought to voice objections to the aforesaid practice. He says he would not be surprised if certain brethren of his would produce a new Declaratory Act, that is, in the present Free Church. He charges many of the Free Church people and some ministers with a lack of regard for the testimony of their Church. In the concluding part of the booklet, Mr. Macrae gives the facts regarding the recent so-called Lewis revival with a view to warning people against Arminian teaching, and at the same time he exposes statements by the leader of that movement which were not founded on fact. The content of this booklet is certainly a timely warning against unscriptural Arminian teaching. —*Editor.*

* * *

LIONEL THOMSON, by the Rev. F. MacDonald, M.A., North Tolsta. The records of grace are always interesting and instructive to the Lord's people. As an evidence of the sovereignty, and at the same time the tenderness of grace, this is especially so in the case of the very young. In this little book an account is given of these evidences as noted in the case of a young child, Lionel Thomson, who was called away at the early age of five years. The Rev. F. MacDonald, who knew Lionel personally, writes in an interesting and touching way, pointing out the marks of grace as seen in the character, conversation and conduct of this interesting child. The brief record cannot fail to attract and affect any person who reads with spiritual understanding. We wish the booklet a wide circulation, and hope that a copy of it will reach the hands of every young person in the Church—and many outside the Church.

Copies are to be had from the Rev. F. MacDonald, M.A., Free Presbyterian Manse, North Tolsta, Stornoway (6d. per copy; 7½d. by post). —*J. A. T.*

Notes and Comments.

House of Commons T.V. Debate.

On the 1st of June the House of Commons debated the Government's Television Bill. The debate on that day centred round a Socialist amendment to ban advertisements on the Lord's Day in the Television Bill. In a careful study of the report on the debate it was obvious that the Socialists, as the official Opposition to the Government, used the Sabbath question as an argument against advertisements, and not primarily on the side of God's law. The Government is but following the practice of former Governments in sponsoring and authorising the Radio and now Television programmes, plus advertisements on God's holy day. This is all an evil work, calculated to turn the people of our nation more than ever from any thought of a Sabbath Day. The homes of Britain are being invaded on Sabbath and weekday now, to such an extent that the claims of the public worship of God must inevitably be ignored by an ever increasing multitude. In the debate referred to, two M.P.s seem to have had genuine concern for the preservation of the Sabbath, viz., Mr. Cyril Black (Tory, Wimbledon) and Mr. William Ross (Socialist, Kilmarnock). These two members of the House have spoken on the side of the Lord's Day on previous occasions, and we respect them for this.

Elder Condemns Duke of Edinburgh's Sabbath Polo.

Mr. George Grant, an elder in the Church of Scotland, Golspie, Sutherland, and well known member of Sutherland County Council, at a meeting of the Dornoch Presbytery of his Church on Tuesday, 1st June, 1954, brought forward a motion condemning the Duke of Edinburgh for playing polo on Sabbath, 30th May. This was seconded by Rev. D. Macaskill, Rosehall. We are glad to learn from this action that some in the Church of Scotland are not afraid to bring into public, in a Church Court, their strong disapproval of such conduct on the part of His Royal Highness. But sad to say, the Dornoch Presbytery refused to accept Mr. Grant's motion, but on what grounds we are not able to specify. It is such conduct on the part of professing Christian ministers and office-bearers, and Church Courts, that weakens and undermines the already weak adherence to the claims of the Lord's Day among the general public. The Church of Scotland "Tell Scotland Movement" has apparently not as yet told Dornoch Presbytery to witness against flagrant breaches of the Fourth Commandment.

The Scottish Reformation Society.

Recently we read the report of the Annual General Meeting of the Scottish Reformation Society in the *Bulwark*, the magazine of the society. The president of the society, the Rev. W. J. Baxter, D.D., was in the chair. The Rev. Moffat Gillon, M.A., the secretary, in presenting the report, said, "He was tired of people who said that the Scottish Reformation Society was doing nothing." He enumerated

what they were doing by way of publications and lectures, etc. We have subscribed annually to this society and distributed for years their monthly magazine. But it is thought in some sound Protestant circles in Scotland that this society is deficient in certain respects. For example, we have never read in the public press or in the *Bulwark* of action by way of protesting or disapproving resolutions on the part of the society on such matters as former visits to the Pope by Royalty or the broadcasting of the Mass by the B.B.C., or the recently intended televising of a canonisation ceremony by the Pope. Now, this may be on account of the fact that we did not happen to see in print resolutions or protests on such matters, if at all issued by the society; or that the society fails to find publicity for any such witnessing. Then shortly after reading the report of the society referred to we were amazed to read in the public press a report of an address given to the Assembly of the United Free Church on 8th June, 1954, by the Rev. Dr. W. J. Baxter, president of the Society. He is reported to have said that the great Church of the future would be bound to have bishops. "We have no great love for bishops," he added, "but if for the sake of unity and peace of the world we do accept some kind of bishop or moderator, the Church will be in all essentials Presbyterian." Here speaks the president of the Scottish Reformation Society, who undoubtedly knows his Scottish history as well as anyone, and that history full of contentings in Scotland against Episcopacy and bishops, by our Presbyterian forefathers. If this is the kind of outlook on the part of officials of the Scottish Reformation Society, then no wonder some discern a lack of militant, yet wise, witnessing of a Scriptural Protestant nature on the part of the society. The said Rev. Dr. W. J. Baxter said at the annual meeting, "We must protest against a system which is not Christian and not Biblical," referring to the Roman Catholic Church. So far so good. But we never hear of protests from the society when such are called for. Maybe this is our fault.

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

Beaully; 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 Breascleate; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

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.

Surplus Free Presbyterian Magazines for Sale.

Complete sets of the following unbound volumes can be had for 2/6d., plus 6d. for postage:—10 sets of Volume 37; 20 sets of Volume 38; 11 sets of Volume 39; 30 sets of Volume 40; 15 sets of Volume 41; 20 sets of Volume 42; 3 sets of Volume 43; 6 sets of Volume 45; 4 sets of Volume 46. There are several hundred other odd copies. Apply to Mr. John Grant, 4 Millburn Road, Inverness.

Acknowledgment of Donations.

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

Sustentation Fund.—W. M., Melvieh, £1; Mr. D. McL., Dechmont, West Lothian, 10/-; Mr. J. M. K., Inverness, o/a Shildaig Congregation per Mr. J. Gordon, £2; Mr. J. Couper, 48 St. John's Road, Wembley, £5.

Home Mission Fund.—M. G., Kyleakin, £2.

Jewish and Foreign Missions.—Anon. Friend, £1; McL., 85 Lurebost, Stornoway, £1; Anon. Friend, Edinburgh, £1.

Publication Fund.—A. M. on behalf of Trinitarian Bible Society, £1; a few friends in Keose, Lochs, for Trinitarian Bible Society, per Miss McLeod, 12/6.

Free Distribution of Magazine.—Mrs. Christensen, Kati Kati, New Zealand, 15/-.

The following lists sent in for publication:—

Bayhead Congregational Funds.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks o/a Sustentation Fund £2 from D. McD., Clachan Sands, and £1 from R. McD., Ahmor; also £1 for Church and Manse Repairs Fund.

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks £2 from N. McL. and from A Friend (now deceased), £5.

St. Jude's, Glasgow.—Mr. A. E. Alexander, Treasurer, gratefully acknowledges the following:—A Friend per Rev. D. J. M., £5 10/- o/a Home Mission Fund; £6 o/a Sustentation Fund; £6 10/- o/a Foreign Missions; Mr. T. C., Johnstone, £3 o/a Sustentation Fund; Miss A. C. M., £1; Mrs. L., per J. G., £1.

Greenock Church Repairs Fund.—Mr. A. Y. Cameron, Treasurer, acknowledges with sincere thanks the following:—Mr. A. B., Greenock, £1; Friend, North Tolsta, £1; M. G., Glasgow, £1; A Friend, Glasgow, £1. The cost of the Church Repairs has now been met and the fund closed with grateful thanks to all who have contributed.

Helmsdale Congregational Fund.—Mr. J. Davidson, Treasurer, thankfully acknowledges the following:—£2 o/a Sustentation Fund and £3 for Church Purposes from Calgary, Canada; £1 o/a Sustentation Fund from R. F. D., Musselburgh.

Inverness Manse Purchase Fund.—Mr. Wm. MacKenzie, Treasurer, acknowledges with sincere thanks the following:—Raigmore Patient, £1; Wellwisher, £1; A Friend, £3 (all per Rev. A. F. MacKay).

London Congregational Fund.—Rev. J. P. MacQueen thankfully acknowledges £1 from Mr. J. McL., Stockinish, Harris.

Ness Manse Purchase Fund.—Mr. D. MacKay, Treasurer, acknowledges with sincere thanks £5 from a family in the congregation and £1 from Miss A. M., 36 Lionel, Ness.

North Tolsta Congregation.—Mr. J. Nicolson, Treasurer, thankfully acknowledges £1 o/a Sustentation Fund from Miss McC., Ballachulish, per Rev. F. MacDonald.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following:—Anon., Kyle postmark, £2; Friend, Raasay, £1; B. G., Raasay, £1.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks the following donations:—Miss M. M. D., 11 Elmwood Avenue, Palmer's Green, London, £5; Mr. K. M. K., Shepherd, Skeabost, £2.

Ullapool Church Building Fund.—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks the following:—Mrs. McK., Tain, £2; Mrs. D. McL., Elgin, £2; C. H. McK., Ullapool, £3 (all per Rev. D. N. McLeod); A Friend, Ullapool, £1; A Friend, Edinburgh, £2.

St. Jude's South African Clothing Fund.—The Committee acknowledges with grateful thanks contributions amounting to £20 15s; A Friend, Kames, 10/-.