

Mrs Macfadden

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

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**Free Presbyterian Magazine**  
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**Pilgrims on the Earth.**

A PILGRIM, according to the dictionary, is one who travels a distance to some supposedly sacred place; and there are still times and seasons wherein devotees of non-Christian religions go on pilgrimage to some place or temple, such as Mecca, the birthplace of Mohammed. But the Biblical and Christian pilgrim on the earth is a sinner saved by the grace of God through faith in the Lord Jesus Christ and His precious blood, and who is now travelling on the earth to a better country, even an heavenly. And so all such pilgrims after a godly sort are a distinctive people to whom the beginning of another year brings matter for serious thought and prayerful consideration. They know what is past of their journey toward Eternity, but how long their journey still shall be, and what may befall them during it, they know not.

Other pilgrims whom they knew and loved have travelled on and have reached, in the exercise of faith and patience, the heavenly Kingdom which they desired to see. The companionship, example, prayers and gospel fellowship of such are sadly and sorely missed by pilgrims still on the journey. Nevertheless when Moses ended his earthly pilgrimage, Joshua must needs continue his travels in the way and during the time appointed him by the God of Israel. Among other things the Lord said to Joshua, "Moses my servant is dead . . . As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee" (Joshua, chap. i., vs. 2 and 5). And so, although the Lord's people part with others who have entered into their rest in heaven, they have not lost an interest in God's Covenant and gracious care for themselves as they continue their own journey to the eternal world. As the psalmist writes of God, "But thou art the same, and thy years shall have no end. The children of thy servant shall continue, and their seed shall be establish before thee" (Ps. cii. vs. 27 and 28).

And while the Christian pilgrim contemplates the future part of his journey he may well look back to begin with, and review and meditate upon all the way the Lord has already led him. Under the blessing of God, this can be a profitable, strengthening and comforting

exercise, as a pilgrim begins another stage on his journey. In the past the Lord has pardoned sins by renewed applications of the blood of Jesus; He has healed backslidings, loved freely and turned His anger away; the workings of an evil, unclean, carnal heart and mind have been subdued again and again by the power and grace of the Holy Spirit; the divine High Priest has succoured the soul in temptation; the pilgrim has been sustained in and carried through fiery trials once and again; the soul in hunger and need has been given tastes of bread from heaven, as Jeremiah records, "Thy Word was found and I did eat it; and it became unto me the joy and rejoicing of my heart"; and there have been answers to prayer during the former part of the pilgrim's journey. And what shall the pilgrim say to these things? "Hitherto hath the Lord helped us" (I Sam. chap. vii. v. 12). And surely, however long or short the journey yet shall be, the Lord will not forsake those that are His.

And not one step can be taken by the pilgrim, now or in days to come, which will bring him on the way to the heavenly country, but as it is taken in the power and strength of the grace of the Lord Jesus Christ, who taught His disciples, "Without me, ye can do nothing" (John chap. xv. v. 5). And that this is brought before Timothy by the Apostle Paul we see in II Tim. chap. ii. verse 1, viz.: "Thou therefore, my son, be strong in the grace that is in Christ Jesus," Timothy was to endure hardness as a pilgrim as well as a preacher of the gospel of salvation, and so required strength derived only from the divine Redeemer. And so pilgrims on the earth must expect the possibility of experiencing hard things, and of being called to endure hardness right to the end of their pilgrimage, whatever they may have met with of trials in the past. Of course, what may or may not be is all in the hands of God who ruleth supremely in the affairs of His people, both in the realm of grace and of providence. And whatever may befall, the child of God has the great and precious promise held forth in the Holy Scriptures, viz., "My grace is sufficient for thee: for my strength is made perfection weakness" (II Cor. xii. 7).

There may well be a tendency at times to be much discouraged because of the way, and the pilgrim has need to give a sharp ear to the counsel of Jesus given to His disciples in the garden, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41). Satan undoubtedly is always ready to make the pilgrim's journey difficult. Of this we read in the Bible, as in the case of Job, and "Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him" (Zechariah iii. 1), and also of the Apostle Paul, who writes, "But Satan hindered us" (I Thess. ii. 18). What need pilgrims have of the Holy Spirit to make them watchful and prayerful to discern and guard against what may be the temptations, insinuations and snares of the devil, brought to bear upon them, with a view to discouraging them in their minds and hindering them in the life of grace.

As a consequence, questions may be thus raised in the mind of the pilgrim, such as "Am I, after all, a genuine, converted, God-fearing traveller on the way to Eternity?" Well, if the "good work" has been begun in the soul by the blessed Spirit of grace and truth He will carry it on until the pilgrim lands safely at his heavenly destination: "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philip. i. 6).

While the days of gracious pilgrims on earth are few at the most, as the days of others are, and while they may frequently be sustained and consoled by "the hope of the glory of God" at the close of their earthly pilgrimage, nevertheless they are indeed under obligation to the Lord Jesus Christ to seek earnestly and faithfully while in the world, to witness for Christ and the glory of His Person and redemptive work, and to commend Christ in their life, walk and conversation to others, as they pass through the world. They will be well engaged in turning aside frequently to the throne of grace, to be endued with the power and savour of the gospel of redeeming love, by Him who is a priest upon His throne, and to carry this savour with them everywhere on their journey. In the measure that they bear this savour, even the world who have no part or lot with them will take knowledge of them that they have been with Jesus and are a people not of this world.

One pre-eminent consolation they have is that Jesus Christ, who is "the same yesterday, to-day and for ever" is their Friend. However lonely they may find and feel themselves to be on the journey, as far as being separated from other true pilgrims is concerned, Jesus Christ has given His word of promise that He will never leave them, nor forsake them. What a promise! What a privilege! In face of all their haltings and failings, His love to them and divine care for them never alters, although He will indeed correct their faults. How much they require a living faith to lean upon the arm of their divine and beloved Friend, going up through the wilderness! And is not Christ Himself the author and finisher of this same faith? "Looking unto Jesus, the author and finisher of our faith" (Heb. xii. 2).

And whatever fears may take hold of the hearts of poor pilgrims, that they will never arrive at the "better country," yet Christ their Redeemer and Friend, says, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom"; and enter into the Kingdom they will, in God's appointed time. Albeit, the pilgrim must enter, at the end of his journey, into the heavenly Kingdom through the valley of the shadow of death, no evil shall befall him there, although it may be for some a dark and trying experience. Yet the Lord will be with His people, to uphold them, "For the Lord God is a sun and shield, the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly" (Ps. lxxxiv. 11).



**Free Presbyterian Church, 1893 and 1955.**

By REV. JAMES MACLEOD, *Moderator of Synod.*

WE are beginning another year of our short span of life. Many passed into eternity last year, and many others, ere long, will be in the world of spirits. It is a sobering thought to leave this world for eternity. Let us pray for preparation. We need grace to prepare us and fit us to die. Time is precious. Eternity is infinite. If we die Christless, we are lost forever. If we live Christless, we shall die Christless. If by faith we are united to Christ through the Word of God, at death, we will be eternally with God in ineffable glory, peace, and happiness! Union with Christ is the way to glory. If we despise Him our doom is fixed, according to the Word of God. Some foolish men and women lay great emphasis on "God is love." How infinitely true! Let us bear in mind that this same "God of love" was He who destroyed the inhabitants of the Old World in the days of Noah. This God of infinite love drowned Pharaoh and his host in the Red Sea, and destroyed Sodom and Gomorrah on account of their wickedness. Let our Free Presbyterian people lay to heart according to the Scripture that the "God of love" is also the God of infinite justice, and that will by no means clear the guilty. He is infinitely holy, just and good in all His ways. We in the Free Presbyterian Church of Scotland accept the Word of God without any human glossary "It is written" is enough for us, as it was for the Lord Jesus. His Word is our rule, guide, and precious comfort in our affliction, fears, temptations, or when maligned and traduced we turn to the Word of God for light and consolation.

From this divine fountain we receive our strength and comfort. It was from this fountain the late Rev. Donald MacFarlane and Rev. Donald MacDonald drank so deeply in the days of their youth, when old they were fat and flourishing in its defence. We appeal to the young to make good use of their Bibles, praying over it in private and seeking the light of the Holy Spirit to lead them into the heavenly marrow of it. It is full of spiritual sap, life and light. Christ is in it. "Let Him kiss me with the kisses of His mouth, for thy love is better than wine." It is through the Word one can experience the meaning of His "kisses." How sweet are thy words to my taste, yea, sweeter than honey to my mouth" (Ps. cxix. 103). It was in its defence that our fathers had to separate from those who ceased to believe in the Bible. We are not only separate from corrupt Churches in Scotland but also from corrupt Churches abroad. It is said by our opponents that we are schismatics or (by some people, Seceders): that is, that we are guilty of dividing the Church without Scriptural warrant. If the allegation could be proved on the authority of God's Word it would be a serious charge indeed, but we know that our opponents cannot show where we departed from the Word of God and

the Westminster Confession of Faith. It is easy enough for some men to make charges and false accusations without conscientious respect to truth.

The Free Presbyterian Church of Scotland stands four square on the Bible in the midst of the most determined opposition to break down all the barriers our fathers set up in defence of the Word of God. The Lord's Day is a flagrant example in Scotland of how far the Churches of Scotland have departed from the Word of God. The desecration of the Sabbath by ministers, members and officials (who take Communion) is in itself a positive proof that the Word of God is not their rule of life in the family, pulpit or pew. It is an open revolt against God. Who, then, are the schismatics? The present Church of Scotland claims to be the successor of the Reformed Church of Knox, Henderson and Chalmers. It is a bold claim, but none of her able and learned sons are able to prove it. It is a misnomer! A minister of the Free Church declares that Arminianism is preached in his Church. Is that all? The Free Presbyterian Church is not a schismatic or separatist body but the legal heir of the Reformed Church of Scotland. Those who challenge that fact must prove from the Word of God, and historical records, that the Free Presbyterian Church somewhere or somehow departed from the Reformed Faith of the Church of Scotland—government, worship, practice and discipline. We believe that no honest man will ever attempt it let alone prove that the claim is wrong. Those who separated from our Church for the last 60 years placed themselves outside the pale of the Church by their own conduct, and disobedience, and open rebellion against the discipline of the Church. All who left blamed the Church, but that is human nature, and common to man, from the day Adam fell. "And the man said, The woman whom thou gavest me to be with me, she gave me of the tree, and I did eat" (Gen. iii. 12). The same old story repeated in the life of sinful men. The fault was not with the Constitution of the Established Church before 1843, but with the men who introduced foreign matter into her well defined and Scriptural Constitution. It has been loudly declared that we have somehow or somewhere changed the Constitution of our Church, but all such declarations without proof or evidence as to how, when or where.

The Free Presbyterian people are falsely accused, but you can rest assured that your Church is exactly standing upon the Word of God from the origin of her history, and her credo is the Confession of Faith, which the Rainy party cast overboard in 1892, and the discipline of the Word of God. They separated from, drifted away from the old standard, and ever since drifting towards the ancient ritualism of Romanism and the "mellow piety" of the cloister! What cruel injustice that has been done, and is being done to the people of Scotland. What can be expected of graceless men. That is the cause of all the trouble, men taking up religion that were never "born again." It is very useful to be well educated, thoroughly trained in the arts,

engineering, sciences, and in all branches of learning, but to think that an unregenerated sinner with all the learning in the world is fit for the gospel ministry is cruel and barbarous, such as young men because of their natural ability to learn languages or maybe attain high place in philosophy earmarked by the Church for the ministry without the least idea whether they were "born again" or changed in their state, or whether their sins were forgiven and reconciled to God through the death of His Son. How can such men have soul sympathy with Christ's gospel, Word, and the souls of lost sinners? It is impossible.

The Lord of the harvest never sent them out, therefore they run without being sent and cause havoc to the cause they never understood. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. ix. 38; see Luke x. 2). It is a national calamity to the Cause of Christ in every denomination of the Protestant Church that such men would run without being sent by the Lord. "When ye come to appear before me, who has required this at your hand, to tread my courts?" (Isa. i. 12).

In May, 1892, the Rainy party smashed the Constitution, discipline and the Reformed faith of the Free Church into fragments, divided the people, scattered them to this day, and sent multitudes of them to the "Sunday" newspaper, to gambling, to the divorce courts, for our national immorality must be largely traced to the time when the Protestant Churches in Scotland, England, Wales and Northern Ireland departed from the Word of God. The divine authority of God's Word was taken away by wicked men and the common people were then left without restraints and the binding authority of the Word of God on the conscience. Where are they now? Many of them quite prepared, and ripening for the religion of the Communist, which is the old Voltaire philosophy resurrected by the devil in the minds of men, because the Protestant Church took away the key of knowledge from the people—the Word of God. Our fathers saw what was coming and prepared us against such a day as this.

Where doth the Free Presbyterian Church stand in relationship to other Churches? Are we against union, communion, and fellowship with other Christian bodies? Do we hold and believe in the "communion of saints" as laid down in the Confession of Faith? The first thing that we must consider is the first question. We are against union or communion with Churches that departed, or are departing from the Word of God in the form of worship, practice or discipline of the true Church of God. It was not us that set up the barrier to union but them who separated from us by their public declensions from the Bible. The Free Presbyterians stand firmly on the Word of God, Reformation principles, Confession of Faith, government, worship, discipline and practice of the Reformed Church of Scotland. In our public or private worship we have no organs, hymns, or any of the dregs and frills of the Church of Rome!

We have the Bible for our private and public devotions. We have the Confession of Faith for our Kirk Sessions, Presbyteries, and Synods; and the Church's manual is based upon the Confession of Faith, and our Confession of Faith is based upon the Word of God. Upon this Rock the Free Presbyterian Church of Scotland stands where Knox, Henderson, Chalmers and MacFarlane stood in defence of the Word of God. We condemn "Christmas," "Lent" and "holy days," of every kind as we are assured that they are pagan and without any warrant from the Word of God. Those who left our Church in recent times have drifted, and are drifting away, no courts, discipline, or any binding authority left to correct or direct them in the path of duty. How sad! Are such guilty of the sin of schism? There can be not the slightest doubt about that. We accept that Christ is the Head of our Courts; but they have no courts—who, then, is their Head? They are not under law to any man, free as the air, do what they like, say, and go where they like—outside the jurisdiction of the Courts of the Church of God. This is schism in its most destructive form. Let others take warning how serious and dangerous it is to place themselves, because of their rebellion, outside the pale of the Church. It is also a common practice that when our young marry outwith their own Church that they must follow their partner into their denomination or sect. We have known some who followed their husbands into the Church of Rome! We have known some girls in our Church who preferred not to marry at all than to separate from their own Church. We have known of others that made it a condition of marriage that they were not to be asked under any circumstance to leave their own Church. (See I Cor. vii. 16.) In our day it is a high privilege to be a member or adherent of the Free Presbyterian Church of Scotland.

The devil will try any means whatever to drag our young away and out of the Church. Parents should warn and admonish their children to adhere faithfully at home and from home to their Church. We know some do, others do not, and therefore the indifference of their poor children. But such are only Free Presbyterians in name. The Religion and Morals Report of last May should be most carefully read and studied by our people. That committee is rendering excellent service to the cause of Christ not only in our own Church but to others outside the Church. We ask the young to read it over and over again. We live under the shadows of great events in world history. Nations are armed to the teeth with weapons of destruction never known in human history. The leaders of the world are doing their utmost to make peace and keep the peace but, alas, no word is heard of God, and no regard to His Word, Law and Government! We had the League of Nations, and now N.A.T.O., Atlantic Charter, Conferences and all useless and fruitless. Why so? Because the Word of God, the Lord Jesus Christ, and divine wisdom and divine guidance is utterly ignored. See the second Psalm. We rush on as in the days

of Noah. The flood came and swept all away. Some kind of flood is to come to sweep away all refuges of lies, atheism, hypocrisy, idolatry, Romanism, Paganism, and Satan must be cast out for a thousand years according to the Word of God. When the Pagan Roman Empire was brought down it was the gospel that brought down the kingdom of darkness and established the kingdom of grace. It is by the same means that will take place again. The Word of God, with the Holy Spirit, are the means used to change sinners and turn them to the Gospel.

Let our dear people adhere faithfully to their Bibles, secret prayer, and attend on the preaching of the Word of God in your respective congregations and mission stations. When you are placed in the divine Providence of God where you cannot attend a place of worship of your own Church it is safer for you to remain at home on the Lord's Day, read your Bible, and the writers of the Puritan divines, Scottish and English, Owen, Boston and Edwards. Do not support or countenance by your presence or means Sects or Churches that departed from the Word of God. Have no share or part in their sin. We ask and pray for the blessing of God to rest on all our dear people at home and abroad. "Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. cxxii. 6).

### The Grievous Consequences of the Loss of Spiritual Comfort.

By JOHN COLQUHOUN, D.D., Minister of the Gospel, Leith.

(Continued from page 238.)

Having now considered the leading consequences of the loss of spiritual comfort, it will be proper to observe, in order to prevent mistakes, that in the case of some disconsolate Christians all these consequences concur, but in that of others only some of them take place. It is seldom, except when spiritual distress becomes very deep, and continues long, that they are all felt by one and the same believer. Spiritual trouble usually consists either in the loss of comfort, together with all those consequences of it, or in the want of comfort with some of them only, and that in a greater or less degree. Accordingly, it is either total or partial. Some believers have been afflicted with *total* distress of soul so that they have, in a certain degree, even despaired of mercy. It possibly may to some appear harsh to charge so horrible a sin as despair upon true believers, even in their deepest perturbation of spirit. But if it seem uncharitable to say that any of the saints ever fall into a degree of despair, it will, surely, be more harsh and uncharitable to affirm that none who ever do fall into despair are saints. Indeed, it cannot be denied that some of the saints, under the deepest anguish of spirit, have for a time so despaired as

to have been overwhelmed with terror in the dreadful prospect of eternal wrath. Other believers again, upon their loss of comfort, are afflicted only with *partial* trouble of mind and are soon delivered from it. They have, indeed, painful experience of some, or even the most of those consequences above-mentioned, but not of all. They have, it may be, a painful sense of paternal anger, but being enabled still to trust that the hand which afflicteth their souls is the hand of a Father and not of an enemy, they are exempted from an overwhelming sense of avenging wrath; or they may, perhaps, have some feeling even of vindictive wrath, and yet be under but a very small degree of despondency (Ps. lxxxviii. 1). Those of the saints who have even all those doleful consequences of their having forfeited their holy consolation may have them in a greater or less degree; and those who have only some of them may likewise have these in various degrees. Trouble of mind in some believers is transient and short; in others is fixed, of long continuance, and sometimes attended with very alarming symptoms. But still, however short, and however low in degree it be, the very lowest degree of it is inconceivably more intolerable and dreadful than the highest degree of bodily affliction.

Now from the foregoing detail, the following remarks are obvious:—

First, trouble of mind, especially when it is excessive, is *not in itself good but evil*. It is sinful in true Christians to suffer themselves to be disquieted by, and to languish under, despondent fears as if they had not a compassionate Saviour to trust in. Deep dejection of spirit produces much aversion of heart from the spiritual performance of every duty. It is contrary to the great duty of believing. Faith is a resting; this trouble is a disquietment of the heart: faith is the eye of the soul; such trouble is the blindness and darkness of the soul: faith giveth glory to God; this reflects dishonour upon Him. It is not only a sin, but a most heinous sin, to yield so to dejection of spirit as to refuse to be comforted. The troubled spirit of the Christian actually rises against redeeming grace. It is well for him in such a case that the covenant of grace in which he is still instated, is well “ordered in all things” that it stands like a well-marshalled army on the field, ready to resist his attacks upon whatever part of it he may choose to fall. Be deeply convinced, O disquieted believer, that thy refusing to trust in thy Saviour and to be comforted is thy *aggravated sin*; and that it is inexpressibly dangerous, as well as sinful, to allow despondency and trouble to grow upon thy spirit.

Next, the most tender *compassion* from all, and especially from fellow-Christians, is due to them who are under trouble of spirit. Such distress cries aloud for the tenderest sympathy. If it is a great sin to treat with roughness and severity fellow-creatures who are under exquisite pain of body, it is a much more heinous iniquity so to treat fellow-Christians who are under anguish of soul (Obad. 12; Gal. vi. 2).

Again, it is the duty of the disconsolate believer *to hope* that he shall in due time be delivered from his trouble. "It is good that he should both hope and quietly wait for the salvation of the Lord, for the Lord will not cast off for ever" (Lam. iii. 26, 31). On these words of the Lord Jesus, "The very hairs of your head are all numbered," Austin puts to a believer this pertinent question: "Thou, who canst not lose a single hair, how comes it to pass that thou art afraid of losing thy soul?" Christian, cheer thy troubled spirit with the hope that thy compassionate Saviour will deliver thee, though thou canst not tell how nor when (Ps. xxxiv. 19). Let the consideration of His infinite mercy, and of His near relation to thee, encourage thee in expectation of deliverance to bear with patience thy grievous trial (Mic. vii. 9; James v. 11). Consider what thou hast deserved at the hand of the Lord and that impatience will but provoke Him to set yet a keener edge on thy trouble. Thou hast need of patience. "Let patience, therefore, have her perfect work" (James i. 4).

Moreover, it appears evident that it is also the duty of the disconsolate Christian *never to give way to carnal reasoning against himself*. When his faith is lively and his evidences are clear, he can refute carnal reasoning and say with the Apostle Paul, "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died; yea, rather, that is risen again," etc. (Rom. viii. 33, 34). But when his faith is languid and his evidences are eclipsed, it is not only useless but dangerous in the extreme to yield to carnal reasoning about the state of his soul, for then he is least qualified to take God's part against the cavils of Satan and of an evil heart of unbelief. Were a man, in order to try and confirm the validity of his title to an estate, to encourage a suit to commence against himself he surely would not choose for that purpose the time in which he could not find the evidences of that title. Alas! the time which a good man chooses for giving ear to carnal reasoning is commonly the very time in which he hath lost his evidences of grace. And it is grievous to see with what a weak piece of sophistry the devil will baffle him at such a time. It is inexpressibly dangerous for a child of light, especially when he is in the dark, to be *reasoning* with the prince of darkness; he cannot in such circumstances be safe, otherwise than by the resolute exercise of prayer, and of that faith which is above sight as well as contrary to sense and carnal reason. He should not spend a moment in framing arguments against himself. Satan will be ready enough to suggest them. And in particular he ought never to conclude that he is a hypocrite from such things as are nowhere in the Scripture declared to be marks of *reigning* hypocrisy. Where, O disconsolate Christian, dost thou read in the Oracles of Truth that the want of legal terrors in conversion or that wandering thoughts, straitness, dullness, and deadness of spirit in prayer while

thou bewailest them and strivest against them, or that the want of present evidences of sincerity, and of those degrees of peace and joy to which some have attained, or that some iniquity for a time prevailing against thee notwithstanding thy frequent efforts to resist it—where, I say, dost thou read that any of these is an evidence of reigning hypocrisy? Or where canst thou find that the presence of hypocrisy in the heart is the same as the predominance of it?

It is no less the duty of the disquieted believer *to distinguish well* between the atheistical and blasphemous thoughts which are injected by Satan and those which proceed from his own heart. His doing so will, through grace, be a means of lessening in no small degree the anguish of his soul. Atheistical and blasphemous thoughts do sometimes proceed from his own heart, for our blessed Lord saith, “Out of the heart proceed evil thoughts . . . blasphemies” (Matt. xv. 19). And he may charge himself with such thoughts as having arisen from his own heart when, instead of resisting them instantly and with abhorrence, he for a little yields to them. But if, as is more frequently the case, they come in suddenly and violently upon his mind; if his heart trembles at them and with holy abhorrence instantly opposes them (Ps. lxxiii. 15); and if his being assaulted with them is very grievous to him (Ps. lxxiii. 21, 22), he ought, without hesitation, to charge them upon Satan and not upon himself. He should, for his comfort, never impute them to himself as *his* transgressions but to the tempter as *his*.

It is likewise his duty *to read diligently and frequently* such passages of Scripture as are most suited to comfort him. It is not less true than strange that the believer, under mental trouble, is usually much disposed to read, to remember, and to apply to himself such passages of Scripture and of human writings as are most adapted to *increase* the trouble and terror of his soul. Such places of Scripture, and of other books, as are arousing and alarming are indeed very proper for a good man often to read and remember when he finds that carnal security is prevailing against him. But when his soul is already depressed with terror and dismay, so that he needs cordials to refresh his drooping spirit, he ought, chiefly and frequently, to read, meditate, and believe with application to himself such passages of Scripture as are most encouraging and consoling to his fainting soul, especially those referred to at the end of this article.\* Let him resolve firmly in dependence on promised grace, and in defiance of his disinclination, to read again and again those and similar passages, to believe them with regard to himself, and to convert them into matter of ejaculatory prayer. As the dejected believer is chastened less than he deserves to be, and as it is of the Lord’s mercies that he is not even consumed, let him *readily acknowledge this* and see that he express his grateful sense of it by *glorifying the Lord* even in the fires (Isa. xxiv. 15). Let



him endeavour to glorify the Lord by being constantly upon his guard against all manner of sin, and especially against omitting any known duty. He must never take occasion from the uneasiness of his mind to neglect a single duty that it is possible for him to perform. It is inexpressibly dangerous for the Christian to be indolent at any time, but especially when he is under depression of spirit.

To conclude: Doth God afflict some even of His own dear saints with unutterable anguish and terror of soul when He is only chastening them for iniquity? What *exquisite torment then, what direful anguish*, awaits impenitent sinners in the place of torment, where they must be, throughout eternity, under His vindictive, His infinite, His tremendous wrath! Christ hath given infinite satisfaction to the offended justice of God for all the iniquities of His children. They love God supremely: they also love His commandments, and study to keep them. They are the objects of His redeeming, of His immense, of His everlasting love, and yet, in chastening them for iniquity, He sometimes afflicteth them with dreadful impressions of His displeasure. Now, if a sense only of His *fatherly* anger is so terrible and intolerable to them, how wilt thou, O impenitent and careless sinner, be able to endure the fierceness of His *vindictive* wrath, the heat of His fiery indignation, "which shall burn unto the lowest hell?" If the suffering of that only for a short season, for a small moment, is so inexpressibly painful to them, Oh! what direful agony, what overwhelming anguish must thou endure when thou shalt suffer this, not for millions of ages merely, but through all the endless ages of eternity! Ah! secure sinner, if thou do not flee speedily from the wrath to come, to the great Redeemer, offered to thee in the gospel, "the smoke of thy torment will ascend up for ever and ever, and thou shalt have no rest, day nor night." We are informed by Him who cannot lie "that the wicked shall be turned into hell" (Ps. ix. 17); "that they shall go away into everlasting punishment" (Matt. xxv. 46); and "that they shall be cast into a furnace of fire, of everlasting fire, prepared for the devil and his angels" (Matt. xiii. 42 and xxv. 41). Consider this, thou who livest in sin, and be afraid. Oh! do not continue any longer in the love and practice of iniquity. Do not, for the momentary and polluted pleasures of sin, persist in exposing thyself to endless wrath. Walk while thou hast light lest darkness come upon thee. While thou hast light, believe in the light that thou mayest be one of the children of light (John xii. 35, 36).

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\* *Footnote*.—Ps. xliii. 5 and lxxi. 20-23; Isa. i. 18 and lv. 1-4; Ezek. xxxiii. 11; Hos. xiv. 4-6; Isa. lvii. 15-19 and lxvi. 13 and xl. 27-31; Isa. xlix. 8-16 and liv. 7-14 and lxi. 1-3; Isa. xli. 10-14 and xliii. 1, 2; Lam. iii. 22-26; Matt. xi. 28, 29; Rev. xxii. 17; John iii. 14-17; John xiv. 15-27; I Tim. i. 15; Matt. ix. 13; Ps. cxxxviii. 3-8.

**Austria and the Bible.\***

*Extracts from an address given at the Annual Meeting of the Trinitarian Bible Society (1954).*

By PASTOR A. E. POKORNY.

AUSTRIA is a country which most people know because of its music, but the majority of Austrians have never yet seen or read the Bible. There are no Bibles in the schools. I myself had never seen a Bible before 1933.

After spending six years in a Roman Catholic Monastery I went to spy on certain Protestant missionaries to find out all about them, and there I got my first copy of the Bible. But I could not read it for it was in English. I had heard about the Holy Bible, and we were told in the Monastery that the Bible was so very holy that ordinary mortals could not read it. Being interested, I went to a Protestant missionary and asked if he had a German translation of this book. He brought me a brand new German translation and said, "I will make you a present of this." I replied that I was not interested in religion, but I had had six years in monasteries, and I wanted to read this Book because I wanted to find out what I was not supposed to know.

Since 1945 in Austria we have had religious liberty, and when I heard of the new law which the Allies had imposed upon my country—the Roman Church would never have done it—and that it was now perfectly legal to read the Bible or sell it or distribute it from door to door, God laid it on my heart to get the Bible into Austria.

Soon after the end of the war I put an advertisement in an Austrian evening paper: "Gratis—Bible on application," followed by my name and address in this country, because I was at that time a refugee over here from the Nazis. Within one week 120 letters and postcards arrived asking me for a Bible.

Until that time (1947) I had never heard of the Trinitarian Bible Society. I found various book shops and organisations, but they all said, "We have no German Bibles." I could only get three German Bibles in London. At a public meeting in Reading I told the audience about these letters asking for Bibles, and after a few days I received a letter from Mr. Chambers of the Trinitarian Bible Society saying that their local friends at Reading had heard of the need of Austria and that they had a few thousand German Bibles in the press.

I took the bull by the horns. I cancelled an engagement and went to London and saw Mr. Chambers, the secretary of the Society, and I got 300 Bibles given me straight away. That was how it started in 1947. Since then the Trinitarian Bible Society has given us very

\* Taken from Trinitarian Bible Society's *Quarterly Record* for October-December, 1954.—*Editor*.

much and we have sent out these beautiful Bible to Austria. They are wonderfully printed and the letters we get back are most appreciative. I have a sheaf of them here, and if there were time I should like to read them to you.

Austria is now 86 per cent. Roman Catholic, and we have 400,000 Protestants in a country of seven million people. Now that the Bible is allowed to be read there has arisen a great demand for it. One letter I have was from a Parliamentary Secretary to the Ministry of Reconstruction in Austria. He wrote, "I want to thank you very much for this most wonderful present. You have given me tremendous joy by the gift of these Bibles. If you ever come back to Vienna I shall be glad to meet you personally." Well, I did go back, and I did meet him. I sent in my card, and after we had had some conversation I said to him, "Will you please tell me one thing: why did you want a Bible?" He replied that during the war he had been in a concentration camp and with him was a General. They had a corner in the hut together and he saw this General reading a book which he wrapped in brown paper. He thought it was a book of poetry, and one day when the General was out he looked at the book and found it was the Holy Scriptures. He said to the General afterwards, "I am rather surprised to see you reading this Book." And the General said, "In this Book I find comfort and it sustains me even in this concentration camp." My friend asked the General if he might read it, and he did so, but he was there only a short time; it was the end of the war and the Americans were approaching this part of Germany and those in the concentration camp were liberated.

My friend returned to his own country and stood for Parliament in the first elections and was elected.

On one occasion he said to his wife, "If you have a chance of getting hold of a Bible, do get one."

One day, in the reading room in Vienna he picked up one of the evening papers and read the advertisement which I had put in, "Gratis—a Bible."

We had one postcard which read, "Re your advertisement; could I have a Bible, a German one, and if you can send one in English my wife would like it. The Old Testament would be sufficient. We are both Austrians and Roman Catholics." At first I thought they were Jews because they wanted only the Old Testament. I found later on that they were of opinion that as they belonged to the Roman Catholic Church, which was considered the older church, its sacred book would be the Old Testament, whilst Protestants, who were a newer church, had the New Testament. We told our correspondent that we thought the New Testament would help him as well.

In my travels through Austria I have stumbled upon small groups of people who have gathered themselves together as Bible students. They may have been Methodists, or members of the Lutheran Church, but one or more of them have received copies of the Bible and through the reading of the Bible their eyes have been opened and some of them have started Bible study groups in their own homes. In that way often small Churches have been formed. These people call themselves Bible Christians, but they have no connection with any organisation of that name. In this way we are very grateful to the Trinitarian Bible Society for the comfort, consolation, and salvation which it has been the means of bringing into many an Austrian home.

In Austria we have a quarter of a million displaced persons still, refugees from anywhere between the Baltic and the Balkans. In one camp of 5,000 people I found 16 nationalities. We take the Bible to these camps. Some of these refugees come from countries behind the Iron Curtain and the Bible has been smuggled into the countries from which they have come. One third of Austria is occupied by the Russians, and some of those who live in the Russian Zone of Austria are members of the underground movement for the circulation of the Scriptures. Thus the Bible goes into the eastern parts of Europe and Czechoslovakia and elsewhere. The Bible in some countries is reckoned as subversive literature.

If I were to send to a Russian in the occupied part of Austria a New Testament or a Gospel I should be liable to be arrested for subversive activities. I can tell the story of one Russian soldier who found a New Testament and began to read it. Some of the passages were underlined in red, which signified something to him as a Communist. Among those passages he read a most revolutionary statement, in which Paul said, "Therefore, if any man be in Christ he is a new creature, old things are passed away, behold all things are become new." This Communist soldier was nurtured in revolution. He had been told that the revolutionaries were going to change the world and create a new world order. Then he finds this Book and reads something more revolutionary still. He realised that there was one thing the Communists could not change: they could not change human nature except for the worse. He began to tell his friends about this new discovery, but not for long; the Secret Police heard of it, but he was able to escape into the British Zone.

May I say of myself that at one time I hated religion; I was a Nazi leader until made a new man in Christ.

Now, since the war, I find that men and women in Austria from all walks of life are asking for the Scriptures, and on both sides of the Iron Curtain lives are being revolutionised by the power of the Word of God and the influence of the Holy Spirit. Only a few days ago I received a hundred more copies of the Scriptures for this work.

**Sermon on Romans (viii. 29).**

By REV. J. R. ANDERSON (26th October, 1855—Friday Evening).

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Romans viii. 29).

A MAN that is spiritually enlightened can hardly look into the Scripture of Truth, or investigate any portion of it in a manner suitable to his character, without discovering traces of a wide distinction between the people of God and the men of the world; and were the scheme of Divine providence unfolded to the view of such a man to the same extent and with the same clearness, he could not fail to meet with evidence of this distinction in the various and intricate revolutions which under that scheme take place.

Wheresoever the Word of God is faithfully administered, effectually applied and practically exemplified, there this distinction falls more or less palpably under the observation and to whatever part of the dispensation of grace he may look, he is sure to meet with traces of this distinction.

It evidently runs through the whole of this remarkable chapter, as well as the Epistle of which it forms a part; and certainly does so in the words of our text.

We have brought before us in these words two weighty matters of inquiry to which we are called humbly to address ourselves.

I. The description given of those that are spoken of, “whom he did foreknow.”

II. The purpose concerning them, “He also did predestinate to be conformed to the image of His Son.”

III. The end contemplated in the purpose, “That He might be the firstborn among many brethren.”

I. The first point of inquiry, then, brought before us in the text is relative to the description given of those of whom it speaks. “Moreover whom He did foreknow.”

It is almost superfluous to remark, for as soon as the mind begins to settle down upon what is here stated, it becomes apparent that they are persons belonging to the children of men, of whom the Apostle here speaks. They are introduced in language, no doubt mysterious and weighty, at the same time intelligible and significant, so far as the Scripture itself goes, they are marked out by this singular fact—they are persons whom He foreknew. If again, we advert to Him who is said to have foreknown these persons it is almost unnecessary for us to state, for you will perceive it at once yourselves, that it is the living and true God in the person of the God and Father of the Lord Jesus Christ—the primary and proper Author of the economy of grace, the

original fountain of Salvation. In all these characters He is virtually introduced in our text: though He is not named far less presented under any of these attributes. But that is no uncommon thing in Scripture, nor is there any great difficulty created by it. There is only One whom this language suits and only One to whom it is ever applied, "Moreover whom He did foreknow."

It is comparatively easy, as we have hinted, to state these things—the grand difficulty is to get a spiritual and profitable apprehension of them. We know of no way in which such an apprehension can be obtained, but that by which Moses got insight into this mystery. He was stirred up to interest. "I beseech thee, show me thy glory."

He to whom this petition was presented condescended favourably to receive it, and accordingly preparation was made for granting what Moses asked; not perhaps as that eminent servant of God desired and expected: he seems to have expected too much, but in the way that seemed to meet the wisdom of God and if it seemed good to His wisdom, it was just what would satisfy Moses.

We apprehend that all acceptable petitions carry along with them this modification, "not my will but thine be done." Not in the way I think best, but in the way that Thou dost judge best, not at the time and in the manner that I may look for, but which Thou seest fit. The preparation made for fulfilling the desire of Moses's heart consisted in his being put into the cleft of the rock, and placed by Him whose glory he sought to see. "And the Lord said, Behold there is a place by me and thou shalt stand upon a rock" (Exodus xxxiii. 21). Simple language, yet striking and impressive, and an intimation was made of the manner in which the petition was to be granted. Moses may have wished to see His glory directly—he was told no flesh could see His face and live. He would therefore obtain a view of the back parts of His glory, and preparation being made the petition was granted in the Lord's passing by and proclaiming His name unto Him.

Now, my friends, Moses got insight into His glory by Jehovah proclaiming His name when He passed by—the same thing in substance must take place with us. It is in this way, and in this way alone, that we can rise to a spiritual apprehension of Him, to whom the text refers as He who has foreknown a people. Now if there be any such apprehension then there will be what the Scripture calls "a believing that He is." There will be some sense of the Divine majesty in which He is clothed; He will be seen to sit and to be worthy to sit on the throne. All things lying beneath Him, and before Him, and at His entire disposal, and more especially turning to the text; the whole family of mankind, their birth, their connection with the first covenant, and their apostacy, their fall, their ruin lying stretched out before His view: because all this is included in our text, Moreover whom of all that mass He foreknew. We are not to understand the language

of foreknowledge simply as if it conveyed the idea only of what we may term for distinction sake "cognition," for in that respect there is no distinction between one man and another. He formed their hearts alike, He knows all men. "Known unto God are all His works" (Acts xv. 18). "Can any hide himself in secret places that I shall not see him? saith the Lord" (Jeremiah xxiii. 24).

We apprehend that the youngest child capable of reading and exercising a natural understanding upon the meaning of words is capable of discovering that there is something distinguishing whatever it may be, conveyed in the language here used: "Whom He did foreknow," and therefore the interpretation is not a sound one that would bind it down to simple cognition, yet we cannot arrive at the sound interpretation without proceeding as we have endeavoured to do upon the glory of the omniscience of Him who is here spoken of. We thus by adhering closely and faithfully to the letter of the text, demolish entirely the notion of Arminians, there is no place left for it in the Scripture of Truth, and if a place is to be found for it, it must be found among the imaginations of men, and whoever build there, will be thrown sooner or later into as great confusion as those who built the Tower of Babel. The language indicates, as we have said it manifestly does, the idea of a distinction, points to the infinite love wherewith He regards the people He is said to foreknow.

So we should do no violence to the text; we should offer a faithful rendering of it were we to have recourse to the coining of a term and say, Whom He did forelove. There are these two elements brought into view; the people pointed at are the objects of the love of Him who foreknows them; and these people are the objects of His love prior to everything in them that is lovable.

He anticipates, prevents, gets the start of them in His love. He is the first in a sense too high for us to reach, too weighty for us to bear; the discovery of it such as the soul sometimes pants after will form part of that far more exceeding and eternal weight of glory that shall be enjoyed in the heavenly world.

Now, my friends, if you know Him, if you regard Him with ought of the reverence that is due to Him, you are shut up to the admission that He can foreknow if He will. His love is His own, yea, Himself belongs to Himself. Oh, how rich He is! Who hath first given to Him? Can any man, can any Angel, can all the Angels be profitable to Him? So, to say He belongs to Himself. He has therefore infinite wealth, infinite beauty, infinite glory, infinite happiness.

Taking your stand upon this simple and fundamental but immense, and immensely grand truth, you will find it comparatively easy to admit in your own souls that His love is His own. May I not do with mine own what I will. May I not set my love upon whom I will? Will you say, "We are not pleased with the way thou hast set thy love?"

We can sympathise with those who would utter that language in bitter complaints of their own corruption and pride. He is pleased with what He does in the selection of the objects of His love, that is enough, if He is pleased. It is not for us to be displeased. But sometimes there is a jealousy in the gracious soul that the judge of all the earth shall do right. You that are thus jealous, be it known to you that from eternity and from that unreckonable date He has looked at the objects of His love. "I have loved thee with an everlasting love." He has looked at His own foreknowledge of them, and He has from Eternity appeared honourable in His own eyes because He has set His love upon this, and not upon that."

That should allay any jealousy you may have on that point. He is honourable in His own eyes, and there are no eyes that burn with such purity, and jealousy, and dignity as His, and if the sovereign exercise of His love will pass clear through this fire it will not suffer in any other; and He aims at bringing the soul into harmony with Him in this matter. It will be fit for glory when it is somewhat established on this height, and soon it will be near Him, never to be far from Him; with Him so as no more to have hard thoughts respecting Him.

Now, my friends, do these weighty things find any place in your souls? Have you any room for them? In considering your state as sinners and enquiring after salvation, do you find any need of them? In examining the religion which you possess, and to which some of you propose to give expression in observing the ordinance of the supper, do these things hold any place in that religion? Why should the Apostle Paul writing to the saints at Rome, on the common salvation, as Jude terms it, open up the gracious condition in which he and His brethren stood, and illustrate the blessings they enjoyed; how should Paul speak of such weighty matters, if such weighty matters can be dispensed with on the part of those who bear the christian name. Dearly beloved judge you, and judge you as it respects yourselves, your professed religion—that you are none of Christ's unless the fragrance of the love of the Father, to which we have referred, be sought after as an indispensable element in the religion you profess. Let us now pass to the :

Second weighty enquiry raised by the text. Time and strength forbid our dwelling long upon any of these themes.

They look far more suitable for the great men of bygone days, than for the little men of our time. Well may we say, without any affectation, in the words of Jeremiah, "I cannot speak for I am a child." He that ministers to you ought to be foremost in this exercise; the brethren in the Eldership should have a holy emulation with one another who will be the foremost in saying without affectation, we cannot speak for we are children; and so throughout all the members of the Church. A lovely Church it will be just in proportion as this beautiful grace of humility spreads and manifests itself amongst us.



If ever there was a time when pride is unsuitable in the members of a Church, it is the present. We profess to be witnesses; let us take care that we always appear in the proper attire of witnesses clothed in sackcloth as we found on our day of public preparation. "Be afflicted, and mourn, and weep." "Moreover whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren."

The first thing here that meets our view is the form in which the purpose is cast, it is "predestination." In the preceding clause we have a term used somewhat kindred to that which we now meet with, nor is it difficult to see the difference in the signification of these two cognate terms. When it is said "whom He did foreknow," reference is evidently had to the persons who were separated in His loving eye, or if you like it better, in His loving heart from others.

There is an infinite tenderness in the love of God. We should be afraid to touch it. Perhaps that is one reason why we so seldom get an inlet into it—it might kill us.

But in the term which we would now endeavour to explain, what is denoted by the one previously used is presupposed.

The persons are marked out. His love is upon them; now what will be the purpose concerning them—He predestinates them. You will at once perceive an excellent harmony, a beautiful order in the truth which the Apostle guided by the Spirit of Truth here puts upon record. It would be to disturb this harmony, to mar this beautiful order, to make these terms change places, and to speak of His foreknowing those whom He did predestinate.

The simple, accurate mode of presenting the matter is that which is here adopted, whom He foreknows He predestinates.

In the former clause we have expressed in a compound form love antecedent to anything lovely, we have in this second clause **another** compound term expressive of a purpose antecedent to anything in the creature that could form a foundation for that purpose.

Mark the language is guarded, it is antecedent to anything in the creature, but not antecedent to something in the Creator.

His forelove in its sweetness, its tenderness, its majesty; oh, what will heaven be, where the soul will feast under discoveries of that love! It is hard to understand it, and harder to bear it, but it may appear that there is great mercy in His hiding this in the present state. May He not be considered as saying to His people, "I have many things to say to you." About what, Lord? About my love, "but ye cannot bear them now." The purpose is called predestination, because it is antecedent to anything in the object of this love that can form a ground for it. Arminianism again falls as Dagon of old did, before the Ark of God, and when the truth comes out in its full effulgence in Eternity, all error will skulk into outer darkness, and the volume of heaven shall be opened, a pavement for the feet of the Great I am.

Take you care and not miss being there. To find yourselves not there will be the first draught of damnation, and no people will drink such a bitter cup as the people of this Tabernacle.

*(To be continued.)*

### Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

SEARMON I.

*(Air a leantuinn bho t.d. 246.)*

Ach bithidh e coltach gu'm bheil na briathran air an ciallachadh, cha'n ann a mhàin gu bhi cuideachadh na dhearbhadh am peacaidhean orra, agus na tha gu mothachail na'm peacaich fein-sgrios—te, gu bhi faicinn gu'm bheil tròcair ann an Dia, ach gu'm bheil trocair gu leor agus maitheanas gu leor air an son-sa. Tha dà ni a seasamh anns an rathad air a ghabhail fois ann an tròcair Dhé, eadhon 'n uair a dh'fheudas e gu fann a bhi faicinn an reult dhealrach so ann an co-chruinneachadh iomlanachdaibh na Diadhachd. 'S e cheud aon an sealladh a gheibh e de mheudachd a pheacaidhean; agus an dara h-aon, na seallaidhean tàireil a tha e gabhail air Dia. Tha e smuainteachadh air a pheacaidhean mar nithean a tha tuilleadh 'us mòr eadhon air son tròcair a thoirt maitheanas, agus tha e smuainteachadh air tròcair Dhé mar ni nach eil mòr gu leor gu còmhachadh a chur air a pheacaidhean-sa. Cha'n urrainn e, gu'n teagamh, gu bràth sealladh fhaotainn air a pheacaidhean na'n uile mheudachd; air chor agus gu'm bheil e glé shoilleir gu'm bheil fìor fhreumh eagalan na luidh na bheachdan neo-iomlan air tròcair Dhé. Tha shuilean air am fosgladh ann an tomhas gu bhi faicinn meudachd an aon, ach cha'n eil e faicinn meudachd an aon eile. Tha'n Tighearn' na ioraslachd, anns an so, a toirt do'n pheacach bhochd, chritheanach, gloine tre'n gabh fìor chliu a thròcair a bhi air a foillseachadh, agus gu a thoirt a dh'ionnsuidh an t-suidhichedh cheart bho'n còr dha beachdachadh oirre. Tha e mar gu'n abradh E, "Cìod e'n t-ioghnadh ged a bhitheadh do mhothachadh air peacadh agus t-eagal roimh fheirg a toirt buaidh ort, 'n uair a tha thu smuainteachadh air mo thròcair-sa mar ni is urrainn thu thomhas; 'n uair a tha thu smuainteachadh gu'm bheil thu a faicinn fhaid agus a leud, agus gu'n do thomhais agus gu'n do ràinig thu ghrùnd? Tha thu smuainteachadh orm-sa mar thu fein, agus an e so a bhi cur urram orm? Ach leig as do shreang-thomhais, agus smuaintich orm mar Dhia. Oir, cluinn so, O! pheacaich, mar a tha na neamhan àrd seach an talamh, mar sin tha mo thròcair-sa os ceann bhur 'n uile smuaintean oirre." Ann an sin chì am peacach tròcair a dealradh tre'n neul, eadhon air a shon-san. 'N uair a gheibh e mach aon uair nach eil grùnd aig tròcair Dhé, gur e cuan a th'ann gu'n chladach, doimhneachd nach gabh a bhi air a tomhas, tha e seilbheachadh fois agus

tlachd air nach gabh cainnte a chur. Tha e toirt a pheacaidhean fein, a tha neo-chriochnach agus gu'n ghrùnn, taobh ri taobh ri tròcair Dhé, a tha neo-chriochnach agus gu'n ghrùnn, a tionndadh a shuill bho'n dara h-aon gus an aoin eile; agus, am feadh a tha e gu milis a gabhail fois air uchd tròcair, tha e toirt suas do Dhia na'n gràs, glòir na buadh so anns an ioraslachd dhomhain, an cridhe brùite, an t-aithreachas neo-chealgach, am fuath naomh do pheacadh, am miann dochasgaidh agus deidh co-chùimteachd ri iomhaigh Dhé, a tha, gu do-sheachainte, a dol ann an ouideachd suidheachadh beannaicht' so an anama. Ach is e so tulaich a tha e coltach a tha mòran ag amharc air am fad as; 's e th'annta fathasd "treud bheag" a tha gu fìrinneach maille ri Daibhidh, a "cur an dòchas ann an tròcair Dhé."

Is e so ciall choitheidhinn a chùnn-theagaisg. Gus a bhi ga shoilleirachadh, ni's fhaide, beachdachaidh sinn a nis ciod a rinn tròcair Dhé air son pheacach ann a bhi tighinn thairis air na nithean a bha seasamh anns an rathad ann a bhi buileachadh maitheanas.

Ma bha sinn air ar teagasg ann an tomhas air bith gu bhig amharo air peacadh mar a tha Dia ag amharc air, oidheirpicheadh-mid ar 'n inntinn a shuidheachadh air ann an co-cheangal ri cliù Dhé mar Rìgh naomh agus mar Uachdaran moralta agus ceart. Tha E 'g amharc ari peacadh le fuath agus gràin. Tha e na ni a tha cur an amhrus oirdheire-san, a deanamh tàire air ùghdarras-san, a toirt tàmailt dha mhòrachd, agus na ni a tha dol ann an co-bhuinn an aghaidh a bhith. Cuimhnicheadh-mid mar an ceudna, mar Ard-Uachdaran a chruinn-ché, gu'm bheil e air eudachadh le cumhachd, cha'n ann a mhàin gu dioghaltas a dheanamh air a naimhdean, ach gu bhi dealradh glòir as ùr air a rìgh-chathair agus air a rioghachadh le bhi ga'n sgrios. 'N uair a chuimhnicheas sinn so, agus an sin a bheir sinn fa-near, a dh'aindeoin gach ni dhiubh so, gu'n d'fhuair tròcair a thaobh pheacach de shliochd Adhamh àite ann an cridhe Dhé, ohi sinn cho fìor neo-chriochnach 's tha'n tròcair so; nach e a shlighean-sa ar slighean-ne, ni motha is e a smuaintean-sa ar smuaintean-ne.

(*R'a leantuin.*)

## Notes and Comments.

### Our Days and Our Years.

The expressions "our days" and "our years" are used by Moses, the man of God, in his prayer recorded throughout the 90th Psalm. And although there are 365 actual days in a year, these appear to pass swiftly in the experience of many. But Moses, in referring to our years, says: "We spend our years as a tale that is told," and then he sets down the number of them thus: ". . . Our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labour and sorrow; for it is soon

cut off and we fly away." For us another year has gone and we have now entered 1955, and such an event is fitted to remind us that we are approaching nearer to the close of our days and our years. The consideration of this, to those who fear the Lord, brings into view the reality and the solemnity of appearing before God in Eternity. Whatever quickens the hearts of believers to turn anew and earnestly to the precious blood of Jesus Christ and to the throne of grace for grace that they may be prepared for their latter end, is indeed a divine blessing to them. It shall be well with them that fear God, when their days and years in the world come to an end. While here they are lights in the world and salt in the earth, and the true servants of Zion's King. And so may the Most High spare His aged people among us as long as He sees fit; may He heal and strengthen those of them who may be afflicted and laid aside; may He uphold and keep by His power, through faith, those who are actively endeavouring, in the strength of grace, to witness for and serve the Lord Jesus Christ in our midst. But what of those in our families and congregations who are still without God, without an interest in Christ, and without hope in the world? Such are also travelling day by day and year by year to the eternal world. They have their faces toward hell and destruction, for the wages of sin is death and the wicked shall be turned into hell. To such the Word of God cries and also the Church of Christ: "Turn ye, turn ye, from your evil ways: for why will ye die?" Those with the marks of old age upon them, and are still ignorant of repentance toward God and their need of Jesus, are a sad spectacle. And the young men and women who may even be attentive to the public means of grace and are but "hearers only," still living in vanity, are all matter for prayer on the part of God's people. In the sovereignty of heaven a day of the power of the Holy Spirit with the truth of the Gospel, during this new year, would indeed be an inestimable token that the Lord hath not forgotten to be gracious and that His mercy is not clean gone for ever. "O Lord, I beseech thee, send now prosperity" (Ps. cxviii. 25).

### **Our Friends Abroad.**

A the outset of another year we would take the liberty of reminding our friends abroad, who are partners with us in the work of the Lord Jesus Christ, of our prayerful and affectionate interest in them as to their labours and circumstances. We have in mind the Revs. James Fraser and D. A. MacLean and their helpers in Africa; our two ministers in Canada, Revs. R. MacDonald and Alex. Murray, and all their respective families; and also Rev. F. MacLeod and his wife in Australia. Office-bearers and all other friends of the Cause of Christ in these far-off lands may be assured of the Home Church's spiritual interest in them also. Times are difficult at home and abroad for those who fear the Lord and desire to see Zion prosper, inasmuch as Satan

has so many methods of either turning sinners away from the ordinances of the Gospel or keeping them completely indifferent to the claims of the Saviour in the Gospel. But however few may cleave to the truth, and however weak the Cause of Christ may be in places, let our friends in other lands "hold fast to that which they have," and seek to remember, as we also ought at home, the words of the Lord Jesus, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). The Apostle Paul in writing to the Corinthians, addresses them as ". . . all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." And, further, he wishes for them: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (I Cor. i. 2-3). And we herewith desire to record these apostolic words and make application of them to our friends abroad.

#### **Sabbath Observance Committee's Protest called Interference.**

The Sabbath Observance Committee of the Free Presbyterian Church sent a letter to Lord Provost Banks of Edinburgh last October, protesting against the final Sunday serenade concert of the season in the Usher Hall, Edinburgh, last September. The letter stated that such performances were a breach of the Fourth Commandment. And, further, "That the civic heads of the city should permit them to take place anywhere in the city bespeaks the deplorable departure from the place Sabbath observance had at one time in this city." The Lord Provost passed this letter on to the civic amenities committee. Later, the chairman, Councillor Marcus Ward, said: "There's no such thing as desecration of the Sabbath in this." And then he described the letter as "most intolerable interference." Thereafter his committee decided that no action be taken regarding the letter. Rev. Donald Campbell, Edinburgh, Clerk to the Sabbath Observance Committee, according to a press report, described Councillor Ward's remarks as "objectionable." Rev. Mr. Campbell then stated: "My committee was not interfering when they protested against what they judged to be Sabbath desecration. Mr. Ward may hold the view that it was not Sabbath desecration to hold the concert, but he has no right to describe our view as 'intolerable interference' inasmuch as my committee claims to represent a number of Edinburgh ratepayers. Let it also be noted that Mr. Ward is only an elected representative of a section of the citizens of Edinburgh."

#### **Inconceivable Ignorance about the Bible.**

About two months ago the Rev. Dr. T. B. Stewart Thomson, Moderator of the Church of Scotland Synod of Perth and Stirling, stated that this was an age of almost inconceivable ignorance in all age groups, and among all classes, about the Bible and the fundamentals of Christian religion. He also made the significant statement, viz., "In older days almost everyone in Scotland was familiar with the Bible and the Shorter Catechism." Although Dr. Stewart did not say

so, he seems to infer that his view was that knowledge of the fundamentals of the Christian religion was widespread and substantial in the former days. And yet his Church is permeated with modernistic teaching in relation to the Bible to-day, and a committee of his Church have recently issued a modern Catechism, which we firmly believe is intended to eliminate the historic Shorter Catechism altogether from use in Scotland. We shall have more to write on this at a later date (D.V.). Further, Dr. Stewart Thomson suggested that in the congregations of his own denomination many grown-ups were still in the infant grade as to Biblical knowledge. That is a view which we, in writing here, must consider in the light of the deplorable fact that the vast majority of adults in Dr. Stewart Thomson's Church are members in full communion in their respective congregations. Here we have large numbers of men and women, professing to be Christians and yet grossly ignorant of the Bible and of its doctrines, and of the Bible in the home. Dr. Stewart Thomson has been really speaking about professors of Christianity—not Christians. And at the root of all this ignorance is "another gospel, which is not another," which is being preached throughout Scotland; one of the terrible effects of which is that all classes, under its blight, are assured they are on the way to heaven whether ignorant of the Bible or not.

#### **Argentine President and R.C. Church.**

We were always of the opinion until recently that President Peron and his government in Argentine were firm and permanent friends and allies of the Roman Catholic Church. But it has recently been revealed by the press that Peron is at present, at any rate, very much opposed to the Roman Church in his country. He has accused some Roman priests of working against his regime, and has announced a government plan for the appointment of spiritual advisers to primary and high school children, and the Roman Church was excluded from any part of the plan. It is reported that the President's fight against certain priests was not a religious question but a matter of "unpatriotic political activity." Peron, if a devoted Roman Catholic as to his religion, has become what his Church will not tolerate, an independent minded son of his Church. And, secondly, he has apparently discovered that the priests of Rome want to rule his country politically as well as religiously. Whatever advances Rome is making in some quarters to-day, her evil and unwelcome machinations are being brought to light here and there throughout the world.

#### **The Anti-Semitism of Communism.**

Mr. Irving Engel, president of the American Jewish Committee, told a House of Representatives Committee in New York, in the autumn of last year, that the Jews in Russian dominated countries have been eliminated from economic life. He averred that, "The number of religious communities is dwindling, synagogues are being closed or transformed into Communist clubs, and the observance of the Sabbath

is penalised by extra hard labour." While we read this and other reports of religious life and activities behind the "Iron Curtain," it is difficult to obtain a reliable basis of information upon which to form an opinion. Yet we think it is to be understood from the tenets of the hard core of Communism, centred at the Kremlin, that the political and official attitude to religion is out and out anti-God. This, we believe, remains true irrespective of all the reports we read of full Churches in parts of Russia. But God is jealous of His glory and will in His time vindicate the glory of His name.

### **The Irish Republican Army and Ulster.**

A remarkable report on the activities of the Irish Republican Army was published in *The Daily Record* of Glasgow on the 23rd October, 1954. A member of the I.R.A. is reported as saying, "We have struck, and we shall continue to strike, until the English forces which illegally occupy our territory (Ulster) are forced to surrender and evacuate." "The Government of Eire," he said, "can sit on the fence as long as they like. In the North they can take our volunteers into custody. We don't care. We are strong now. We have the arms, the men and the reserves." This member of the I.R.A. also declared that it would be only a matter of time before they unite Ireland, and unite it by force. Whatever value we give to these reported utterances, the fact is that the I.R.A. are even presently making their existence felt time and again, within Ulster or on the borders of this part of the United Kingdom, in the form of armed raids. Who are behind this evil and violent organisation? We know that the Roman Catholic Church policy is to regain supremacy in and over Protestant Ulster, and we can be sure that Rome will not refrain from any means which may be thought able to accomplish that end. The Eire Government, as such, could not very well openly support the I.R.A. as this would have too severe repercussions in Northern Ireland and at Westminster. But it seems that the I.R.A. can flourish underground in Eire without let or hindrance. The Eire Government are all for the abolishing of Partition and the inclusion of Ulster in an All-Ireland Republic, separated from the British Protestant Throne and Constitution. It is all part of the Vatican scheme to weaken and disrupt this Protestant nation of ours. May the Lord so rule that the weapons of the I.R.A. shall never prosper.

### **Rev. Dr. D. Soper—Methodist and Modernist.**

Dr. Soper is a well-known Methodist minister who has gained for himself a good deal of publicity as an open-air speaker at Tower Hill, London, and as a writer of books and articles to the press. His Church originated with the ministry of John Wesley in 1739. In 1932 three branches of this Church, viz., Wesleyan, Primitive and the United Methodist Churches, became one Church, known as the Methodist Church. There is said to be a million and a quarter members in Britain and overseas, and over 5,000 ministers. The religious beliefs

of Dr. Soper are revealed in a leaflet published in the *Protestant Standard*, issued by the National Union of Protestants, London. This leaflet was issued in Belfast during a visit to that city by Dr. Soper some time ago, to warn Methodists against his teaching. Dr. Soper has written two books, viz., *Christ and Tower Hill* and *Question Time on Tower Hill*. From these books the leaflet quotes Dr. Soper as follows:—"I suppose I shall have to call myself a Modernist." Asked by someone, "Is it necessary to believe in the virgin birth and a material resurrection?" he replied: "Personally I believe in neither. All the evangelists exaggerated about the size of the congregation . . . Personally I expect the actual crowd was nearer 500 than 5,000." About Christ he says: "In many ways He was a child of His age. I expect He thought the earth was flat and I am sure He knew nothing about aeroplanes or trigonometry." He said, "I believe the best writing and traditions of all religions can help to lead men to Christianity." And he would have ". . . the exhortations of Buddha alongside those of Jeremiah." Further, it is revealed that Dr. Soper is President of the Romanising Methodist Sacramental Fellowship. The *Month*, a Roman Catholic organ, welcomed the formation of this movement. This leaflet also states that Irish Methodist leaders in the *Irish Christian Advocate* of 2nd April, 1954, testify that Dr. Soper is intensely loyal "to the central truths of the Gospel." Dr. Soper is an ex-President of his Church, and if his views are really known the Methodist Church also must be in a serious state doctrinally when they would give place to such a man as a leader who is not worthy to be called even a nominal Christian. There are many calls to-day for the exercise of Christian charity as between professing Christian Churches, and the question of collaboration and union is so popular. But when lovers of the truth of the Word of God examine the beliefs prevalent in most denominations, then a deplorable and God-dishonouring state of affairs prevails in this backsliding age.

#### **The Piltdown Hoax.**

Our Lord, when on earth, acknowledged Satan's efforts to mislead men. To-day his wiles are plain for all Christians to see. Romanism, Christian Science, Jehovah's Witnesses, Evolution, Spiritualism, Modern Theology are all cunningly devised Satanic schemes evolved to deceive, if possible, the very elect. The Geographical Society has now decided that "Not a single piece of all the 'prehistoric' remains found in the gravel-pit at Piltdown, Sussex, by the late Charles Dawson, solicitor and clerk to the Uckfield Bench, was genuine." Yet one remembers how elated the Evolutionists were when the "discovery" was made. But still the Bible lovers clung "old-fashionedly" to God's Truth and will continue to do so in spite of all the "brainy" arguments of those who want to believe that man has "evolved" and was not made in the image and likeness of God. It is not known who planned the clever hoax at Piltdown, but it is good to know that at



long last it is proved to have been a trick. Is it not time that those people who are hoaxed by Judge Rutherford, Mrs. Eddy, the many Popes and others who trade on the credulity of unthinking people dusted their Bibles and searched the Scriptures for themselves? Truly our Lord said: "Ye do err, not knowing the Scriptures."—*The Churchman's Magazine*, August, 1954.

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

### Special Notice.

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 for 1955.

### A "Black" Sabbath Day.

(*A Statment by Sabbath Observance Committee.*)

It was with considerable satisfaction, tinged with relief, that the press of this country recently recorded, as its principal item of news, the signing in London on Sabbath, 3rd October last, of the Nine Power Protocol which accepts in principle the ending of the occupation regime in Germany subject to the establishment of an Agency for the purpose of limiting the manufacture of arms as a safeguard against

German aggression. First and foremost, so far as this country is concerned, the Agreement restores Britain to her position of leadership in Europe by her undertaking to keep her forces on the Continent indefinitely. Successive British Governments previously tried to reassume this leadership, although unsuccessfully, as they were not prepared to give the undertaking referred to, but Sir Anthony Eden, with the full authority of the Cabinet, has now compromised by accepting the commitment in question. He has been warmly congratulated on all sides for the successful outcome of his negotiations, even despite the heavy price paid, but it is of ill omen indeed that our Government should have arranged for the Treaty to be signed on the Lord's Day, thus setting an example of flagrant Sabbath desecration.

At the same time, an account was given of a "very successful" meeting in Cairo on the same Sabbath Day between Mr. Anthony Nutting, our Parliamentary Under-Secretary at the Foreign Office, and Colonel Nasser, the Egyptian Prime Minister. The main point agreed upon was that Egypt's claim for £64,000,000 for Customs dues on goods brought into the Canal Zone for British troops, and hitherto not acknowledged by Britain, should be written off against the very considerable value of the British installations to be handed over when the Zone is fully evacuated by British troops. In other words, the Egyptians will get 20/- in the £ in respect of a claim which is obviously more hypothetical than factual, as the British troops were in Egypt in the role of protectors of that country and for no other purpose. This is surely a glaring example of the ill effects of Sabbath Day diplomacy!

It was also then reported in the press that the Colonial Secretary, Mr. Lennox Boyd, while in Kenya, toured the Mau Mau trouble areas on the very same Sabbath Day with the Governor, Sir Evelyn Baring, and the Commander-in-Chief, General Sir George Erskine. One is hardly surprised, therefore, that these poor heathen tend to cling more closely to their own gods than ever before, when they see how the representatives of the Government of a so-called Christian country have no hesitation in trampling underfoot their own God's injunction to remember the Sabbath Day and to keep it holy.

Finally, an account was given of a Marian Year Rally at Wembley, again on that Sabbath Day, when more than 80,000 Roman Catholics were permitted to attend the crowning of the statue of "Our Lady of Willesden." The statue replaces one that had been removed and burned in the time of Cromwell. Would that the Most High would raise up another Sir Oliver! This abominable function had received the full sanction of Rome and the actual crowning was carried out by Cardinal Griffin, Roman Catholic Archbishop of Westminster. It is lamentable that our authorities should authorise such idolatrous ceremonies to be performed in the open air or elsewhere in a Protestant country.

Our leaders certainly need the prayers of God's people in these troublous times, but we would be failing in our duty if we did not take note of such God-dishonouring practices by members of the Government and did not protest most strenuously against them. We had indeed looked for better things from a Conservative Government, seeing many members of that party have hitherto refrained from addressing meetings of their constituents on the Sabbath Day.

JAMES MACLEOD, *Convener.*

DONALD CAMPBELL, *Clerk.*

#### **Congregational Financial Statements.**

Congregational treasurers throughout the Church are reminded that their financial statements are to be submitted to their respective Presbyteries as soon as convenient, the financial year having ended on 31st December, 1954.

#### **Records of Kirk Sessions and Deacons' Courts.**

The minute books of Kirk Sessions and Deacons' Courts throughout the Church should now be sent for the annual examination to respective Presbyteries.

#### **Printer's Change of Name and Address.**

Formerly N. Adshead & Son, 34 Cadogan Street, Glasgow, but now N. ADSHEAD & SON, LTD., 13 DUNDAS PLACE, GLASGOW, C.1.

#### **Arrival of Deputy in Australia.**

We have received word that the Rev. Finlay MacLeod, the Church's Deputy to Australia and New Zealand, arrived safely at Sydney with Mrs. MacLeod, on Friday, the 10th of December, 1954. From correspondence we are glad to learn that they had a pleasant and comfortable voyage. For this favour the Keeper of Israel is to be praised. We trust and pray that Mr. MacLeod's labours in the Gospel of Christ will be truly beneficial to the Lord's people and a means, under the Holy Spirit's power, of the conversion of sinners.

#### **"The Shadow of Calvary," by Dr. Hugh Martin.**

We regret the delay in having this book issued. It is due to difficulties experienced by the printers, Messrs. Adshead & Son, Ltd., who have had to remove to new business premises. They expect to have it ready early in January and orders can now be placed with THE GENERAL TREASURER but *Orders from U.S.A. must be sent to BAKER BOOK HOUSE, 1019 WEALTHY STREET, GRAND RAPIDS, MICHIGAN, who have the selling rights there.*

The Publication Committee anticipates a good circulation for this valuable book, which is moderately priced for sale in this country at 7/6d. net (postage 4d. extra).—*W. Grant.*

### Acknowledgment of Donations.

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

*Sustentation Fund.*—Mrs. M. Bruce, Teluk Anson, Malaya, £5; Ontario Friends, £5; Mrs. E. L., 8411 Montlieu Avenue, Detroit, £2 14/-; Mr. J. A. McC., Dervaig, Mull, £1; Friend, Drimnin, Oban, £1 5/-; Miss C. M., Salisbury Place, Edinburgh, per Mr. H. Scambler, £1 10/-; Mr. W. S., Skelpick House, Bettyhill, £1 10/-; Mr. N. McL., 2 Lochportain, o/a Bayhead Congregation, £1; Miss I. F., St. Giles, Kingussie, £4; Mr. A. M., o/a Kilmorack Congregation, £5.

*Home Mission Fund.*—Mr. W. S., Skelpick House, Bettyhill, £1; Mr. N. McL., 2 Lochportain, o/a Bayhead Congregation, 10/-.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Ontario Friends, £5; Mr. N. McL., o/a Bayhead Congregation, 10/-.

*Dominions and Colonial Missions.*—Ontario Friends, £5; Mrs. E. L., 8411 Montlieu Avenue, Detroit, £5; Mr. R. A. K., 16 Mary Street, Grafton, N.S.W., £2; Miss J. McD., Eston, Sask., Canada, £9 2/6.

*Publication Fund.*—A Friend, Edinburgh, per Mr. P. Anderson, £1. The following o/a Trinitarian Bible Society:—Ontario Friends, £25; Stratherrick Congregation per Mr. John Fraser, £6 9/8; A Friend, Skye, £1; A Friend, North Coast, Applecross, per Rev. A. Beaton, £1; Miss I. F., St. Giles, Kingussie, 10/-; Mr. D. McL., Uist Cottage, Lochcarron, o/a Inh. Publishers, 10/-.

*Jewish and Foreign Missions.*—Ontario Friends, £25; Miss J. M., Eston, Sask., £9 2/6; "A Friend," £12; Mr. R. A. K., Grafton, N.S.W., £2; Anon., Argyllshire, £4; Anonymous, £1; Mr. D. N., Inellan, £1; Mr. W. S., Bettyhill, 10/-; Mrs. C. C., New Zealand, per Rev. J. P. Macqueen, £2; Mrs. A. E. Heyboer, Grand Rapids, £1 15/-.

*College Fund.*—Mrs. C. C., New Zealand, per Rev. J. P. Macqueen, £2.

*Synod Proceedings Fund.*—Mr. N. McL., 2 Lochportain, 8/6.

*Magazine Free Distribution Fund.*—Mr. N. McL., 2 Lochportain, 10/-; A Friend of the Cause per Rev. J. P. Macqueen, 10/-; Mr. A. M., Crona View, Clashnessie, 14/-; Miss I. F., Kingussie, 10/-; Ontario Friends, £5 16/-.

The following lists sent in for publication:—

*Beaully Congregation.*—Mr. John MacKenzie, Treasurer, thankfully acknowledges the sum of £1 from A Friend, o/a Sustentation Fund.

*Bracadale Congregational Funds.*—The Treasurer acknowledges with sincere thanks £6 from A Friend and £1 from Two Friends per Rev. M. McSween.

*Dingwall Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks a donation of £2 from Miss J. F., Kilmacolm.

*Dumbarton Building Fund.*—Mr. Alexander, 58 High Mains Avenue, Dumbarton, gratefully acknowledges the following:—Friend, Stornoway, per Mrs. McD., £2; E. H. McC., 5/-; M. C. F., 10/-; A. T. H., 10/-; H. McD., £5; Anon., £5.

*Edinburgh Manse Fund.*—The Treasurer has much pleasure in acknowledging the following:—A Friend, Wick, £5; A Friend, Lewis, £4; A Friend, Inverness, £2.

*St. Jude's, Glasgow.*—Mr. Alexander, 58 High Mains Avenue, Dumbarton, gratefully acknowledges the following amounts:—Mr. and Mrs. McK., Airdrie, £3; Miss Finlayson per T. MacR., £1; Mr. and Mrs. M., Paisley, £1; "Friend" (at Communion), £3 10/- for Sustentation Fund; £3 for Home Mission; Foreign Mission, £4; Congregational Expenses, £3; Miss E. C., £3; Miss Moffat per Rev. D. J. M., £1; A. M., £2.

*Glendale Congregational Funds.*—Mr. A. McLean, Treasurer, acknowledges with sincere thanks the following:—Per Rev. J. Colquhoun, F.P., Glasgow, for Church Meeting, £2; Mr. N. S., Wollongong, N.S.W., £4, o/a Sustentation Fund.

*Halkirk Congregation.*—Rev. W. Grant gratefully acknowledges £4 10/- from Anonymous o/a Ingwenya School Purposes.

*London Congregational Funds.*—Rev. J. P. Macqueen acknowledges with sincere thanks the following:—Mrs. C. C., New Zealand, £2; Mr. R. McK., Inverness, £1; Mr. N. S., Wollongong, N.S.W., £3.

*Plockton Church Building Fund.*—The Treasurer returns grateful thanks for these donations:—Montana Friend, £7; Collecting Cards, Broadford, £26 10/-; Scourie, £23 15/-; Kinlochbervie, £22.

*Portree Congregation.*—The Treasurer acknowledges with grateful thanks the sum of £5 per Rev. D. McLean from "Interested," Portree, o/a Sustentation Fund.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, thankfully acknowledges the following:—Friend, Skye, £2; Mr. and Mrs. N., Portree, £2; Two Friends, Portree, £2; Mrs. B., Portree, £1; Wellwisher, £2; C. C., Inverness, £1; Friend, Raasay £3; E. N. Portree, £1 10/-; Friend, N.C., Applecross, £1 per E. M. S.; Mrs. C., Gairloch, £1; M. L., Arrina, £2 per Rev. J. A. McD.; Two Friends, £2; K. A. M., £1; K. A. M. D., £1; J. L., £1; M. C., £1; I. C., £1 per Mrs. Gillies, Glasgow; also Friend, Skye, £2 o/a Sustentation Fund; Friend, Skye, £1 o/a Foreign Missions.

*South Harris Congregational Fund.*—The Treasurer acknowledges with sincere thanks £10 from Anon., Finsbay, per D. C.

*Staffin Manse Building Fund.*—Mr. D. Gordon, Treasurer, acknowledges with grateful thanks £2 from A Friend, Portree.

*Ullapool Church Building Fund.*—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks the following:—M. M., Stornoway, £100; M. M., Ullapool, £5; Mrs. C., Gairloch, £1; also on behalf of Foreign Mission Fund, £6 from Misses McL., Muirbank, Dingwall, per Rev. D. N. McLeod.

*Vatten Church Purchase Fund.*—Mr. J. MacKay, Treasurer, thankfully acknowledges the following local collections:—Vatten and Harlosh, £29; Roag, £14; Dunvegan and Claigan, £50.

*Wick Congregational.*—Rev. R. R. Sinclair acknowledges with sincere thanks for General Funds, Two Oban Friends, £1; for Installation of Electric Light, Mrs. M. Malcolm, Canada, £5; Two Caithness Friends, £5 5/-.

*Winnipeg Church Repairs Fund.*—Mr. H. Kitchen, Treasurer, 758 Fleet Avenue, Winnipeg 9, received with grateful thanks the following donations on behalf of Church Repairs Fund (all in dollars):—Mr. T. MacDonald, Brock, Sask., \$100; Anonymous, \$20; Dr. E. M. Gee, Vulcan, Alta, \$5 Mrs. C. Gibson, Salvador, Sask., \$10; Mr. C. Mackenzie, Brooks, Alta, \$15; Mr. W. Ross, 96 Waverley Street, Ottawa, \$20; Mr. D. McLennan, Cedar Rapids, \$100.