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God meant it unto Good.

We are all familiar with the record of the extraordinary life and experiences of Joseph as written in the Book of Genesis, wherein we read of his unusual trials and afflictions and also of his deliverance and exaltation in the divine providence and grace to be next to Pharaoh in the land of Egypt.

One of the main features of his history concerned the envy and hatred of his brethren, the sons of Jacob, manifested toward him, as stirred up in their evil hearts by the gift to him of a coat of many colours by his father Jacob, and then by his disclosure to his father and mother and brethren of the dreams which he had, which indicated that they all would at some future time bow down and do obeisance to him. (Genesis chap. 37). Then another outstanding part of his experience was the course of affliction and sufferings which he endured, and from the human standpoint originated by his own brethren when they cast him into a pit and later sold him into Egypt in their cruelty and wickedness toward him. And afterwards he was cast into prison by reason of the lying and evil testimony of Potiphar's wife, in Egypt. Truly for a while, Egypt was the land of his affliction, and that affliction to a great extent, deep and grievous trouble of heart and mind. And of course the deliverance out of prison, his interpretation of Pharaoh's dreams as to seven years of plenty and seven years of famine, and his exaltation to rule for the good of Egypt, and to be next to Pharaoh in the Kingdom, were all most vital and bright periods in his history.

Then a remarkable and solemn part of Joseph's history is when he and his brethren meet again. Whatever Joseph's expectations were based on his dreams which were the Word of God to him, his brethren never thought to see Joseph's face in the World again. But they did meet; as we read, in Egypt, and obtained corn for themselves and their father, to keep them alive; Joseph ultimately making himself known to his brethren. What a day! What an experience for them and for Joseph! They could not answer Joseph, "for they were troubled at his presence." Genesis, (chap. 45, v. 3). And no wonder they were terrified at this revelation, while they recalled their wicked

treatment of their brother, and the undoubted sufferings he must have met by reason of their conduct. Yet Joseph calmed their fears at this stage; and thereafter brought his father Jacob and his brethren to reside in Egypt and to be sustained under his immediate supervision.

Now in course of time, Jacob their father died and was buried in Canaan. Then Joseph's brethren said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him," (Genesis, chap. 50, v. 15); and in their fear they sent a messenger to Joseph beseeching him to forgive their trespass and their sin. In reply Joseph spoke very kindly unto them, and among other things said; "But as for you, ye thought evil against me; but God meant it unto good . . ." (Genesis, chap. 50, v. 20). God meant it unto good, for Joseph himself, for multitudes in Egypt, and for Jacob his father and all his brethren. God over-ruled the desperately wicked conduct of Joseph's brethren for good, and likewise all the grief, sufferings and affliction which Joseph himself passed through. Joseph does not exonerate his brethren with respect to their original evil designs toward him; but he recognises the merciful and beneficial purpose and government of God in all the trials he had experienced. God had revealed to him in dreams when he was a lad much that had now been fulfilled; and in looking back over a life of adversity and ultimate prosperity, he clearly discerned the hand of God in it all, for great good to others and to himself.

And so it is still, that many of the Lord's people meet and pass through severe and trying afflictions of varied kinds which in cases are not related to any particular sin or backsliding on their part. They are sustained and upheld therein by the grace and Word of the Lord, and the presence of their Saviour Jesus Christ, who sticketh closer than a brother. And in the Lord's own good time they are delivered in the way and by the means divinely appointed; their trial or affliction being so ordered and overruled that it is obviously seen to have been permitted or appointed by God for good to the afflicted themselves and to others also. "All things work together for good to them that love God, to them who are the called according to his purpose." (Romans, chap. 8, v. 28).

Again Joseph, in certain respects, is a true and clear type of Christ Jesus. Jesus came unto His own and His own received Him not. He was sold for thirty pieces of silver by Judas into the hands of His enemies. Later the Chief priests and the people cried out, "Away with him; crucify him." Jesus was put to death, being "obedient unto death, even the death of the Cross." And He was buried in the grave also according to the Scriptures. But God raised Him from the dead. And all the enmity of wicked men poured out against Jesus, and all the humiliation and sufferings even unto death endured by Him, can have this declaration attached to it all, "But God meant it unto good." God's glorious and sovereign purpose of salvation for a great multitude of the lost race of Adam,

was revealed and manifested in and through the trials, sufferings and death, of Jesus Christ, and also by His resurrection and exaltation to the right hand of God in heaven. Let us here quote Romans, chapter 8, verses 33, 34; "Who shall lay anything 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, who is even at the right hand of God, who also maketh intercession for us." And so, all that wicked men did to the Son of God, and all that He suffered in His state of humiliation, God meant it unto good, to save much people alive, with an everlasting salvation. As Paul again writes in Romans, chapter 8, verse 32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Here we have the divine Joseph of the New Testament, the Saviour of destitute and perishing sinners.

Episcopacy and Presbyterianism.

BY REV. JOHN COLQUHOUN, GLENDALE.

XVIII. The Position in Britain Today.

In these articles we have been tracing the footsteps of the Union-mongers in Scotland and England, and, on both sides of the Border, it appears very evident that with each step taken, there is less and less of a regard for the things of God. What is needed, however, is not an outward Church union in which an attempt is made to associate in one body elements which, from their very nature, can never be united, but a return to the Word of God in doctrine, government, and mode of worship. For many years back men were labouring by conferences and other means to bring about a Union between the Episcopal Church of England and the Presbyterian Church of Scotland. The result of this labour is seen in the issuing of a Joint Report in January, 1957, which has caused a good deal of controversy, and, judging by its reception in certain parts of the Church of Scotland, instead of union it will bring about disruption. The Report itself is very vague, betraying what is far too evident, that is, a fear of offending one side more than another, and an utter neglect of searching the Word of God for a basis of Union. This can be gathered from the following paragraph:—"The New Testament teaching about the nature of the Church being what it is: the Episcopalian and Presbyterian 'Churches' being what, in the course of history, they have come to be, neither of them claiming in its separatedness to exhibit the whole truth and wealth of the One Church of Christ, yet each claiming to possess gifts from the Head of the Church which it cannot in conscience deny or resign, and each being as desirous of respecting the conscience of the other as it is bound to obey its own—this being the historic situation, are there conceivable modifications and mutual adaptations of the two Church systems whereby they may be

reconciled in such a plenitude of faith and order as will conserve the fullness of their traditions." *Joint Report*. p. 16. This leaves out of account the need that the conscience of the Church, as well as the conscience of the individual, be enlightened by the Word of God.

That there should be such a neglect of the Scriptures need not surprise anyone, for, both the Church of England and the Church of Scotland, have long ago ceased to be led by the Bible. In 1922 the Archbishops of Canterbury and York set up a Commission on Christian doctrine, and fifteen years later they issued their Report. Considering the time taken, one is warranted to expect that the Report in all its details would be the result of mature deliberation, and that it would set forth the doctrine presently believed in the Church of England with a finality which would admit of no contradiction or revision. Of course one would naturally expect in this Report a re-affirmation of what is to be found in the Thirty-nine Articles and in the English Prayer Book, and, therefore, it comes as a rude shock to one to find the belief in the inspiration and inerrancy of the Bible set down as a *tradition* which "cannot be maintained in the light of the knowledge now at our disposal," and that "there is some reason to think that in some cases the words attributed to our Lord reflect rather the experience of the primitive Church, or the utterances of Christian prophets than actual words of Jesus." The theory of evolution is held to be quite consistent with the narrative of Creation given in Genesis. The doctrines of the Fall, the total depravity of our nature, the Incarnation, the Atonement, the Resurrection, are all denied in the Report, and a certain bias is manifested towards such Roman Catholic dogmas as Extreme Unction, Purgatory, and Auricular Confession. In the proposed new Canons of the Church of England the Lord's Supper is profaned and made meaningless by the substitution of an altar for a table, the recommendation of Mass vestments, and the use of wafer bread as in the Roman Catholic Church, while the Confessional is recommended together with the recognition of religious Orders and Communities. This is the Church with which many of the Church of Scotland leaders are so anxious to unite.

When we come to the Church of Scotland we find that things are not any better. For many years now the Higher Critics have been working within her pale. They brought into her colleges and seminaries doctrines which were contrary to the doctrines of the Bible, and bearing the hall-mark "made in Germany." These doctrines were instilled into the minds of students of divinity, who, to all appearances, had not a ballast of grace, and these, in turn, disseminated these pernicious doctrines throughout the land by means of the pulpit. We have already seen how these unscriptural views when given official standing by the Assembly destroyed the once-glorious Free Church of Scotland. The Declaratory Act, which gave that official recognition to these heresies, is among the documents which formed the basis

of the Union which took place in 1929. Thus the Church of Scotland as well as the Church of England has gone far from her original foundation as far as doctrine is concerned.

A great deal is made of the need of unity in order to heal the breaches in the visible Church and such as cannot see their way to promote that unity are stigmatised as schismatics and guilty of a great sin. Those whose one cry is unity in the Church may be, and often are, guilty of an even greater sin than remaining outside such a Union, that is, promoting a church union which is not based on the Scriptures. No one is bound to enter a church union where adherence to the Bible is not considered of any great importance, and if there is sin in connection with disunity in the visible church, the question may well be asked, Who is guilty of it? Is it the man who adheres whole-heartedly to the Word of God in doctrine, worship, and discipline, or his neighbour who has changed his attitude to the Bible and the subordinate standards, and is seeking to fill the Church with innovations which have no foundation in Scripture? How do matters stand at present between the Presbyterian Church of Scotland and the Episcopal Church of England? Can the Church of Scotland unite with that of England without forsaking the Scriptural foundation upon which it stood at the Reformation? Before there can be even an outward union one or other of these Churches must lay aside its government and much of what it professes to believe, and wholly accept the government, worship, and discipline of the other.

The Church of England, claiming to be in the line of Apostolic Succession, is not prepared to yield anything, or even accept the validity of the ordination of ministers of the Church of Scotland, but expects that the latter Church must yield in all things. In the light of this we see how well-merited is the castigation of the Episcopal Church by Dr. Charles Hodge when he says, "To refuse to recognise those as Christians who are Christians; to refuse communion with those in whom Christ dwells by His Spirit; to un-church the living members of Christ's body; to withhold sympathy, fellowship, and co-operation from those in whom Christ delights, and who are devoted to His service; to take sides in the great conflict, between true and false religion, between the gospel and ritualism, against the truth and against God's people, is a very great sin. It is the sin of schism which all Churchmen profess to regard with special abhorrence. It supposes wrong views of the nature of the Church, of the plan of salvation, and of the nature of religion. We do not wonder, therefore, that the evangelical spiritual members of that Church are anxious not only to free themselves from the imputation of this sin and heresy, but to prove that the Church to which they belong is not justly chargeable with either." *Church Polity*. p. 134.

When the Church of England is so insistent on the dogma of Apostolic Succession it would be well to pause for a moment to examine as to whether it is fact or fiction. It is averred that ordained

persons in the Church of England are in the direct line of succession from the Apostles, that is, that the Apostles ordained their successors and that a special grace has been transmitted to all who are thus ordained by the successors of the Apostles in all generations. In no case in the New Testament do we find an Apostle singly ordaining office-bearers in the Church. Timothy, for whom Paul was so solicitous in all things, was not ordained by him, but by the "laying on of the hands of the presbytery." I. Tim. iv. 14. The Apostolic office was of a temporary nature, and was confined to those who had an immediate commission from the Lord, and on whom He bestowed miraculous powers which were necessary for the confirmation of the Church at its beginning. It is rather significant that the Apostle Paul makes no mention of diocesan bishops when he says in Ephesians iv. 11, 12, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." By this he seems to have exploded the myth of Apostolic Succession centuries before the Church of Rome created it.

The foregoing warrants the following observations as indicative of the position today:—(1) The Church of Scotland has departed from its original moorings by putting certain documents in its Constitution which gives its office-bearers permission to understand its subordinate standards in a different manner from how they were originally understood. (2) This has been taken advantage of by the vast majority of these office-bearers in order to preach Modernism and Rationalism and other systems of error contrary to the Word of God. (3) The Church of England, though officially committed to the Thirty-nine Articles and the Authorised Prayer Book, is notorious for its Romanising practices in a great many of its parishes, and is under the power of a dead Erastianism against which the Church in Scotland fought and bled for centuries. (4) The promoters of this projected Union are not keen that a backward glance should be taken at the past history of both Churches. They say, "In the present Conversations we have renounced, and believe that the Churches concerned should renounce, the method of selecting such faults and errors in the past history of the Churches now conferring, as might be judged to be responsible for our present divisions. *Relations between Anglican and Presbyterian Churches*. p. 15. This last observation is like passing an Act of Oblivion on all the persecutions endured by the Church of Scotland at the hands of those who endeavoured to foist Episcopacy on her. A suitable reply to such a suggestion would be that some philanthropist would reprint and distribute throughout the land the *History of the Sufferings of the Church of Scotland*, by Rev. Robert Woodrow. It would give the present generation an eye-opener as to the cruelties of the minions of the Episcopal Church in their somewhat uncouth efforts at effecting Church Union in Scotland.

A Sermon.

By REV F. MACDONALD, M.A., Tolsta.

"Seek ye the Lord, while he may be found, call ye upon him while he is near." Isaiah, ch. 55 v. 6.

We are all very familiar with these words. That being the case, we are in danger of being blinded to their glory and meaning. The message contained in this verse is a message that never grows old. Today, as in the days of Isaiah, we need to hear this gracious and solemn call to seek the Lord while we are on mercy's ground.

In connection with the words of our text, three things demand consideration.

1. Those who are called upon to seek the Lord.
2. What is implied in seeking the Lord.
3. The time limit of this exercise.

In examining first of all those who are called upon to seek the Lord, we must refute the theory that only the spiritually thirsty are exhorted and encouraged to that duty. This passage of Truth, viewed in the light of it's context exposes that fallacy for, those addressed are accused of spending their money for that which is not bread and their labour for that which satisfieth not. They are further designated as wicked, and unrighteous. Let us consider then the character of those commanded to seek the Lord. They are, in the words of Holy Scripture, wicked. The wicked man is the unregenerate natural man. This we can prove by stating one or two of the more general and universal characteristics of the wicked, from the infallible oracles of Truth. The first of these we find in Psalm 10 verse 4 *viz.*, that the wicked will not seek after God. Now, this fact is true, wherever we go. A man may not be an open adulterer, he may not be addicted to lying, swearing, and drunkenness, and yet he may still be a wicked man. If it is true that he does not seek after God, then he is in the eyes of God, wicked. The character of godless men may, and does vary considerably, but this feature belongs to each and all of them. Dear reader, is it true of you that you are not seeking the Lord? Have you been seeking Him yesterday, are you seeking Him today? If not, rest assured, that whatever profession of religion you make, and however blameless your moral character may be, you too, are a wicked man. I know perfectly well, that there are certain companies, certain associates, certain sins that you would shun. I further know that the lewd company of some you know, is even now intolerable to you, but, remember that, if you are not among those who are seeking the Lord, your soul will be gathered with sinners of the basest and vilest sort. In this chapter, God warns us that His thoughts are not our thoughts, and therefore, there will be no distinction at last between unregenerate men and wicked men. The second mark of the wicked

is, to use the words of Christ, that they seek a sign. In other words they seek, not what they lack, but what they already possess. What you need is not a sign, but faith, yet like the Pharisees of old you go as far as to demand a sign, before you will believe that Christ is the Eternal Son of God, and the only Saviour of men. Now why was no sign granted to that wicked and adulterous generation? Was it not because they despised both the Word and the miracles of the Saviour? And is it not so with many of us? Why do we despise the Word of God? How ridiculous on our part to think that God will give us some particular sign or revelation, other than the Word which he has gifted to us, in all its purity and fullness. To us as to that generation, no sign will be given but the sign of the prophet Jonas. We know all that need be known as far as our salvation is concerned, and are we still seeking a sign? One might object saying that David asked a sign, when he said "Show me a sign for good," but there is a vast difference between David's motive and your motive. You, like the Scribes of old, seek a sign, as an excuse for your present unbelief, while David sought a sign to strengthen his faith. See then, my dear reader, that you do not despise and neglect what God has so graciously given to you. Seek Jesus in His Word, and cease asking for a sign.

Yet another feature of the wicked. We find the Saviour in one of his parables calling a man "A wicked and slothful servant." What crime was this man guilty of? And the answer is, that he buried his God given talent in the earth. Nothing very wicked about that, you say, but what is your judgment to the judgment of God? If Christ calls him a wicked man, he is undoubtedly guilty. The sin referred to here, is the sin of negligence. It is probable, that the man in question felt quite justified in doing what he did. After all he had only one talent, others had many: yet, he himself divulges the real cause of his wickedness. He thought that God was an austere master and acted accordingly. It was his erroneous thought of God, his misconception of the true character of God that led him to act in such a way, as to incur the sentence of death. Let us not think that this is a very rare case, that this does not happen among us. We too, are often guilty of the sin of negligence. Error, be it noted, error concerning the true character of the God of Truth is the source of inactivity. God was not an austere master, but this man was not concerned to know the Truth about the Lord. Have you dear sinner found out the Truth about the God of the Bible? Do you think of Him as a fond indulgent father, a God all love, a God who can connive at sin, and allow you to indulge your own sinful desires, is that your conception of God? Well, that is certainly, not the God of the Bible, but a God who is but the figment of your own imagination. On the other hand are you tempted to think of God as an austere master, one rather like Pharaoh who demands bricks but gives no straw. Again I say this is not the God of salvation.

No, God is merciful and just, holy and gracious, and can never be accused of being a taskmaster, or an indulgent father. All therefore whose conceptions of God are not according to Truth, are wicked.

Further, in the context we find that the character of the wicked is unveiled by their conduct. Three things are stated concerning them. (a) They thirst for that which does not satisfy. (b) They spend money for that which is not bread. (c) They labour for that which satisfieth not. Oh, how dearly sinners pay for that which is not bread. Apart from the terrible cost at which they gain the pleasures they seek, such as, the loss of character, the hardening of the heart, and the danger of being lost for ever, apart, I say, from these things they spend thousands of pounds in seeking to gratify their lusts. How much have you spent in this way? How much do you give to the Cause of Christ and to charitable institutions of mercy? Can you calculate what you have spent in sinful pleasures, in dress, in useless periodicals, and in many other ways? Did it ever occur to you that God will call you to give an account for every penny that you abuse? Yes, you are spending great sums every year, and still, are you satisfied? Can you say before God and man that you are quite satisfied, or is it a fact that like the wicked described in this chapter, you are an unsatisfied spendthrift? It is indeed heartbreaking to observe how willing men and women are to spend time, money, and energy, in labouring for that which satisfieth not. Are you guilty then? If so, what is to be done? What has God to say to such sinners as we have endeavoured to portray? The answer is clear, gracious, and thought provoking. They are confronted not with immediate death, as one might well expect, but with the glorious privilege and duty of seeking the Lord. Were it not for the long-suffering and goodness of that Being, whom we provoke continually, our sins would have, long ere now sealed our doom in the lake that burneth with fire and brimstone. Were it not that he has no delight in the death of the sinner we should even now be consumed by the breath of His mouth. Oh what a wonder that sinners, ungodly, unrighteous, and carefree should be exhorted and warned in terms so clear and precious. Even to you dear sinner, God says "Seek ye the Lord while he may be found, call ye upon Him while He is near."

We now come to consider the duty itself. It has been stated more than once that although man by the Fall, lost his power to obey, God did not lose his right to command. Duty is ours, the power is God's. We need the irresistible power of the Holy Spirit if we are ever to seek the Lord aright, and we believe that this is one of the first discoveries made to the soul by that same Spirit. That being so, the Holy Ghost reveals to the sinner several other things in connection with this duty of seeking the Lord. Generally speaking I only seek for that which I have lost. Unless I know that I have lost God, I will not seek after Him. That Truth is brought home to the individual, by the Word and the Spirit of God. He realises,

as never before that he has lost God, not merely His favour, His blessing, and His love, but God Himself. He has lost what Adam possessed before his fall: he has lost God, in all the fullness of His Divine Being as the portion of a man's soul. Sinner, were you ever convinced of this, in such a way that you had no doubt at all regarding this solemn and humiliating truth? Then again, if I lose something of little value, I may grieve over it and search for it, but if I fail to recover the lost article, I will soon forget my grief, and abandon my search. If however, what I have lost is of great value, I will not easily forego my search, nor assuage my grief. In other words, the depths of my grief and the intense earnestness of my search, will be in some way determined by, and proportionate to, the value of that which I have lost. Now, we think that the Holy Ghost in rousing a poor sinner to engage in this holy exercise of seeking after God, will give to him a true sense of the unspeakable worth, preciousness, and glory of what he has lost. It is thus that a sinner begins to seek after God. Oh, how he bewails the unspeakable loss which he has sustained, how he dwells upon the excellence and value of the Fountain of life and blessedness, how he considers every other loss to be as nothing, compared with the loss of God. Again, if I know where I have lost my jewels, if I can give others an assurance, that within a certain radius I have lost my treasure, I have at least more hope of recovering what has been lost. In the case of the sinner he too must know not only that he has lost God, that he has lost an invaluable treasure, but must he not know where, or how, he has lost that treasure? Here again the hand of the Holy Spirit can be traced. It is He, and He alone, that can bring the sinner back in heart and mind to that very place where he lost God. And where did man first of all lose God? Was it not in Eden, in Adam, so that the sinner's relationship to Adam, is no longer a mere theory, but a solemn and awful reality? Many a time the same individual repeated the solemn words of the Catechism "Sinned in him and fell with him in his first transgression," but now he feels this to be terribly true. The attention of the sinner is now reverted to his first parent, and Genesis chapter 3 becomes alive. The Spirit of God is convincing him of the baneful effects of that relationship which still exists between himself, and Adam. He is brought in guilty before God. He knows that he is a lost son of Adam, that he has inherited a corrupt nature, and that he has sinned continuously against his God and Creator. But there is hope for this sinner. He is called to seek the Lord that he may find Him, and the same Spirit that showed him how, and where, he lost his God, is about to disclose to him that he can find again his God; and in what way? In the last Adam, the Son of Man, the Son of God, and the only Saviour. The soul now apprehends the Eternal value of that which he lost, and is so bent on recovering the lost treasure, that the remotest possibility of finding, is,

in itself, a source of hope, and an holy incentive to gracious activity. With a conscience now awake, with an understanding now enlightened, to see the wickedness and futility of taking comfort in his own inability, he is spurred on to seek for God. To his surprise, the Holy Spirit brings to his notice, not the mere possibility, but the absolute assurance of finding God. Such a gracious revelation, unfolded to him by the God who cannot lie, and sealed to his soul by the Word and Spirit of Truth begets hope in his bosom, and incites him to follow on to know the Lord, in spite of every Satanic obstacle and difficulty in the way. How encouraging are the words of the Saviour "Ask, and it shall be given you: seek and ye shall find: knock and it shall be opened unto you: For everyone that asketh, receiveth: and he that seeketh findeth, and to him that knocketh it shall be opened; or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him." In the light of these words then, it is no vain thing to seek the Lord. Every possible encouragement is given, and we may be sure that the discouragements arise from another quarter.

Some are foolish enough to seek the living among the dead. Against this we are warned. Suffice it to say that the soul that is seeking God will not find Him among sinners who are dead in trespasses and sins. God is not in all their thoughts, and death reigns to such an extent, that it is vain to seek the Living God among them. Rather let us seek God where He is to be found, in His Word and ordinances, both public and private; among his people, concerning whom He has said "And I will dwell among them." In this connection we would do well to remember and ponder the words of Christ to His spouse "If thou know not O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents." It may not be out of place to remind the reader here of the necessity of seeking God according to the due order. Some may think that this is a matter of indifference, but the Old Testament records that Israel failed to find their God, because they sought Him not after the due order. When we must confess with the church, "I sought Him but I found Him not" it behoves us to pry into the cause for our disappointment. As a rule it is because we are seeking the Lord in a legal manner, or in a way not authorised in His Word, or because of our lack of earnestness. Perhaps the best answer that can be given to any who are perplexed about this matter, is to be found in Jeremiah, namely "When ye shall seek for me with all your heart, then shall ye find me." Dear reader, how often we come across these words in the Truth "If thou seek Him He will be found of thee." The God who never

said to the house of Jacob "Seek ye Me in vain" calls you this day to seek Him now, with the assurance that your search will not be fruitless. For your further encouragement, we would remind you of the Saviour's intercession on behalf of the seeker. Listen to these words "O Lord, the God of Israel, Let none who search do make, And seek Thee be at any time Confounded for my sake." Now although the seeker then has every prospect of finding the Lord, yet, there is a time limit. We are not to have this invitation extended to us, but in time, and that leads me in the last place to consider as proposed, the time limit.

The words, "While He may be found," and "While He is near," clearly indicate that these blessings are confined to a certain period. The Word of God speaks very plainly about those who *shall* seek to enter the Kingdom, and *shall* not be able. God will have no hesitation in disowning all such. Further, we observe that although the time limit is in one sense most certain, but in another sense it is most uncertain. We know not when our day of grace shall come to an end. No age can be stated: one may be taken away in youth, another in old age. Now both the certainty and the uncertainty of the time limit make this duty of seeking the Lord all the more serious and urgent. It is time to seek the Lord: It is time to realise that now is the accepted time, that now is the day of salvation. Many there are who dislike this word "now." They definitely intend to seek God, but not yet. By adopting such an attitude they show clearly that they have utterly failed to grasp the meaning and message of this passage. As far as you are concerned your duty is an immediate one. It might surprise those who intend to seek the Lord at some other time, to know that such a thought betrays fearful ignorance regarding the great work of salvation. For one thing, it is because they think it an easy matter to seek the Lord. They think that it is in their own power to command faith, concern, and repentance. In other words the Arminian heresy is at the root of their procrastination. If sinners only realised their own utter inability to seek the Lord aright, they would immediately, and without ceasing, cry to God for the exercise of His Divine power, in turning them to Himself.

What is left to those who do not seek the Lord? What prospect does the future hold for them? There is nothing left to them, but a certain fearful looking for of judgment and fiery indignation which shall devour them. For he that despised Moses law died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know Him that hath said "Vengeance belongeth unto me, I will recompence, saith the Lord" "It is a fearful thing to fall into the hands of the living God."

"The Modernist Clergyman."

BY REV. JAMES MACLEOD, Greenock.

It is obvious to us that a large body of people in all Protestant Denominations are rather hazy about the meaning of a "Modernist?" First: A Modernist is a man who holds views, opinions, and doctrines inconsistent with, and contrary to the revelation of grace as unfolded in all its fulness, completeness, and comprehensiveness by the birth, life, death, and resurrection of Jesus Christ from the dead. This glorious, and ever present revelation is contained in the Scriptures of the O. & N.Ts. The Old Testament, from the account we have in the book of Genesis of God appearing to Adam after his fall continues through many centuries to the days of Malachi: and under the New Testament from Matthew to the book of Revelation. There the Canon of Scripture closes for ever! Men have tried to add, or subtract from the Canon of Scripture in all ages,—long before what is called the Christian era. We find in the prophecy of Jeremiah, Ezekiel, and even as far back as the days of Moses, men tried hard to add to the form, words, and worship of Jehovah. God warned them over, and over not to add to His Word, or worship a word or anything not authorised by Him. If they should it would be at the peril of their soul! Israel did, Judah did, and we know what happened to them, and to their children! "The Modernist" is a man, who denies the revelation of grace! He denies the infallibility of Scripture. He denies the supernatural birth of our Lord Jesus Christ. He denies the physical resurrection of Jesus Christ. He denies the eternal Person of the Holy Spirit. His "god" is a mere idea that has no foundation in Scripture, reason, or philosophy. Is he an atheist? Yes, but even lower than an ordinary atheist! The atheist denies the existence of God in providence, and in grace. This man professes to believe in God, but not in Christ. He may consent to the historical fact that such a man was in the world, born like other men, and died like other men! If He died for His own ideals, and ethical teaching, (as other Teachers died,) that could not make Him the Son of God, more or less than, one of us—"we are the sons of God" in the same sense as Jesus was the son of God! Let us examine the hypocrisy of this blasphemer? What has this man to do with the gospel of the grace of God more than Judas Iscariot? His work is to betray Christ all his days to the devil, the flesh, and the world! Is that not what Judas did? Yes, in the matter of a few years, and got only thirty pieces of silver for it! They may collect thousands of pounds, and leave behind them thousands, as we have noticed in the "will" of one of the Modernists (in press) after his death—left over fourteen thousand pounds Stg. Shortly before he died he published to the whole world that he did not believe in the Virgin-birth of Christ, nor in His physical resurrection. This is our modern Judas. How can any Protestant congregation give a "call" to such men knowing before hand that they

are wicked "Modernists?" This Clergyman is settled over a professed Christian congregation to administer the divine Ordinances of the New Testament to the members of the congregation, children, adults, all and sundry? He does not really believe in the Ordinance of Baptism, or in the Lord's Supper. But what possesses him to have anything to do with the Christian religion? The same could be said about Judas? What possessed him? Who are these wicked men serving? The devil! How is it that any congregation should be so blind that they would ever think of "giving a call" to one whom they knew beforehand was a Modernist?" What of the prophets of Baal in Israel? The poor miserable people were quite satisfied with them until God came to their rescue through His servant Elijah. You must also bear in mind that the people of Scotland are in spiritual captivity well over seventy years. The vast majority of the people have no more idea what is meant by being "Born Again," or "Born from above" than the heathen of Africa! None, none! You Free Presbyterians, and we believe a large section of the Free Church people cannot realize how far the people of Scotland have drifted from the Word of God. You must come in contact with them, know them, hear their views, opinions, and crude ideas about the Word of God, eternity, the Lord's day, and morality in general. In our vicinity here there was a vacant congregation, the poor benighted people give a "call" to one of the advanced "Modernists," knowing full well beforehand that this man was an open, unblushing Modernist. That should give you a small insight into the most deplorable condition of the poor people of the Church of Scotland. We should pray earnestly that the Most High God would come to their rescue in sovereign mercy. Just fancy a Modernist preaching his irrational philosophy in the name of a Person, and gospel that he did not believe! You must admit with us, that it is extremely blasphemous! Are there many of them in the Church of Scotland? The only way that could be found out is by taking census of the Clergy whether they were believers or non-believers in the eternal Person of the Son of God, in His Virgin-birth, and physical resurrection! The General Assembly could move in that direction if they were at all anxious to "purge their floor." But we have no hope of that at present. It would cause no doubt, a greater irruption than the "Bishop-in-Presbytery" has done.

The "Modernist Minister" is not concerned about the salvation of the people. He does not believe in the gospel of Christ: and therefore how could he be concerned about the doctrines of grace? Why then is he in the Church, or preaching at all? It is a job or a profession, and as long as he gets his living out of it that is all he cares for. The Sunday News-paper, the Wireless, the T.V. and the pulpit are all one to him. He denies out and out the fall of Adam, sin, depravity, corruption, hell, and the final judgment! That the "dead Jesus of Nazareth" should be his Judge at the last day

is too childish to believe such old fables! As one of them said a few years ago at a "Burns Supper," that Robert Burns's teaching was far more suitable to the common man than that of Jesus! What is Jesus Christ to the Modernist in comparison to Robert Burns? Nothing! That is quite understandable. The Modernist is a natural man, absolutely destitute of grace, and the love of God, and the carnal sentiments expressed in much of the poetry of Burns suits the voluptuous appetite of this modern prophet of Baal? He is at home at the dance, but a throne of grace he knows not. He may be an expert at the game of football, he knows all about it. One of them made an intimation to his Congregation that they were to have a preparatory service on the Friday before the commemoration of the death of Christ the following Sabbath. He changed the intimation to Thursday as he had to attend a dance on that Friday evening. Are the people satisfied with such conduct on the part of such ministers? It would appear they are quite satisfied. Are we back again to the black, and dark days of the Moderates? Yes, we are, and even worse in this serious respect that it is not the want of education, enlightenment and opportunity to read the Word of God, but a complete rejection of the Word, law, and gospel of God. Does it mean that the Bible is a sealed book on them? It appears to be as in the days of Isaiah. Look up chapter xxix: 9-12. We believe that is a key to the deplorable situation the vast majority of the people of Scotland are in now. Another portion of the blessed Word you might read with the greatest profit, (by the blessing of the Holy Spirit,) is the 16th Chapter in the prophecy of Ezekiel. You might also read the II: Chapter in Hosea? Study these portions carefully and prayerfully, and compare, and contrast the present condition to the times therein mentioned by the Holy Spirit. All the poor people are left is "Sacraments" without any reference to the meaning or substance of the Holy Ordinances. The Modernist can preach, administer the Ordinance of the Supper to hundreds, yea, thousands in one hours time, provided he has a large staff of "Elders" to go round the seats with trays carrying the bread, and the wine in individual tiny cups! You will bear in mind that the Modernist himself does not believe in Christ's life, or death, resurrection, and of course the sooner it is over the more pleased he is for he must have time to read the "Sunday Papers," watch T.V. and refresh his mind at the fountain of carnal pleasure. He had no communion with God—"If we say that we had fellowship with Him, and walk in darkness, we lie, and do not the truth." i Jo. i:6. He can hand out Communion Cards, and baptise without reference, to the real meaning of the New Testament Ordinances. What a wicked hypocrite the Modernist Minister is. He will say with an air of great authority, "there is good in all religion, and we are all going to the same place, why bother about old Jewish fables, and at any rate, the most noted scholars of the age, and the most learned Scientists of all nations cannot accept the myth of the Virgin

birth, and the fable of the physical resurrection of Christ." He may continue, "Have you not heard as late as last summer, the learned Principal of the Edinburgh University, stating through the press that 'man was on that day, and date, one million years on this earth?'" Who could dare question, or contradict the very learned Principal with such great learning, and titles after his name: God contradicts the learned Principal, and all the atheists of Russia, and all the learned that ever breathed on this earth! "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." ii Tim. iii: 16, 17. The believer accepts the Word of God from the book of Genesis to the book of Revelation as God's inspired Word. The unbeliever can chase after bubbles? The cause of God is very low in Scotland, yet thanks be to God that we believe that there are God fearing men, and women in our land—in Scotland, in England, Wales, Northern Ireland; and in spite of the Modernists, in the Church of Scotland men, and women who fear the Lord, and love His blessed name—"And they shall be mine, saith the LORD of hosts, in the day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. iii: 17, 18.

The Friday Fellowship Meeting.

BY REV. J. P. MACQUEEN.

Some church historians declare that the origin of the Friday Fellowship Meeting has been lost in the mists of ecclesiastical antiquity, but there are others who as emphatically assert that this is not the case. In some localities, where the useful and edifying custom prevailed, as, for instance, among a colony, or community, of Protestants on the French side of the Pyrenees, its origin there may be a subject of controversy, but the late Dr. Munro of Ferintosh and Rogart had no doubt as to its origin in the Highlands of Scotland. He told the present writer, on more than one occasion, that the God-fearing soldiers from Sutherland, who took part in, and survived, the Thirty Years War, under the command and leadership of the great Christian Swedish king, Gustavus Adolphus, became accustomed to the spiritually-edifying practice while serving in the army of that Protestant hero. On their return home they continued the good custom in their native Sutherland, after the Treaty of Westphalia had been signed, marking the end of a terribly bloody campaign, originated, like most international wars since, by the intriguing, and satanic plots, of the treacherous Jesuits. Incidentally, the Thirty Years War would have been appropriately designated the Protestant versus the Romanist War.

These God-fearing soldiers, of various nationalities, under the intrepid and noble Christian King of Sweden, were truly exercised Christians, and so felt, in their special circumstances, their need of Biblical confirmation that the inward work in them, on which they based their public profession of Christianity, was, in reality, saving grace. Generally, if not universally, speaking, the more the soul grows in grace the more the individual Christian discovers, with John the Baptist, that "He (Christ) must increase, but I must decrease." As the Holy Spirit breaks up the fountains of the deep in the soul, the more the believer realizes, from inward personal experience, the truth that "the heart is deceitful above all things, and desperately wicked, who can know it?" He believed this truth before, on the infallible, eternal, and immutable, authority of the Word of God, but now he has inward painful, but gracious, experience of its ingrained reality. He grows in the inward knowledge of personal corruption, so that he now understands better than ever before the meaning of the holy groaning of the Apostle Paul, when he declared:—"O, wretched man that I am! who shall deliver me from the body of this death?" (Romans vii, 24.). When this corruption, which is like the troubled sea, that cannot be at rest, but continually casts up its mire and its dirt, defiles the soul and conscience, one's evidence of being a Christian, (before now anticipating consciously comforting holiness of heart, to continue uninterrupted), becomes dim, so that one begins to question the reality of that previous peace and joy in believing, which at first, in regeneration, produced the assurance of faith, if not the assurance of sight, sense, and feeling, as well. Was it reality, or was he the victim of an illusion, even if the sweetest experience he ever knew?

It was this painful experience of the blurring, if not the temporarily obliterating, of the inward evidence and proof of supernatural grace, or Christianity, in the soul, that led the godly soldiers of Gustavus Adolphus's army to initiate and establish the Friday Fellowship Meeting, so that by mutual fellowship and comparing of notes, relative to true Scriptural marks of grace, they would be more prepared, encouraged, and strengthened to perform the solemn duty of commemorating a Saviour's love, and obeying His dying command:—"Do this in remembrance of Me," on the coming Sabbath. These truly exercised Christian soldiers were men who had to battle, not only with flesh and blood, but with doubts, fears, misgivings, and questioning of the reality of their being in a state of grace, which was indispensably necessary to their being in a state of glory hereafter, hence the importance, if not the necessity, of the institution of the Friday Fellowship Meeting. It was the same questioning that led the justly-renowned English Calvinistic divine, Augustus M. Toplady, to write and publish his edifying and assuring pamphlet entitled:—"The Fears and Doubts to which God's People are

Liabie." The North of Scotland Separatists thus only continued a long-established institution, while dispensing with ordained ministers.

When a God-fearing minister was obtainable, he was expected to give a doctrinal exposition of a suitable, simple, not complex or disputable, passage of Scripture, "given out" by one of "the men" (a layman), generally regarded as among the oldest, more experienced, and judicious, among the godly. As distinct from the present day, not one of "the men" read the passage, as owing to the widespread prevalence of illiteracy, it would be regarded as literary snobbery to read the verse, thus esteeming oneself more advanced than his brethren, which is diametrically opposed to Christian humility and precept. The suitability, or otherwise, of the passage was left entirely to the judgment of the minister "opening the question." The Question Day existed long before the days of the Separatists. The Separatists ousted the ministers from it.

Strange to say, despite generations of the good and edifying custom, there are still, here and there, those who think that the Friday Fellowship Meeting, or Question Day, as it is otherwise called, was set apart for the elucidation, or exposition, of difficult, or obscure, passages of Scripture, calculated to put the minister "opening the question" himself on his back. On the contrary, the passage of Scripture chosen must be one that simply, obviously, and unmistakably describes, or embodies the doctrine of the new birth, or believing, such for instance, as:—(1) "Ye must be born again"; (2) "He that believeth on the Son hath life"; and (3) "We know we have passed from death to life, because we love the brethren." The question in this case is not anything obscure or equivocal in the passage itself, but the questioning in the mind of the professed believer himself as to his being in a state of grace, or, alternatively, in a state of self-deception, due to his increasing knowledge of inward corruption, personal frailty, spiritual inability, and proneness to wander from the path of duty, as compared to the undoubted sense of joy, happiness, and assurance, of his first love. Such passages of Scripture as caused controversy, as to their exact meaning, among godly and scholarly divines and theologians, were rejected, among "the men," as unsuitable for the special exercises of a Friday Fellowship Meeting, or Question-Day. It would be absurd and unbecoming, in such a connection, for instance, to choose as a passage for such exercises:—"And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." (Luke xvi, 9-13.). Many and varied have been the interpretations of the foregoing passage, and as often as unsatisfactory. The same applies to much of the symbolism in the Revelation of John, concerning which Rev. C. H. Spurgeon said:—"This is a book, concerning which, efforts at its elucidation, have ruined many an otherwise established reputation for Biblical interpretation."

Dr. Munro, already referred to, said that the Sutherland "men" insisted on the simplest, lowest, and most obvious marks of grace, consistently with one's being in a state of grace, and not the highest marks. They frowned emphatically on any abuse of the fellowship-meeting, as supposedly and wrongly affording an opportunity to give blows, metaphorically speaking, to a brother layman or minister present. They regarded such conduct as manifesting a lack of becoming courage and candour in one not having the gracious manliness to speak to such a brother privately, and not publicly. They equally denounced such conduct in a public prayer meeting, as showing that the one praying was not truly in a spiritual humble frame of mind, when thus adversely criticizing a brother publicly at a Throne of Grace. That did not mean that they spared the sins and declensions of their day and generation. The minister who "closed the question," summed up, and he was expected lovingly, but firmly, faithfully, candidly, and conscientiously, to point out any flaws, errors, or irregularities, in the preceding statements of the brethren. The use of the term "men" was to distinguish them from ministers, and not because they were not women.

All "the men" were expected to be short and edifying in their remarks, and it was regarded as a violation of good manners, brotherly love, and courtesy, when any brother took up too much time, while there were present so many "men" to speak, whom all present wanted to hear. The one who thus overleaped the bounds of sobriety and propriety was regarded as esteeming his own natural gifts and eloquence as far above those of his brethren, and this was regarded as the opposite of spiritual-mindedness, gracious unction, and solemn heavenly liberty, in speaking, with pithy brevity. The other extreme of being too long in speaking was unbecoming abrupt shortness and brevity, as, according to the Sutherland "men," showing a lack of becoming reverence. "Let brotherly love continue," was their outstanding and constant resolution.

It has proved a most useful, encouraging, and edifying institution and exercise, and we have not a spark of sympathy with those who advocate its abolition, because it is so much departed from, by those who use it as an occasion for lecturing, speechifying, and hurling sly hints at their brethren's faults and inconsistencies, while ignoring the beam in their own eye. As well might one advocate the abolition of preaching the Gospel, because the majority of pulpits in Scotland, and further afield, in our day, preach "another gospel, which is not another." The abuse of a good thing is no excuse for its abolition, and the advocacy of such abolition is not from above.

The present writer sincerely believes that any suggestion to abolish the Friday Fellowship Meeting is from Satan and his human dupes, and from the type of arrogant selfish person who cannot bear to listen to anybody but himself. How degrading such conduct in a

professed follower of the Gospel, but there have always been such, even when professedly evangelical and Calvinistically orthodox.

Unconverted ministers, whose main object in life seems to be the extension and multiplying of communion rolls, hate the discriminating exercises of a Friday Fellowship Meeting and "the fencing of the Lord's Table," as thus calculated to limit the number of communicants, for they themselves have never learned the unspeakable inestimable value of a precious immortal soul, and its eternal destiny. Who can estimate what a plague and curse a godless unconverted ministry can be to a parish, community, nation, or generation!

The Free Presbyterian Church of Scotland has deep reason for humility, and gratitude to the Most High, that we have still in our midst men who can get up at a Fellowship Meeting to declare, for the edification, encouragement, and comfort of the Lord's true people, what the Holy Ghost has done for their souls, in supernaturally applying to them the redemption purchased by Christ, with its fruits of conviction of sin, saving faith, evangelical repentance, justification, sanctification, and ultimately, inevitably and infallibly, eternal glory. The sole conscious aim of the writer, in thus writing, is the promotion, among Christian brethren, of Christian unity, harmony, peace, and concord, to the edification of the members of Christ's mystical body, and to the glory of God.

"All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's: and He is the Governor among the nations." (Psalm xxii, 27-28.). "Let the whole earth be filled with His glory." (Psalm lxxii, 19.). Let us, therefore, pray for the world-wide outpouring of the Holy Ghost.

The late William Macdonald, Lochmaddy, North Uist.

At the comparatively young age of forty-three years William Macdonald, Lochmaddy, North Uist, a humble believer in the Lord Jesus Christ, passed away at the County Hospital, Stornoway, on the 11th day of December at 4 o'clock in the morning, to be forever with the Lord. He was privileged by being brought up from his infancy in a God-fearing home. His parents showed in their life and conversation in the world that their religion was vital godliness of the operation of the Spirit of God which disposed them to be truly solicitous for the spiritual welfare of their children.

Although William had experiences of the common strivings of the Spirit since his young days he was not effectually called by the Holy Spirit until he was about thirty-five years of age. At that time he, when convinced that he would not be justified by the works of the law in the sight of God, was in great distress of soul. During

those days of deep conviction of sin he sought help and guidance from his God-fearing sister who rejoiced to see such a definite spiritual change in her brother but much as she desired to comfort him his soul, now experiencing an awakened conscience by the Word of God, could find no solace in her loving, tender words. Christ as the Way of Salvation was not yet revealed to his troubled soul. After some time of deep distress of soul his deliverance came when by faith he saw that "Christ is the end of the law for righteousness to every one that believeth." Then he experimentally knew "times of refreshing from the Presence of the Lord." There are some whose conversion is of such a nature that they can be at the Lord's Table today and revelling in the vanities of the world tomorrow. William's change was a saving change. He was naturally a keen musician and in his younger days he could skilfully play the bag-pipes. When awakened to see "vanity" written on the things of the world he got the set of bag-pipes which he had in his possession and burnt them to ashes. With Ephraim his language now was, "What have I to do any more with idols."

Shortly afterwards he was taken with spinal trouble to Raigmore Hospital, Inverness, where he suffered patiently while he lay in plaster for months. While in hospital he was diligently seeking to make sure that his faith was of a saving nature. He prayerfully applied himself to the reading of "The Christian's Great Interest" by William Guthrie and next to the Bible he found the contents of this book to be of the greatest comfort to his seeking soul, so that in the perusal of the revered William Guthrie's works he concluded that he had saving faith in the Lord Jesus Christ. When in conversation he would often refer to "The Christian's Great Interest." He had not yet sat at the Lord's Table when he was in Raigmore. A minister of the Free Presbyterian Church who visited him in hospital was afterwards in conversation with a friend and, having referred to William Macdonald, was asked if William was professing. The minister's reply was, "Yes." "He is on his back in Raigmore Hospital professing Christ." Those who knew William there could testify to the veracity of the minister's apt statement.

When he came home from Raigmore he came forward at the February communion to the Lord's Table in the Free Presbyterian Congregation at Bayhead, North Uist. The session was delighted and greatly encouraged to see him coming forward to profess publicly the Name of the Lord Jesus Christ. He then seemed to have made a good recovery from his illness and the Lord's people were encouraged to think that he might be spared for years of usefulness in the Lord's Cause which is very weak in North Uist, but the Lord who is "Head over all things to the church" had thought otherwise for William was being rapidly sanctified for his everlasting rest. He came once more to the Lord's Table at the following July communion and before

the next dispensation of the Sacrament of the Lord's Supper in Bay-head his soul was enjoying the eternal communion Sabbath in the Presence of the "Lamb which is in the midst of the Throne." He spoke to the Question at the Fellowship Meeting only once when after giving marks which he knew experimentally he gave a tender, solemn warning to his fellow-sinners to 'flee from the Wrath to come' and to seek Christ.

Naturally of a bright disposition and blessed with a refined, sanctified sense of humour along with a thorough experimental understanding of God's Word his conversation "always with grace, seasoned with salt" was real edifying entertainment for those of God's people who knew him. He enjoyed a measure of health with his devoted wife and children for about two years after coming home from hospital. His old trouble having suddenly flared up, he was immediately taken to the County Hospital, Stornoway, where he most patiently suffered excruciating pain for a few days. The present writer was by his bedside the evening before he passed away. With drops of sweat upon his brow in his great sufferings William expressed a longing desire to be reconciled in his affliction to the Will of the Lord. Oh! How solemnly and lovingly he would speak about Christ! Before the clock struck five the following morning his soul was with his Saviour in Heaven: "For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes," Rev. 7:17.

His remains are interred in the cemetery near Hogarry until the morning of the Resurrection. To his bereaved widow and children, also to his brothers and sisters who dearly loved him we extend our sympathy.

"Mark thou the perfect, and behold
the man of uprightness;
Because that surely of this man
the latter end is peace." Psalm 37:37.

A.M. (Tarbert).

Searmonan.

Leis an Urr. Tearlach C. Mac an Tòisich, D.D.

(Air a leantuinn bho t.d. 274)

"Thubhairt Iosa ris, Beathaich m'uain." Tha'm Buachaile Mòr anns na briathran sin a seulachadh maitheanas Pheadair. A mhàin cuimhnicheadh-mid gur ann ri Peadar air a dheanamh reidh agus fodh bhuaidh aithreachais a bha na briathran so air an labhairt. Cha'n eil a leithid de nì agus maitheanas air a shealbhachadh dealaichte ri aithreachas. Ach ged nach do dhubh tuiteam Pheadair ainm a mach a leabhar na beatha, nach do chuir e a bith abstolachd? Cha do chuir; thubhairt Iosa ris, "Beathaich m'uain."

"*M'uin.*" Cia cho gràdhach 's a tha na briathran. Agus bho bheul, mar an ceudna, Uan Naomh Dhé. Ann an so tha air a ghabhail a stigh na h-uile taiseachadh agus gràdh a dh'fhaodas bochdainn cainnt' a cheadachadh. Ach co iad uain Chrìosd? Cha'n e òigridh a tha neo-iompaicht'—eadhon ged a bhitheadh iad an taobh a stigh crò a muigh na h-eaglais, agus ainm Chrìosd air a chur orra, ma tha iad fathasd neo-iompaicht; ged is ann a mach a teaghlaichean a shluaigh a tha'n Tighearn air mhodh sònraicht' a cruinneachadh anamaibh dha ionnsuidh Fein, agus ged a tha eaglaisean, ministerean, agus pàrantan, air an òrduchadh le cùramaibh sòlaimte faire a dheanamh thairis air an òige, agus seirbhis an t-Slànuighear ghràdhaich a mholadh dhoibh. Agus cha'n e iadsan a thog an t-aideachadh air son a cheud uair gur a leis an Tighearn iad, mur eil an t-aideachadh 'n a aideachadh fìor; mur a robh iad riamh air an dùsgadh gu bhì faireachadh gu'm bheil aon ni feumail, mur do theich iad riamh gu Chrìosd air son dìdean, agus mur do thionndaidh iad riamh bho'n an t-saoghal gu fois a ghabhail ann an Chrìosd mar an cuibhrionn. Ach 's e th'annta Crìosduidhean òg, na a bha bho chionn ghoirid air an iompachadh. Gu h-àiridh tha iad a gabhail a stigh Crìosduidhean òg gràdhach, òigridh dhiadhaidh na clann, a tha dìreach air a dhol a stigh air a gheata chumhann agus a tha tòiseachadh air a bhì gabhail eolais air fìrinnean agus glòiribh an t-saoghail spioradail. Tha iad a gabhail a stigh iadsan, an deigh dhoibh foghlum, ann an tomhas cràiteach, ni's motha na ni's lugha, cia cho peacach agus cho caillte 's a tha iad, a tha air tòiseachadh air dòchas altrum ann a bhì creidsinn ann an Iosa gu'm bheil E comasach agus deonach a bhì tearnadh a dh'ionnsuidh a chuid is fhaid a mach; a chunnaic uibhii de Chrìosd anns an Fhocal agus gu'n d'rinneadh E 'n a Alpha agus 'n a Omega am miannaibh, an dòchasan, agus an criochaibh—a bhì Aige-san, a leantuinn, a ghràdhachadh, agus seirbhis a dheanamh Dhà; ach aig am bheil an leointean, na leointean a bha air an aobhrachadh le mothachadh air peacadh, gun a bhì gu h-ìomlan air an leigheas, na tha ullamh, ma bheanair gun fhaiceal riutha, air tòiseachadh air sìleadh as ùr. Tha iad a gabhail a stigh iadsan, ged nach eil ach beagan aca ri ràdh a thaobh am fein-fhiosrachadh, agus ged a dh'fhaodadh iad a bhì gle aineolach air iomadh fìrinn mhòr, a thuair, an deigh gach cùis, an cridhe a chur ceart ri Dia, an cridhe a tha gràdhachadh ainm agus a lagh, a latha, agus fhocal, eaglais, agus a shluagh. Tha iad ga'n gabhail-san a stigh, air dhoibh blasad air gràs-mhorachd an Tighearn, agus aig nach eil cridhe gu dhol an ceann dleasdanas air bith gun mhothachadh air a làthaireachd-san ga'n cumail suas, a tha ullamh gu bhì co-dhùnadh ma thàirnigear Fear an Gràidh air ais air son aon mhionaid, gu'm bheil gach ni air a chall; aig am bheil fathasd ri fhoghlum sgiathan a chreidimh a sgaoladh a mach, agus tolladh troimh gach uile neul a tha tighinn eadar iad agus Chrìosd neo-fhaicsinneach ach a tha maireannach. 'S e so iadsan a tha'n dà chuid neo-fhoghlumaicht' ann an oibreachadh

an cridheachan fein agus ann an duiligheadasan beatha a Chrìosduidh, agus a tha mar sin ullamh air a bhi air an leagadh sìos le buairidhean, na tuiteam na'n creich do ìnnleachdan seolta an fhir-thuarasdail. 'S e so iadsan anns am bheil coslasan iomhaigh an t-Slànuighear bheannaicht' coltach ri naoidhean, far am bheil mòran gu bhi gluasad gràidh agus truas, agus mòran mar an ceudna a tha'g agradh stiuradh glic, breithneachail, agus maoth. Mar sin tha uain Chrìosd. Tha iad gràdhach 'n a shealladh; agus rinn E ullachadh gu bhi ga'm beathachadh le biadh a tha iomchuidh air an son. Tha maith na h-eaglais ga agradh; oir ma theid na h-uain a dhì, tha dòchas na h-eaglais air a chall. Dh'ullaich E cluaintean glas air an son, agus dh'àithne E Dhà sheirbhisich fhaicinn gu'm bi iad air am beathachadh gu dìchiollach agus gu caomh. 'S e mhàin iadsan aig am bheil gràdh Dhà, agus a tha air an gairm le a ghràs, a tha air an cleachdadh agus air a cheadachadh dhoibh leis Fein a bhi deanamh obair-san. Cha'n urrain ach anamaibh iompaicht' a bhi tuigsinn cor iompachain. Agus 's e so an dearbhadh is motha air gràdh a tha E miannachadh bho sheirbhisich, gu'n cuireadh siad iad fein a mach gu bhi cosnadh anamaibh, agus 'n uair a tha iad air an cosnadh, a bhi gabhail cùram gu caomh dhiùbh agus a bhi ga'm beathachadh. Is truagh do'n bhuachaile thuarasdail a tha sgapadh na'n uan. Agus is olc a dh'eireas e eadhon do'n bhuachaile aineolach, ged a bhitheadh e onarach, a tha ga'n iomain 'n uair a bu chòr dha bhi ga'n treorachadh, a tha toirt biadh làidir dhoibh an àite baine, na bhitheas a cur na'n tosd an eagalan le bhi teagasg dhoibh fein-fhoghainteachd.

Am measair e neonach, uime sin, gu'm bitheadh a leithid so do àithne air a toirt do Pheadar, dian agus bras mar a bha e? Sguiridh ar 'n ioghnadh ma bheir sinn fa'n ear a bhuaidh a bh'aig air Peadar an t-eolas a thuair e air fein agus am fein-fhiosrachadh air gràs Dhé a r'fhàinig air. Dh'fhàs e ann an ioraslachd agus ann an cion-earbsa ann fein. Bha a choguis, air a glanadh bho pheacadh, maoth. Bha a cheud-fathan spioradail air an geurachadh gus am peacadh fhaicinn far nach rachadh aig cuid eil air fhaicinn. Dh'fhoghlum e mu ìnnleachdan Shàtain agus mealltaireachd a chridh fein. Bha e air a lionadh le nàire ann a bhi smuainteachadh air a pheacadh fein, air chor agus gu'n d'fhairich e, ma's b'urain e cronachadh a dheanamh air muinntir eile, gu'n robh feum aig air a dheanamh air fein gun chaomhnadh. Rinn fein-fhiosrachadh air tròcair a thaiseachadh agus a chiùnachadh, agus lion e a chridhe le foghaidean agus le caomhalachd. Cha'n eil neach is ullamh air a bhi giùlain uallach brathar, ni's maille ga dhìtheadh, ni's motha aig an dachaidh ann a bhi deiligeadh ris a chridhe bhrìste, na iadsan a dh'fhairich cia cho mòr agus a tha na mhath Crìosd dhoibh fein.

Bha mar sin cridhe aig Peadar air son a bhi beathachadh uain Chrìosd, agus freagarachd shònraicht' air a shon. An do choinnich e aon aca a bròn fodh'n a ghearain gu'n do threig an Tighearn e

gu buileach? Dh'innseadh Peadar dha earbsa " ann an ainm an Tigh-earn, agus leigeadh e a thaic air a Dhia :—' An di-chuimhnich mathair leanabh a ciche, gu'n iochd a dheanamh air mac a cùm? faodaidh eadhon so àit a ghabhail, ach cha di-chuimhnich mise thusa.' " Am fac e aon eile a leigeil a thaic le miann thairis air a bhalla a bha mu thimchioll nan cluaintean glas a dh'ionnsuidh slighean toirmisgte sòlasan saoghalta? Ruitheadh Peadar a chùm a tharruig bho'n chunnart. Am fac e neach eile ga thoileachadh fein anns an smuaint dhiamhain gu'n d'fhàinig e gu bhi ni bu ghlice na a luchd-teagaisg? Dh'àithneadh Peadar dhà seasamh anns na seann ròidean agus feitheamh air teagasg fallain. Am fac e neach eile a seasamh daingean ann an aon oisean de raoin na fìrinn agus a dùnadh a mach a chuid eile dhith? Bheireadh Peadar rabhadh dha gu'n robh e toirt gu bith euslain spioradail, agus a cheana a nochdadh comharaidhean càil neo-fhallain. Agus an do choinnich aon eile e leis a ghearain mhuladach gu'n robh aingidheachdan a toirt buaidh air, gu'n robh ùrnuighean gun luach, gu'n robh a chridhe seacharanach agus gun a bhi air a chumail, aignuidhean cho caochlaideach, a ghràdh cho fuar, agus gu'n robh e 'n a bheachd fein mar neach a bha bualadh an adhair? Threoraicheadh Peadar a shùilean ga ionnsuidh-san nach briste a chuile bhrùite, 's nach mùch a chaol smùid, agus a comharachadh a mach crann ceusaidh, fireantachd, agus eadar-ghuidhe Chrìosd, dh'àithneadh e dhà a chas a chur an sin, agus tearuinteachd fhaireachadh air nach toir gach uile thruaillidheachd agus chionta buaidh, agus a bhi " làidir anns a ghràs sin a tha ann an Iosa Crìosd." Agus an do choinnich neach eile ris fathasd aig an robh gearain a bha eadhon ni bu tùrsaich, gu'n do pheacaich e cho mòr 's nach ruigeadh tròcair air? Theireadh Peadar, Thuair mise tròcair; agus annam-sa feuch eiseimpleir air fad-fhulungas Dhé, agus foghlum gun chrìoch a chur roimh 'n ghràs agus roimh'n luach sin a tha neo-chrìochnach. " Thubhairt e ris, a rithisd an dara uair, A Shimoin, a mhic Ionais, an toil leat mise." Tha e mar gu'n abradh e, nach e ceist shòlaimte a tha mi feorach dhiot? Cia cho aineamh 's a tha iad a tha'g aideachadh gu'm bheil gràdh aca dhomh. Agus dhe'n a bheagan sin, cia cho lionmhor 's a tha iad nach eil fìrinneach anns a chùis so, na tha ga'm mealladh fein leis an smuaint gu'm bheil gràdh aca dhomh, am feadh, na'm faigheadh iad maitheanas bh'uam, cha'n eil sùim aca dha'm ainm na dha'm urram. Thoir fa'n ear mar an ceudna, am bheil gràdh, dùrachdach, seasmhach, a leithid de ghràdh 's a tha freagarach air son abstol agus buachaile, co-shìnte ri bhi ga'm àicheadhsa? Smuaintich air a so gu maith, a Pheadair. Cha'n e gu'm bitheadh Iosa air son Pheadair a bhi cur an teagamh fìrinn a ghràidh; ach gu cìnnteach bha E miannachadh, air son maith agus feumalachd Pheadair, gu'm bitheadh fathasd an tuilleadh rannsachadh cridhe ann. Agus gabhadh-mid a cheisd dha'r 'n ionnsuidh fein. Am bheil aon againn ag aideachadh a bhi gràdhachadh Chrìosd, a tha pilltinn air ais bho bhi ga aideachadh gu fìrinneach am fianuis dhaoine? An

urraim sinn am a smuainteachadh anns an do chleachd sinn sinn fein mar gu'm bitheadh nàire againn dhe shoisgeul, a shlighean, a shluagh; na, ma dh'aidich sinn E, a rinn an t-aideachadh sin cho furasda do dh'fhuil agus do dh'fheoil le bhi ga dheanamh ann an spiorad feirg, agus fein-uair. An sin faodaidh sinn rannsachadh am bheil so co-shìnte ri gràdh neo-chealgach Dhà-san. Ma gheibh sinn gu'm bheil e co-shìnte ri tomhas bochd de ghràdh, gheibh sinn a mach gu cìnnteach mar an ceudna nach eil gràdh againn mar bu chòr a bhi againn.

(R'a leantuinn.)

Notes and Comments.

The Buddha Cult in Britain.

We know there has been a Buddhist Temple in London for some years. But in an article in the "News Chronicle" of 6th January, it is disclosed that quite a considerable number of British people are turning to this pagan cult and the pagan philosophy connected with it. It is asserted that there are 2,000 British Buddhists and that the number is increasing steadily. Apart from the Temple there is a Buddhist Society of Britain, led by Mr. Christmas Humphreys, the well-known lawyer. Teachers, scientists and doctors are interested. The philosophy of this pagan religion is that happiness and the conquest of suffering can be reached only by self-knowledge, self-mastery and virtue. How diametrically opposed all this is to the glorious message and teaching of the gospel of our Lord and Saviour Jesus Christ. True happiness and victory over sin and its curse can only be found and experienced in the sovereign grace of God, through the love and sufferings and infinite merit of the Son of God. But the fact is that when many men, intellectuals among them, turn completely away from God and the divine revelation of Scripture, they turn to gods that are no gods, like king Saul to the Witch of Eudor, and the Jews to Baallim. Sir Hugh Charles Rhys Rankin, who has a Scottish and Welsh connection, is a Buddhist, and recently asserted, that five perfect men control the destiny of the World and they meet once a year in a cave in the Himalayas to make their decisions. What utter nonsense is this! But it is worse. All this is just the work of the devil seeking to destroy the faith once delivered to the saints, and he is thus working, as in other ways, in the children of disobedience. How many anti-Christ's there are today!

Church of England Clergyman for Continental Sunday.

Truly an unconverted ministry is a plague to the nation. Rev. V. D. W. Hyde, vicar of St. Bartholomew's Church, Dover, recently propounded that, "It is right and proper for everyone to enjoy themselves for the rest of the day after having been to Church in the

morning. England is adopting the Continental Sunday, and this is a good thing." The conditions prevailing in France since many years, religiously, morally and politically, would not afford much comfort to the Rev. Hyde in arguing his God-dishonouring proposition.

Stained-glass Window Supports Purgatory.

The rector and Churchwardens of South Creak, Norfolk, have been granted the faculty of erecting in the parish church a stained-glass window in memory of the rector's mother, with the inscription: "Pray for the soul of Elizabeth Smith." It was considered that the words did not necessarily denote that her soul was suffering torments in purgatory. And so in the Church of England the Romanising goes on apace. Purgatory of course is a myth. We wonder if the rector was requesting people to pray for his mother when she was alive. The children of God when they get to heaven to be with Jesus, need not anyone's poor prayers.

Free Church of Scotland and Christmas.

Among the "wide scale celebrations of Christmas at Oban," reported recently in the Press there was a report of the entertainment of the Free High Church (Oban) Sabbath School children—juniors and seniors. Among the good things with which these were treated were "gifts from a Christmas tree." This is paganism without further comment.

Another report of the Press is from Strontian, where the children of the whole village were entertained in the Public Hall on "Christmas eve." They had, of course, the usual "carols," "Father Christmas" and a "brightly decorated Christmas tree." Who would open the proceedings but the Rev. R. Park, Free Church, "with prayer and a suitable talk." He had as his assistant a Church of Scotland Divinity Student. What does the report mean by "suitable talk?" Was it the association of the 25th of December, and of such an occasion, with the commemoration of the birth of Christ? One wonders. In any case it is very much out of keeping with the profession of the gospel to countenance such pagan rites as a Christmas tree and Santa Claus, and ask God to countenance them.

I quote the following from a good author for the benefit of our readers: "The first decorating of an evergreen tree was done by pagans in honour of their god Adonis, who after being slain was brought to life by the serpent Aesculapius." An evergreen tree is symbolic to pagans of a god who cannot die. "In Egypt this god was worshipped in a palm tree as Baal Tamar. The fir tree was worshipped in Rome as the same new born god as Baal Berith, who was restored to life by the same serpent, and a feast was held in honour of him on December 25th called the 'Birthday of the unconquered Sun.'" The Roman Catholic church has brought down through the ages to us the paganism of Baal, or the worship of the Sun. It is now being

adopted by professed Protestant Churches. If the Free Church will not condemn such practices as the above, they will soon have the watchnight services on Christmas eve, common to other churches. The Free Church Magazine for the young, "The Instructor," in the January issue, carries a reference to "a child 'Santa' has left out." It is the thin end of the wedge that gets in first.—A.B.

Corrupted Bibles.

The propaganda experts of the Church of Rome make regular efforts to discredit the Protestant assertion that Roman Catholics are discouraged from reading the Bible. Considerable sums are spent on advertisements extolling the merits of "Catholic Family Bibles." A recent eulogy of this kind encouraged the head of "every Catholic family to secure it and hand it on to his children." It is described as a "magnificent volume" and "a family heirloom." If the reader has the temerity to enquire about such an insignificant detail as the price, the answer is given in *The Universe*. One sentence, magnificently assuming universal affluence, announces that "no one who has even glanced at the work could think it expensive." A mere six guineas per copy! Even the pauper and the beggar will be able to find this trifling sum.

This is obviously a Bible for the few, but it is no doubt a profitable venture at the price, and it has its propaganda value. But let the buyer beware. All Roman Catholic Bibles are Corrupted Bibles. They are corrupted by :

- (1) The addition of the Apocrypha.
- (2) The addition of notes authorized by the Church and giving the erroneous impression that the Bible endorses the errors inherent in the Roman system.
- (3) Mistranslations arising from the untrustworthy Latin Vulgate upon which all Roman Catholic versions are based.

It is the aim of the Trinitarian Bible Society to provide Roman Catholics throughout the world with Uncorrupted Versions of the Scriptures. In France, Spain, Italy, Austria, Brazil, Argentina, Colombia, and many other countries, the Society regularly helps forward the endeavours of Protestant ministers and missionaries by supplying Bibles, often freely and sometimes at prices far below actual cost of production.

(A leaflet giving details of the mistranslations in the Romish Versions may be obtained from this Society on request.)

—Trinitarian Bible Society Quarterly Record.

Church Notes.

Communion.

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

SPECIAL NOTICE.—All changes in Communion dates for year 1959, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 29th March, 1959, the following services have been arranged (D.V.), to be conducted by the Rev. Archibald Beaton, Gairloch, and the Rev. Donald Campbell, M.A., Edinburgh :—Thursday, 26th March, 7 p.m.; Friday 27th March, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 28th March, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 29th March, 11 a.m., 3.30 p.m. (Gaelic), with an English service in Bridwell Hall simultaneously, and 7 p.m.; Monday, 30th March, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those in outlying districts, let them note that all the week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, and also the 3.30 p.m. English service on Sabbath, and only the Sabbath services, morning, afternoon, and evening, in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall at 11 a.m., 3.45 p.m. (Gaelic); and 7 p.m. The Weekly Prayer Meeting is held in Bridewell Hall, Eccleston Place, S.W.1., at 7 p.m. every Wednesday.

Rev. James Fraser's Illness.

At the time of writing friends in the Church at home have been anxious and worried over the news that Rev. James Fraser, of our Southern Rhodesian Mission, has been lying very unwell in hospital at Bulawayo. It has been reported that he was suffering from Typhoid fever. This unexpected affliction called for the cancellation of the bookings on board ship on behalf of Mr. Fraser, his wife and family, who were expected to leave for home at the beginning of January. We feel very much for them as a family, in this trying adversity; and along with many friends at home and members of our Mission in Rhodesia we trust and pray that the Most High, for the sake of Jesus Christ, will recover Mr. Fraser of his sickness and restore him to health and his characteristic vigour to serve his Master as in the past.

Since writing the aforesaid lines, we are thankful to the Lord, that we can report that there has been a definite improvement in Mr. Fraser's health.

Acknowledgment of Donations.

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

Sustentation Fund.—Anonymous, Argyllshire, £4; Psalm 100—U.S.A. £17 7/-; A Friend, Inverness postmark, £2; Mrs. J. Grant, Luib, Broadford, £2; Mr. A. C., Broallan, Beaulay, £1; Anon., Inverness, £1; Miss B. J. McKay, Seaforth, Ontario, £8; Mr. & Mrs. A. McL., Crianlarich, 11/-; E. G. M., Dornoch, £5; Mr. K. Lamont, Desford, Leicester, £1 3/-; Miss Mina MacKenzie, Inverness, £1.

Home Mission Fund.—Mr. N. MacKay, Geocrab, £2; Psalm 100, U.S.A., £17 7/- Mr. & Mrs. D. McLennan, Cedar Rapids, £15; Mr. J. Matheson, Tain, 3/-; Miss M. McK., Inverness, £1.

Dominions and Colonial Missions.—Mr. Thos. Macdonald, Eston, Sask., £7; Mr. & Mrs. D. McLennan, Cedar Rapids, £15; Calgary Congregation per Mr. Allan McLeod, £18.

Home of Rest Fund.—Mrs. D. MacKenzie, Ripley, Ontario, £10; Glasgow Friend, £1; Anonymous, Glasgow, 10/-.

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