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The End of the Wicked.

ADAM sinned against God, and fell from the estate in which he was created, and all his posterity sinned in him and fell in him, in his first transgression. And so none of the Adamic race are righteous by nature, for all have sinned and have done wickedly and come short of the glory of God. And yet we read of the righteous and the wicked throughout the Holy Scriptures; the righteous being a loved, redeemed and regenerated people from among the mass of corrupt and wicked humanity. The righteous are sinners saved by grace, through faith in the Son of God. And the wicked are those who continue to do wickedly in the world, irrespective of the divine revelation in Creation, Providence, the Moral Law, and the Gospel of the Lord Jesus Christ.

Who may the wicked be in the light of Scripture and before the eyes of God? Violent sinners in the days of Noah, the ungodly people of Sodom, out of which Lot was taken before the fire came down from heaven; Pharoah who oppressed Israel in Egypt; Korah, Dathan and Abiram, in the camp of Israel, in the days of Moses, who rebelled against Moses and Aaron; Balaam who sought to curse Israel; and the sons of Eli who did wickedly in the priesthood when Samuel was a boy in the Temple; and many like persons of whom we read in the Old Testament. And conspicuous cases of those who were wicked, are revealed in the pages of the New Testament, such as Herod who slew the many children in an effort to slay the Child Jesus; the praying and "pious" Pharisees who were but wicked hypocrites and full of all ungodliness, at heart and in secret; those of Gadara who prayed the Lord Jesus to depart out of their coasts, after the loss of their swine; those who called the Lord Jesus a wine-bibber, etc.; the chief priests and rulers in the Church in the days of our Lord and who condemned Him as a blasphemer; and then there was Judas, the traitor; and Pilate. Then later we read of such as Elymas, the sorcerer, who sought to turn Sergius Paulus from the faith, and was described as a "child of the devil"; and Hymenaeus and Alexander whom Paul delivered

unto Satan, that they may learn not to blaspheme; and and we have the case of Simon, the sorcerer, who professed to believe the Gospel and was baptised, and afterwards was told by Peter that his heart was not right in the sight of God, and was called to repent of his wickedness. Of course, these cases are a selection, but an exceedingly varied selection, revealing all kinds and classes of men who are properly to be classed as wicked. These all have their counterpart down through the generations, to this present time. As for to-day, the wicked are in the general view, every unconverted man or woman, boy or girl. But in the consideration of the matter in more detail, we have atheists, materialists, those who mind earthly things, violaters of the divine law openly and unashamedly, lovers of pleasures more than lovers of God, those who believe in and practise religious cults opposed to the mind and honour of God, and idolaters in professed Christian worship. Then in the professed Christian churches, there are members who partake of the Lord's Supper, who are ignorant of Christ as their Redeemer; there are deacons, elders, professed ministers of the Gospel, and professors of theology, who are unconverted, worldly and carnal men; and there are so-called bishops and cardinals, etc., who know not God, nor His Son Jesus Christ in a spiritual and saving manner. All such persons, whatever their social, or religious status may be, as devoid of the saving grace of God, and still in a state of nature, are to be classed among the wicked. Even the person who makes a profession of godliness, has a form of godliness, and a reputation among men for godliness, and is yet unregenerate and ignorant of the work of the Holy Spirit in his heart, is still outside the family and true spiritual fellowship of God's people—the righteous.

Now, *what of the end of the wicked?* The wicked, who ere they be, and come to the end of life's journey as such, have a dark and deplorable end indeed according to the Word of God. The easy-going and charitable views of man's end and eternity, prevalent to-day, will not alter divinely declared truths and facts on this question. "The wicked shall be turned into hell" (Pslam ix. 17). This is the Old and New Testament teaching, this is God's declaration, and this will stand and be fulfilled in indescribable reality, in the case and experience of every impenitent and unbelieving sinner, from king to peasant. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. xxi. 8). And there is no "second chance" at the resurrection for the wicked, as taught by false and dangerous prophets; and there is no purgatory with refining fires, to fit Pope, Cardinal, priest or people, later on for heaven. There is but a hell and a heaven in the eternal world. The rich man of whom Jesus speaks died, and in hell he lifted up his eyes, not in any middle state called

purgatory. And Lazarus the beggar died also, and was carried directly into the fellowship of such as Abraham, in heaven. No purgatory for him; for there is no such place for those who are washed in the blood of Christ here. Probably most of the religious leaders to-day do not believe in the reality of the hell revealed in the Bible; and thus masses of men and women, young and old, are not hearing one word by way of separating the clean from the unclean, that is, the righteous from the wicked; and are not being warned that the wicked are heading for hell.

Where do we stand in the light of God's Word? What is our true character in the eyes of the Most High? Where are we going as to Eternity?

Well, the Son of Man came to seek and to save that which was lost; and He is able to save them to the uttermost, that come unto God by Him; and may the Holy Spirit of truth and power work mightily, according to the mercy of God, in the souls of many, in our families, congregations, Churches and throughout all the land, and other lands, so that many who are now among the wicked would be turned to Jesus, who is mighty to save. "That as sin hath resigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans v. 21).

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

II.—The Original Government of the Church of Scotland.

Having seen, in a previous article, that there is not a shred of support for Episcopacy in the New Testament we now proceed to notice how our forefathers in Scotland reacted to efforts to put its galling yoke upon their shoulders. From the establishment of the Protestant Church in 1650 it can be proved that they regarded it as a plant which the Heavenly Father did not plant, and, therefore, that it was destined to be rooted up. They felt it to be their duty, in faithfulness to Christ and His Cause in the land to do all that the Lord would enable them towards that end. With more truth than delicacy they characterised the whole system as "a limb of antichrist," and its ceremonies as the "rotten rags of Popery." The background to this hostility to Episcopacy is to be seen in the fact that the Church of England was never so thoroughly reformed as the Church of Scotland. It cannot be denied that when Henry VIII of England cast off his allegiance to the Pope it was for very worldly and carnal reasons, and that was soon seen by his constituting himself a Pope by proclaiming the King to be head of the Church in England. He who was given, by the Pope, the title of Defender of the Faith for

writing a book in defence of the Roman dogma that there are seven sacraments, now became a defender of the faith in the sense that he protected those who proclaimed the doctrines of the Reformation. This was a disadvantage from the point of view that whatever liberties the Reformers had in England they had it by keeping in the good books of the king. It was not to be expected that a man of King Henry's morals would set up a Church on a scriptural foundation, though he himself thought, and probably his thoughts were right, that he could do it, at least as good as the Pope. Unfortunately there were no John Knoxes, Andrew Melvilles, or Alexander Hendersons in England at that time and with sad results to the Reformation and the rearing of the ecclesiastical fabric there.

Matters were different in the Northern Kingdom when the light of the Reformation broke in upon it. The reigning Sovereign, being a Papist, was bitterly hostile to the Reformers, and, though living in France, was represented in Scotland by her mother, Mary of Guise, another most plausible Romanist. It was under these circumstances that the Reformation in Scotland prospered, and was ultimately established in 1560, the year in which John Knox and four other ministers drew up the *First Book of Discipline*. Dr. McCrie, quoting from one of Row's manuscripts, informs us that "they took not their example from any kirk in the world, no, not from Geneva; but drew their plan from the sacred Scriptures." In this Book there is no mention of bishops as office-bearers in the Church. Those who were styled bishops in the Roman Catholic Church and who embraced the Reformed religion were not allowed to have any place in the Church until they were received by the General Assembly. John Row tells us that "there was a general Act concluded, That all ministers, they also that call themselves Bishops, should be entered into the ministry according to the order set down in the *Book of Discipline* anent the admission of ministers, or else they should have no place in that holy calling. Also, many other Acts were made against the corruptions in bishops' lives, because sundry of them were continually committing heinous and great offences, and therefore were censured and deposed by the General Assemblies, which caused some of them to refuse to come to the General Assembly, until they were compelled, through fear of excommunication. The General Assembly also, in their setting of tacks and leases, prohibited them to use their ordinary style of Reverend Father in God, as not appertaining to the Minister of Jesus Christ, neither is it to be found in the Scriptures." (*Historie of the Kirk of Scotland*, Page 21).

This manifests the thoroughness of the work of Reformation in Scotland in these early days, for the Church from which our Reformers were delivered holds to the divine origin and authority of Episcopacy. The Council of Trent at its 23rd session maintained that "If any one

saith that in the Catholic Church there is not a hierarchy instituted by divine ordinance, consisting of bishops, priests, and deacons, let him be anathema" (Canon vi). Thus we see that their view is that Episcopacy is as essential to the Church as the sacramentals, and that without it the Church could not exist. Though the Church of England does not put ordination among the sacraments, yet the Anglicans, which are predominant in that Church to-day, regard Episcopacy as indispensable to the very being of the Church, hold to the transmission of grace by the imposition of hands, and accept the dogma of Apostolic Succession. It is true that the Low Church party does not go to this extreme for they do not regard the Episcopate as *indispensible* to the existence of the Church but only *desirable and necessary to its well-being*. This was the view of Cranmer, Jewel, Grindal, and other divines of the English Reformation, and in later times by such well-known writers as Dr. Lightfoot, Bishop of Durham, and Dean Stanley. In spite of this the Low Church unites with Anglicans in requiring the re-ordination of Presbyterian ministers who enter into their communion, while they receive priests of the Roman Catholic Church and the Greek Orthodox Church without re-ordination because they were Episcopally ordained.

When the Protestant Church was set up in Scotland the Reformers did not see any necessity for bishops or that they were indispensable to the existence of the Church, but, on the other hand, having taken the Scriptures as their sole guide, they saw that there was not only no authority for setting up one minister above another, but that all ministers had equal standing in the Church, and, that even the Apostles did not usurp authority over one another, or over those ministers who were their successors. Peter did not claim authority over Paul, neither did either of them hold under subjection the rest of the ministers who held office in their lifetime. Peter, in writing as an Apostle, does not refer to himself as a bishop but as an elder. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ"; and part of that exhortation was that they would not be "lords over God's heritage," but that they were to be "ensamples to the flock." Paul's exhortation to Timothy was not in connection with any supposed virtues received by any contact with the Apostles, but "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." This parity of ministers which is so clearly revealed in the Word of God, and which was a main plank in the platform of the Scottish Reformers, is well brought out by the Rev. William Scot, minister of Cupar, when he says, "Seeing pastors are equal in power by God's ordinance, that government cannot be lawful which brings in superiority of one above others. Whereas that parity in power is charged with anarchy and confusion, it is an unjust imputation, proceeding from malice or ignorance; for, notwithstanding of this parity among pastors considered severally, there is a subordination of deacons to elders, of

elders to pastors; next a subordination and subjection of sessions or elderships of particular kirks to Presbyteries, of Presbyteries to Synods, of Synods to the National Assembly. Thirdly, every Pastor is subject to the joint fellowship of pastors in Presbyteries, Synods, or National Assemblies. Fourthly, there is a priority of order, in that there is one to be President or Moderator in every meeting or Assembly.

"This comely order preservest that parity which God has allowed to be among pastors, considered with respect of one to another severally, and is more convenient for the Kirk of God than the superiority of diocesan bishops. It cannot be denied, but that many eyes see better than one, either in trying ministers or finding out of heretics, or devising remedies for evils, or examining delinquents. Next, put the case in this way, the sight of one may be sharper than of many; yet many having equal power are not so easily corrupted to pervert discipline and judgment, as one judging and ruling by his sole power, or with power by his negative voice to frustrate the voices of many. One that is a stranger and no kindly pastor may be more easily induced to wink at heretics; to admit or tolerate unworthy or vicious ministers; to suffer atheism or Popery to grow, than a number of pastors watching over their own flocks. The zeal of one stirs up the coldness of another, and his zeal is tempered by the mildness of a third. The contempt of the world in one bears down the covetousness of some worldling. The grace and gifts of God to diverse persons, like sundry ingredients in one salve, meet together and temper one another" (*Apologetical Narration*, Page 62).

In the light of this one sees the truth of the observation of the younger Dr. McCrie when he says, "It is the boast and beauty of Presbytery, that while it calls no man Master upon earth, it natively brings forth and cordially acknowledges the hierarchy of talent, piety, and principle."

Report from Vancouver.

By REV. R. MACDONALD, M.B., Ch.B.

4010 St. Catherine St.,
Vancouver 10, B.C.
12th July, 1956.

Dear Mr. Sinclair,

I was very pleased to have your letter and to know that you are enjoying a fair measure of health. I trust you have found your visit to the Mission a tonic both physically and spiritually. I have received a letter from Miss Nicolson, and she tells how much they all enjoyed your visit. I can well understand how thrilled both Europeans and Africans would be to have you and Mr. Maclean with them. It is a pity that the harmony of the past has been broken; on the other hand

it is remarkable that the great Disturber of the peace of the Church had been restrained for so long. May the Lord continue to bless Ingwenya and Shangani, and may those who have remained faithful find a closer fellowship in the spirit of the Gospel.

I have been remiss in not writing to the Synod. The time passed ere I was aware, but this is no excuse.

The Lord has been good to us here in Vancouver in many ways. The year has passed without any breach or breaking in upon us, and for this we ought to be thankful. One young man passed from among us giving on his death-bed some reason to hope that it was well with him.

The congregation here is ageing. Many who were children when the congregation was formed have married or moved away and there has not been that natural numerical increase that could have been expected. We remain small in numbers. For those members and adherents who do attend, do so with remarkable regularity, and listen to the Word with great attention. More than this I dare not say. It is to be hoped that some at least are hearing to their eternal gain, even if we do not seem to be manifesting much growth outwardly.

We had the Communion on the first Sabbath of August, 1955, and had with us the Rev. A. Murray from Winnipeg, and Tom Maedonald, elder, from Saskatchewan and this was a great uplift for us all. It was Tom's first visit to Vancouver and this bright and lively Christian made a great impression on all.

I had a letter from Rev. A. Mackay, Inverness, about this time last year asking me to supply Winnipeg for some months in the winter. I laid this letter before the Kirk Session (with which Rev. A. Murray and Mr. Maedonald were associated) pointing out some difficulties I had in complying with Mr. Mackay's request. Mr. Maedonald volunteered to supply Winnipeg, which in due time he did.

I have here a letter from Dr. Gee, Victoria, Vancouver Island. (He was over in Britain last year and joined the Church in Edinburgh.) When he went to Victoria he thought it might be possible to gather a few people there and hold services, with occasional visits from Vancouver of myself or one of the elders. He finds, however, that there is not much prospect of this, as he says, all that people there are concerned with is sailing and other sports. This is indeed true, and is the situation to be met with everywhere in this country. He says further that he intends to leave Victoria to go to Calgary.

I know how difficult it is to gain favour for our doctrine and mode of worship, how difficult it is even in the case of those brought up in it, in the Old Country, to maintain their interest in it. Mr. Beaton in Calgary has for years virtually pleaded with such Highlanders in that town with little success, and I fear that we might fare little better with newcomers. The spirit that is abroad in this land is

blatantly materialistic and pleasure-loving, and many of whom better things might be expected are soon affected by it.

Our people here have heard of the passing of the Rev. F. Macleod with deep regret as he was well-known to and greatly liked by them. Those who are older remember Mr. Donald Matheson who was so long with them in the early days and whose services here were greatly appreciated by them; and they regret his passing. The death of Rev. J. Tallach I feel as a personal loss. I have it on my mind to write something about him which some day might be published, only I feel inadequate to do it.

We hope to have the Communion on the first Sabbath of next month. I might also mention that on Dr. Gee's return from Britain he had three of his children baptised here.

My wife and children are well. The boys are all now grown, though the younger two still attend school.

Best wishes.

Yours sincerely,

R. MACDONALD.

Dr. John Duncan and the Gospel.

By REV. A. MOODY STUART.

NOTWITHSTANDING the sternness of his earlier doctrine, and his life-long severity against himself, his preaching was full of consolation; and during the long period of his latter years he was both large-hearted in his views of what constitutes a child of God, and most free in the offer of the Gospel. After an address I had given on the tokens of regeneration, he said to me with a quiet smile, "A man may want the marks you have given us, and be a true believer after all"; and of Thomas Sheppard, a severe sifter of sincerity, he said, "Sheppard's books are fine books for basketing the fish (Matt. xiii. 47, 48); but mind you catch them before you basket them. Sheppard is fine, but I wish I were as good as one of his hypocrites." That warrant for a free invitation, "Let him that heareth say, Come," was a favourite text with him, and often on his lips. His own cast of preaching was not that of an evangelist, yet with such preaching he found no fault, provided it did not deny human inability, the Divine sovereignty, and the warrant and duty of prayer on the part of all men.

The true urgency of the Gospel he expressed in these words: "It will not do to tell a man that he *may* come to Christ, but that he *must* come, and that he *cannot* come; that he must come, or he will look to another to come for him; and that he cannot come, or he will look to himself for salvation." With all his theology no man was less trammelled by theological systems, either lax or severe; less fettered by narrowness, as against the true breadth of Bible doctrine; or more

alert and frank to meet every human heart in every step of its return God-ward. And few men were so tender to inquirers, so hopeful in the first symptoms of a saving change, or more free in presenting Christ for universal and immediate acceptance. He repeated with the most cordial approval a remark which he had heard from the pulpit on the words, 'All things are ready, go out into the highways, and as many as ye find, bid to the marriage'—that 'the Gospel is a prepared feast for unprepared guests.'

While he insisted much on the indispensable work of the Spirit, and on the utter incapacity of the natural man to discern or receive spiritual things, no man held more strongly that the necessity of conviction of sin by the Holy Spirit in no way interferes with the free offer of the Gospel. "If only convinced sinners," he said, "are warranted to embrace Christ, then I must, ere I can be warranted to embrace Him, be convinced that I am a convinced sinner. But the Holy Spirit is the only source of infallible conviction, and the Holy Spirit is nowhere promised to convince of conviction; He is only promised to convince of sin. True, the convinced sinner is the only capable subject of saving faith, but it is not as a convinced sinner I am called upon to come to Christ. The Gospel does not address convinced sinners as such with offers of reconciliation, but *fallen* sinners. It is a very beautiful arrangement in the Gospel that it does not proclaim itself to convinced sinners. None are so unwilling to consider themselves convinced as those who really are. But the convinced sinner would be the last to embrace an offer made to convinced sinners; but proclaim the Gospel to a vile, guilty sinner, and he says, 'That is I.'"

"For myself, I cannot always come to Christ direct, but I can always come by *sin*. Sin is the handle by which I get Christ. I take a verse in which God has put Christ and sin together. I cannot always put my finger upon Christ and say, 'Christ belongs to me'; but I can put my finger on sin and say, 'sin belongs to me.' I take that word, for instance, 'The Son of man is come to save that which was lost.' Yes, lost, lost, I'm lost; I put my finger upon that word and say, 'I'm the lost one; I'm lost.' Well, I find that 'the Son of man is come to save the lost'; and I cry out, 'What God hath joined together, let not man put asunder.'"

As regards assurance, while he doubted so much for himself, there was none more prompt or skilful in removing the doubts of others; and while he was wont to look too much within for evidences, he held most clearly the immediate shining of Christ upon the soul, and the direct witness of the Spirit. In listening to an exposition of the text, "After ye believed ye were sealed with the Holy Spirit of promise," it was argued by the preacher that as the seal of the Spirit came "after" faith, it might be given at any time after it, and the believer might for long remain without it. Considering how strongly he held

that believers may want the assurance of salvation, I fully expected him to assent to the exposition; but he quite disagreed, and said, that "after" in these words did not at all imply an interval of time between the faith and its seal, but rather the one immediately following the other. He had a great jealousy for Jesus Christ, and of everything that would sever the light of the soul from the discovery of Christ. "'To you that fear My name shall the Sun of Righteousness arise with healing under His wings.' The healing is under the wings, it is not by itself; it is not Christ without benefits, or benefits without Him, for the sun cannot be shorn of its beams. The way we obtain light is by the bright shining of the sun; and as soon may a man *bottle up the daylight* as have a Gospel of benefits without the immediate shining of the Sun of Righteousness. As the old rays cannot be bottled up or preserved, so a believer cannot see light but in His shining, nor a dying sinner be raised up but by His shining."

On our responsibility for carrying the Gospel to others, he said at one of our Communion tables: "Mind, you have got the sinner's Gospel, and if you have it, it is to give to sinners; if you have it, you are a debtor to all the sinners to give it to them; and then you have to be very nice, and let the sinners know that you are a sinner too when you give it to them, and that you have nothing else for yourself but that. Let us be sure to give it, lest if we do not give it, we do not get it; lest the Holy Ghost do not give it to us, if we keep it to ourselves. As being saved by the sinner's Gospel, God has made us evangelists to the world."

Advice on Entering the Ministry.*

By THE REV. WILLIAM ROMAINE (1767).

Dear Sir,

Mr. F. informed me of your commission to buy the *Law and Gospel*.

I make you a present of the *Life of Faith*. I have also sent you a book of inestimable value, which I was inclined to do, because it affords me an opportunity to introduce myself to you, and give you a word of advice on your going into orders. It is a great undertaking, and I will speak freely to you upon it, as, were I in your circumstances, I should have wished some one would have dealt with me. The Lord God make it a blessing to you.

First, I would have you, sir, to consider one qualification for the ministry indispensably necessary, and that is, *the knowledge of yourself*: you cannot teach this till you have been taught, nor farther than you have been taught it. Consider what is your state: is not

* We take the liberty of printing this letter which appeared in the *Gospel Magazine*, of December, 1955.—Editor.

sin, misery, helplessness, your conditions in Adam? Are not you by nature a child of wrath? Mr. M., do you know this? Have you ever felt the plague of your heart? Have you ever seen the legion of lusts within you, every one of them ready to take up arms and rebel against God? Are you sensible how often they have drawn you into actual rebellion? And do you know what will be the end of this state without a Saviour? Think, sir, how can you preach these things, if you have not felt them? O beg of God, then, to make you sensible how much you want a Saviour, that you may know how to address yourself to others upon the same subject.

Secondly, another indispensable qualification is the *knowledge of Christ*, to know His person—God-man—His work, in His life and death, as our whole salvation; made ours whenever His Spirit enables us to receive it, and enjoyed as ours so far as by faith we dare believe in Him. This is the doctrine to be preached. How can a man preach it who does not know it, or who does not believe it? Try yourself here, Mr. M. Is He, in whose name, and to preach whom, you are ordained—is He true and very God, the self-existent Jehovah? Is there salvation in none other person or thing? God help you not to be deceived in that most essential doctrine.

A *third* thing is absolutely necessary, namely, *the knowledge of God's Word*. I send you this little blessed book, in reading which you will learn yourself—here is your true picture—and here is the revelation of Jesus Christ, whom to know is life eternal. In reading and hearing the Scriptures, the Spirit sets in with the Word, and shows the sinner himself, and then shows him the Saviour, and enables him to believe unto salvation. All the teaching of God's Spirit is in and by the Word: He accompanies nothing but His own truth with His own blessing, and that He does so bless, that faith cometh by hearing, and hearing by the Word of God. Are these things so? Is the Bible the Word of God? Does it make the believer wise unto salvation? Is it profitable for doctrine, for reproof, etc? O, sir, what are you doing, that other books are so much read, and the Bible so neglected?

Will you learn from a poor penitent? Indeed I repent, and God forgive my mis-spent time in sciences and classics. I saw my folly two-and-twenty years ago, and have since studied nothing but the Bible; and I assure you, sir, I am got but a little way. I see such things before me which I know but in part, that I am pressing on, and I wish for some of my lost time to spend in this blessed study.

Take warning. Prize my little present: read it over and over: it is valuable as coming from my heart's love, but infinitely more so as the copy of Christ's love. You cannot read it too much: wear it out in reading, and I promise you a much neater and finer edition;

but the finest is that which the Spirit writes upon the heart. O that He may write a very fair copy upon yours.

Fourthly, your next thing is *to know your office*: to what are you ordained? If you know not yourself, and know not Jesus, nor His Word, how can you possibly discharge your office? In these things the chief part of it consists. A minister, unacquainted with himself, can never show his people what they are in themselves. What can he say of Christ, who is not acquainted with Him? Or how can he preach the Word who never studied it, or who never had his understanding opened to understand the Scriptures? Think of these things, sir, and meditate much upon them. Weigh well your office; examine well your call to it.

Are you enabled faithfully to declare the whole counsel of God?—with boldness, to tell sinners their great danger: which will make all the unconverted your bitter enemies—with clearness, to set forth the way of salvation, through our surety, God-Jesus—with evidence, to show the work of the Spirit in convincing of sin—in working faith in Jesus' word, to rely upon His blood and righteousness, and enabling the believer to live upon the fulness of Jesus' grace, receiving out of it grace every moment for all the purposes of spiritual life?

And that you may do this successfully, in spite of all opposition, are you made willing to practise what you are to preach? That is the best sermon which the minister preaches all the week. Nothing is so powerful as example. Blessed is he who lives out of the pulpit what he says in it, and knows his doctrine to be truly experience: so may it be with you.

W. ROMAINE.

The late Mr. Neil Macleod, Missionary, Stoer.

The late worthy Dr. Kennedy of Dingwall said that death sometimes came in velvet shoes. It would appear as if this was the very way in which death came to the subject of this narrative. In his case as in the case of all who are saved by grace, it is a blessed change whatever way death may come; as the Apostle John tells us "I heard a voice from heaven, saying, unto me write, Blessed are the dead that die in the Lord from henceforth, Yea saith the Spirit, that they may rest from their labours, and their works do follow them."

Mr. Macleod was born in Waternish, in the island of Skye in the year 1886, he passed away on the 22nd May, 1956, being a few months over 70 years of age. His end came suddenly and unexpectedly. He made every preparation for leaving home the night before in order to attend the annual meeting of Synod at Inverness. The Lord thought otherwise, as the morning revealed, that he had been called not to meet with the Church below, but with the Church in glory.

He came under the power of the truth when a young man, under the preaching of Mr. A. Stewart, who was missionary for some time at Waternish. He had a great regard for Mr. Stewart, and made a point of calling to see him, when visiting his native Isle. About the last time he called on him, he found Mr. Stewart, much cast down, complaining like the man in Psalm 88: "My soul is full of troubles, and my life draweth nigh the grave. I am counted with them that go down into the pit; I am as a man that hath no strength: Free among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off from thy hand." While Mr. Stewart was in this way lamenting over the low state of his own soul, Mr. Macleod replied: "You are in good company, the man who had these complaints is in heaven."

Mr. Macleod spent the first part of his life at the fishing, then he removed to Glasgow working on the railway. He had the great privilege of attending St. Jude's Church during several years of the latter part of Rev. N. Cameron's ministry. He no doubt increased in grace and in the knowledge of his Lord and Saviour Jesus Christ under him. In this congregation he became a member in full communion, and later on was elected to the office of deacon. At a later date he was appointed treasurer. As he was still working at the railway, he was time and again hard pressed for time to attend to his work as treasurer. But in such straits, the Lord was his help. More than once owing to fog or some other cause, as they could not carry on with their work, they were allowed home, this giving him time to attend to his work as treasurer. Some time afterwards he was appointed beadle, this being a full-time job, he gave up his work on the railway, and had more time to attend to his financial duties.

It was in 1936 he came to Assynt as Missionary. He told the writer that he felt he was called by the Lord, and he obeyed the call; although this meant a smaller income, he often said that he was better off financially in Assynt than in Glasgow. He who blessed the few loaves and fishes is the same yesterday, to-day and forever.

He was ordained to the office of elder in the Assynt congregation in 1938, and discharged the duties of his office faithfully to the very last. A more loving, patient and tender fellow-labourer we do not expect to meet with in Baca's Vale. We feel deeply the loss of one who had such a warm interest in and such a love to the Gates of Zion, who by his wisdom and experience was such a valuable help in the Church Courts.

So far as his practical godliness was concerned, his walk and conduct were a living epistle that could be seen and read of all men. He was a frequent wrestler at the Throne of Grace, pleading for the advancement of the Kingdom of Christ, and the destruction of the kingdom of Satan. In this respect his removal is not only a loss to

the Church of which he was an office-bearer, but to the world at large. In this we would rejoice that he has departed to be with Christ which is far better, and that he is now singing the praises of Him who loved him and washed him in His own blood.

We would extend our deepest sympathy to his sorrowing widow, and would prayerfully commit her to the Lord whom her dear husband so faithfully followed, and pray that he would be her Lord.

—A. MacA.

Literary Notice.

We have received three books of limited size by W. Graham Scroggie, D.D., from Pickering and Inglis, Ltd., Bothwell Street, Glasgow. C.2, for review. Dr. Scroggie is a well-known writer on religious subjects and as an expositor of the Scriptures. There may be some views and opinions expressed by him, not entirely in line with what we accept but on the whole he is recognised as an able and evangelical expositor of the Holy Scriptures. His writings manifest the closest study of Scripture, are full of instruction and interest; and the subjects he deals with are handled in a clear, logical and easily read manner. We have received first, *Paul's Prison Prayers*, 78 pages, good type, neatly bound, price 6/-. In this book he deals with Philippians i. 9-11; the "Prayer for Discerning Love," as he calls it. Then there is the "Prayer for Enlightened Behaviour," in Colossians i. 9-12; the "Prayer for Spiritual Illumination," from Ephesians i. 15-23; and lastly the "Prayer for Divine Plenitude," Ephesians iii. 14-21. Let us quote briefly from his exposition of "Prayer for Spiritual Illumination," viz. "Then, mark that, this faith is in the Lord Jesus, that is, in the God-Man; for 'Lord' points to His Deity, and 'Jesus' to His Humanity, and both are united in the 'Christ' of verse 17, so that only the Lord Jesus Christ can be the foundation and subject of saving faith."

Then the second book is *Tested by Temptation*, 76 pages, good type and binding, price 6/-. The author of this book says: "This little volume has at least a threefold object. It is to feed our hungry souls; to fortify us against specious errors; and to fit us for Christian service." The third booklet is *Christ in the Creed*, 87 pages, good type, neatly bound, price 6/6. It deals with the truth regarding Christ, as Christ is referred to in the *Apostle's Creed*. In dealing with the Resurrection, e.g., Dr. Scroggie writes upon the Evidence for the Resurrection, and touches on ten different points in support, among which the following appear: "Jesus Himself Predicted it," "Primitive Belief is Inexplicable if the Resurrection be not a fact," "The appearances of the Lord Elaborate the Certainty of it," etc.

Protestant Martyrs, printed and sold by Protestant Truth Society, 184 Fleet Street, London, E.C.4, price 2/-. This little booklet of 120 pages gives an abbreviated yet authentic account of thirteen well-known Reformers, who became martyrs under Mary Tudor, in England. Sketches of such as John Rogers, burned at Smithfield in 1555, and the famous Hugh Latimer are included. From page 80 to the end, photographs of some of the martyr monuments, which now stand, are printed and interesting notes on each one given. The booklet is an informative compendium on those pious men who suffered for Christ's sake.

Rinneadh na rainn so an 1903 air bhi do'n Urramach Domhnall Macpharlain nach maireann, á fàgail Ratharsaidh.

Cha chluinn sinn air ant-Sàbaid thu
Oir chì sinn d'fhàrdaich dùinte
Nach math nach e do bhàs
Rinn fàsachsdh 's an dùthaich.

Tha cuireadh anns gash àit agad
Oir tha fàsaichean ri 'n tionndabh,
'S tu mhinicheas an Fhìrinn dhaibh,
'S gur dileas air a cùl thu.

Ged their iad ruinn gu n'd'fhàg thu sinn
fa shomhair bàis is diùmbaidh,
Tha teachdairean na sláinte
Tigh'mle caiream bhlàth d'ur n'ionnsaigh.

Ach 's lèor na tha ri iarraidh oirnn
An eian a bha thu dlùth dhuinn;
Ach ma tha freumh go ghràs 'na chois
Bidh fàs a ' tighinn ri ùine.

'S minic thug thu caroil dhuinn,
'bhi dian ri faire 's ùrnuigh
'S am Facal bhi mar riaghailt dhuinn
Gun dio-chuimhn' air a chùimhnant.

Bu tlachdmbor, àit is b'fheumail thu
do'n chridhe reubta ciùrrta,
'N uair dh' ùraicheas tu 'n sgeula dhaigh
A réiticheas a' chùis dhaibh.

Tha fios gu math gu'm b' iasgair thu
'S gum b'e do mhiann 's do dhùrachd,
Nach biodh do shaothair diomhainach
'S gum biodh iarmad anns gash dùil dhiu.

Ant Achd rinn cuid a'mhiannachadh
'S a' labhairt air o'n chùbaid
B'e'n tlachd a bhi' g a roghnachadh
'S am miann a bli 'g a chrùnadh.

Chan'eil ach beagan bhliadhnachan
O thàinig freumh dheth'n taobh so,
'S nach bochd e dh 'fhaotainn riarachadh
'S iad, ruith gu dien d'a ionnsaigh.

Cha do sheall thu ris an aireamh ud
a bhiodh a ' sàs ré ùine,
Ach sheall thu ris ant—Slànuighear
Gu bràth nach cur a ' chùl ruit.

Is ged a b'e mo dhànadas
A bhi ri dàn 's ri ionndrainn,
Cò aig tha fios nach éisdear rium
Cha tréig E eridhe brùite.

Searmonan.

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

(*Air a leantuinn bho t.d. 123.*)

Gidhheadh, am feadh agus a tha bunait air a leagadh air son cleachdadh an dòchais agus an aoibhnis a bhi dol air adhart agus a fàs a dh'ionnsuidh 'n a crìche, faodaidh e bhi gur ann tre chòmhrag gun lasachadh 's an taobh a stigh a bhitheas neach comasach air dòchas a chleachdadh air a chòir phearsanta ann an co-cheangal ri faire agus ùrnuigh agus saorachadh ann an cleachdadh mheadhonan—a strì annta, agus troimh 'n a meadhonan sin gu bhi faicinn Iosa. Cha'n urrain dearbh-bheachd an dòchais a bhi ann ach cho fad agus a bhitheas creidimh a faotainn cleachdadh air an t-Slànuighear anns an t-soisgeul. Cha dean creidimh an lath'n dé feum air son an latha'n diugh, agus cha'n e ni a tha'ann aon-chuid dearbachd na creidimh, air am faod an creidimheach a làmh a leagail 'n unair a thogras e. Tha gu leor ann de'n dearbh-bheachd fhurasda agus de'n chreidimh fhurasda sin, ach 's e dearbh-bheachd mheallta agus eridimh breige a th'annta. Tha'n creidimheach a faireachadh fheum air dol a mach cùmhaichd an Spioraid Naoimh gu bli 'g a dheanamh comasach air Iosa fhaicinn anns an t-soisgeul, agus creidimh a chleachdadh air air-son fireantachd. Agus tha fhios aige gu'm bheil an dearbh-bheachd agus an creidimh sin gun luach a dheanadh e na bu lugha feum agus na bu neo-eisemeil an diugh na bha e'n dé. Is e aon de chriochabh mòr meadhonan na'n gràs, tre Iosa bhi air a chumail a mach annta, gu'm faod creidimh a bhi faotainn cleachdadh as ùr air Cuspair beannaicht' a chreidimh. Agus faodaidh sinn a ghabhail mar chomharadh gu'm bheil sinn riaracht'

gun an sealladh spioradail sin fhaotainn air Iosa anns an fhocal a mhisnicheadh sinn gu tighinn a dh'ionnsuidh Dhé troimh-san.

Agus a nis, am bheil sinn air ar deanamh 'n a 'r fireantachd Dhé ann an Criosd? An e so ar sochair-ne? Am bheil a cheisd so a toirt bàr air a h-uile aon eile 'n ar beachd agus 'n ar faireachadh? An urrain sinn a bhì aig sìth gun dòchas dìongmhalta bhì againn gu'm bheil sinn ann an staid anns am bheil sinn air gabhail ruinn le Dia? Ma tha leithid sin de dhòchas againn am bheil e ga'r treorachadh gu' sinn fein a ghlanadh mar a tha Esan glan? O eia mar a tha gach eadar-dhealachadh eile 'n r suidheachadh na 'n ar cor 'o 'n leth a muigh a dol fodha ann an neonaidheachd ann an coimeas ris an eadar-dhealachadh a th'ann a bhì ann an Criosd agus a bhì mach a Criosd. An urrain sinn faireachadh Phòil a thuigsinn, "Seadh gun amharas, agus tha mì a' meas nan uile nitheann 'n an call, air son ro-òirdheirceis colais Iosa Criosda mo Thighearna."

Cumadh creidmheich air chuimhne gu'm bheil iad ri Criosd chur umpa gash latha air son fireantachd. Faodaidh e bhì air a ràdh, gu dearbh, gur e so am prìomh nì ann am beatha creidimh; nì tha feumail gu bhì gleidheadh sìth, agus a tha gluasad an anam suas gu bhì'g iarruidh naomhachaidh, agus a nì feum de'n neart a tha air a dheonachadh a chum a bhì leantuinn naomhachd. "Gu cìnnteach, deir neach, anns an Tighearna tha agam fireantachd agus neart."

Am bheil neach ann an trioblaid inntinn do bhrìgh peacadh—neo-mhaithte, peacadh neo-cheannsaichte—ag iarruidh fois dha'n anamaibh? Iarr gus am faigh thu an fhìor fhios. Bì air t-fhaiceal bho shìth mheallta, sìth a tha socrachadh air faireachaidhean 's an taobh a stigh, sìth a tha air ruigheachd oirre dealaichte ri sealladh, air fuil Chrìosd, a tha ruigheachd na coguis. Tha sìth fhìrinneach ann, agus dòigh air ruigheachd oirre; agus tha'n Spiorad Naomh comasach air blur treorachadh anns an t-slighe bheannaichte so.

Mu dheireadh, "Tha sinn a guidhe oirbh as uèhd Chrìosd, bithibh reidh ri Dia. Oir rinn e esan do nach b'aithne peacadh, 'n a iobairt-pheacaidh air ar son-ne; chum gu'm bitheadh-mid air ar deanamh 'n ar fireantachd Dhé ann-san." Faodaidh gu'm bheil cuid ann an so do nach eil so 'n a dheadh sgeul, do bhrìgh gu'm bheil an coguisibh marbh, agus an crìdheachan air an dùnadh suas ann am mì-chreidimh agus ann an saoghaltachd. Cha bhì aon choguis mharbh air beulthaobh na rìgh-chathair mhòr gheal. Dùisg, a cho-pheacaich, gu mothachadh air fìrinn do shuidhichidh mar dhuine a tha air a dhìteadh, chum agus gu'n iarr thu dìdean anns an fhìreantachd ghlòrmhor so. Is ann dhuit-sa tha e; is ann a chum agus gu'n gabhadh tu e nis, a chum agus gu'n tigeadh uile bheannachdan gu bhì agad ann an seilbh. Diult e, agus bàsaich as eugmhais, agus an sin feumaidh aon chuid, Criosd cathair a ghlòir fhàgail, air neo thusa dhol a dhìth.

“Augus an uair a thainig e am fagus, chunnaic e am baile, agus ghuile e air a shon, ag ràdh, Nam b’aithne dhuit, eadhon dhuit-sa, air bheag sam bith ann ad latha so fein, na nithean a bhuineas do d’ shìth, ach a nis tha iad folaichte o d’shuilibh” (Luc. xix. 41, 42).

Bithidh e air fhaireachadh gu’r e talamh naomh a tha’n so. Cha’n eil nì eil is motha ni de làrach, na is sòlaimte, air a sgrìobhadh mu ar Tighearn ’n a chuairt air an talamh, na a ghul os ceann Ierusalem, ach an t-ìomradh a tha air a chruaidhghleachd ann an Getsemane, agus a bhàs air a chrann. Cha’n eil sinn aig am air bith a leughadh mu ar Slanuighear a gaireachdaich, ach tha sinn a leughadh mu e bhi gul. Ghuil E aig uaigh Làsaruis, agus os ceann Ierusalem. Bhà ar Tighearn a nis a dol a stigh do Ierusalem, mar nach deach E stigh riamh roimhe, gu buadhach. Bu bhuidh i, da-rìreadh, a bha co-fhreagradh ri a chliu mar an t-Iosa sin a bha macanta agus iorasal; cha b’e buaidh gaisgeach talamhaidh a bh’ann, ach buaidh Fear-saodaidh spioradail, nach robh air son ioraslachd, seirbhis na suidheachadh tuilleadh is iosal, gu bhi cosnadh slàinte pheacach, agus nach robh nì air bith tuilleadh is cruaidh air son a chùmhachd. Dìreach mar a cheannsaich E loth na h-aisail agus a rinn E a strìochdadh dha thoil, mar sin tha E’g atharrachadh, le a ghràs, spioradan dhaoine peacach.

Gidheadh cheadaich E dha dheisciobuil an aoibhneas a chur an ceill gu saor, Ni-headh, thubhairt E, ann a bhi toirt freagairt dha na Pharasaich, “Tha mi ag ràdh ribh, na’m fanadh lad sin ’n an tosd, gu’n glaodhadh na clachan fein.” Tha E tighinn am fradhare Ierusalem, agus gu h-obann, ann am meadhon an aoibhnis so, tha E stad agus a gul. Ciod e dhùisg an gulasad domhain so, agus ’n a leithid de thomhas, agus gun do bhrùehd E mach ann an gul? Bha E nis a dol laithean goirid bha E gu bhi air a threorachadh a mach aisde a giulain a chrann-ceausaidh. Bha aon dhe dheisciobuil fein gu a bhrath. Bha làmhnan aingidh gu a ghlacadh. Agus an deigh Dha dol fodh gach seorsa tàmailte agus masladh, bha E gu ghi air a chur gu bàs cràiteach agus maslach. Bha fios aig air a so. Bha fios aig air gach ni bha feitheamh air. An e, uime sin, an smuaint gu’n robh, ann an ùine chp goirid, na fulungasaibh so uile gu tighinn air, a thug air gul? Air son neach nach robh ach na dhuine mhàin bhitheadh e nàdurra gu’n toireadh a leithid so de smuaint’, aig a leithid de dh’am, buaidh air, air chor agus gu’n guileadh e. Ach cha b’e so aobhar gul Iosa. Cha do smuaintich E air fein air Ierusalem. “Nam b’aithne dhuit,” na, “O gu’m bitheadh fios agad, aig a chuid is lugha, ’n ad tatha-sa, na nithean a bhuineas do’d shìth, ach a nis tha iad air am folach bho d’ shuilean,” ’s e sin ri ràdh, cha’n aithne dhuit, agus cha ghabh thu eolas orra, agus, uime sin, ann an ùine ghoirid, bheir an Tighearn thairais sibh gu h-uile do mhiannaibh bhur crìdheachan fein.

Mheal an cinneach Iudhach agus Ierusalem latha fiosrachaidh fada agus luachmhor. Mhair e bho’n am anns an d’fhiosraich Dia iad

anns an Eiphit gus an d'fhoillsicheadh Criosd fein. Air feadh 'n a h-ùine so chùin Dia 'n a measg, mar shluagh sònraicht', eaglais fhaicsinneach, ga'm beannachadh le fhocal, òrduighean, agus a theachd-airean. Ach ged a bha sluagh aige air feadh gach am 'n am measg, gidheadh mar bhuidhean, air dhoibh a bhi 'n an samhladh firinneach air an duine ann an staid tuiteamach, chuir iad an aghaidh, agus chuir iad doilgheas, air a Spiorad maith. An àite a bhi' giulain toraidhean na fireantachd, bha iad a giulain dearcen Shodoim agus bagaidean Ghomorroh. Ghabh iad air cuid dhe fhàidhean agus chuir iad air falbh falamh iad, agus cuid mharbh iad. Mu dheireadh chuir an Tighearn a Mhac a dh'fhaotain toradh an fhion-lis. Le theachd-san bha tomhas an sochairean air a lionadh gu ruig am beul, agus, uime sin, gha e iomchuidh agus ceart gu'm bitheadh e air a shuidh-eachadh co dhiubh a leanadh iad a bhi air an àrdachadh gu neamh tre iad a bhi toirt a mach toradh iomchuidh an aithreachais, na, le bhi lionadh suas tomhas an aingidheachd, am bitheadh iad air an tilgeadh sìos gu ifrinn. Rinn iad mòran a cheana gu bhi cur na ceisd so an dara taobh. Dhiult iad a' Mesiah. Thubhairt cuid aca a thaobh a mhiorbhuilean, Tha Beelsebub aige, tha e tilgeadh a mach dheamhain tre phrionnsa 'n an deamhain; agus thubhairt cuid eile a thaobh a chliu phearsanta, "Feuch duine geocach agus pòiteir fiona, caraid chis-mhaor agus pheacach." "Cha do ghabh a mhuinntir fein ris." Ann am beagan làithean bha an glaodh, "Hosanna do Mhac Dhaibhidh," air a thionndadh gus a ghlaodh, "Ceus e, ceus e." Bha iad ad ol a mharbhadh Prionnsa na Beatha. Bha teachdaireachd ghràs mhor eile ri bhi air a chur bho righ-chathair shuas, "a toiseachadh aig Ierusalem." Ach bha so mar an ceudna ri bhi air a dhiultadh; fad-fhoghaidean Dhé a dhol thairis oirre, thigheadh fearg a mach 'n an aghaidh a dh'ionnsuidh a cheum a b'fhaide a mach, agus bhith-eadh na h-uile bhagraidhean a tha sgriobht' anns an fhocal air an cur an gnìomh 'n an aghaidh. Uime sin, a gabhail beachd air a chathair, agus a smuainteachadh air an sgrios a bha gu teachd oirre, ghuil Et hairis oirre.

(*R'a leantuinn.*)

Notes and Comments.

Prayer for a Dead Cardinal.

There is no such office as Cardinal, even hinted at, in the New Testament or in any part of Scripture, yet the Roman Church has sixty-one men holding this office, invented long ago. Cardinal Griffin, of Westminster, London, who died at the beginning of August, held this office which was unknown to the Apostles. He was the only one in Britain and the day he died, the Pope, as he is called, in Rome, offered special

prayers for the soul of the poor Cardinal. With all his high-ranking office in the Roman Catholic "set-up," and irrespective of the statement of Archbishop Grishaw, Birmingham, in a panegyric, that Griffin was "a great and holy priest"; yet a Mass, as it is called, was sung for him and prayers offered for him at his funeral, on 28th August, after his soul had been in Eternity more than a week. If the Roman Church is Christian and if its doctrine is Christian and if the Cardinal was a Christian, then what lacked the Cardinal at and after his death? If he went to heaven, there is nothing but perfection of holiness and happiness there, and there is no need to pray for such. The Word of God teaches that true believers upon the Lord Jesus Christ go immediately at death to heaven to be with Christ. They need no prayers for their benefit any more. But Griffin, according to the unscriptural, dark delusion that there is a middle place between hell and heaven, called purgatory, went there in the view of his deluded fellow Roman Catholics. According to the late Rev. Joseph Di Bruno, D.D., of the R.C. Church, "Purgatory is a state of suffering after this life, in which those souls are *for a time detained* which depart this life after their deadly sins have been remitted as to the *stain and guilt*, and as to the *everlasting pain* that was due to them, but which souls have on account of those sins still some debt of *temporal* punishment to pay. . . . In purgatory these souls are purified and rendered fit to enter into heaven." And Dr. Di Bruno also states, with R.C. characteristic vagueness when required, "As to the place, manner, or kind of these sufferings, nothing has been defined by the Church." What a subtle smokescreen to hide behind when challenged for definite statements for purgatory! The Doctor further writes: "The Catholic *belief in purgatory* rests on the authority of the Church and her apostolic traditions," etc. What a miserable foundation! We know that there are parts of Scripture which R.C. theologians quote and interpret as teaching the reality of purgatory. They do not quote Scripture as to when exactly and in what manner souls get out of purgatory. Poor dupes left behind in the world have to pay for prayers and Masses to be said for the deliverance of their friends out of purgatory. For how long? Oh! that is for the Church and the priest to decide. The fact is, it is a money-making scheme. We wonder how much money Cardinal Griffin left in his will for Masses to be said for his poor soul to be delivered out of the fires of purgatory. We wonder how much money his relatives will continue to pay to the coffers of the Pope for this useless purpose. The Apostle Paul desired to depart and *to be with Christ*. Stephen, when dying prayed: "Lord Jesus, receive my spirit" (Acts vii. 59). And Jesus, of course, was in heaven. Yet all this superstition of a Requiem Mass for the Cardinal was broadcast over the B.B.C.; and Church of England and Government dignitaries present at this on the funeral day. The Press mentioned the dead Cardinal's throne. What throne had Peter and Paul while serving the Lord Jesus in the Gospel? None, of course. And yet

from a throne to purgatory goes "a great and holy priest" of the Roman Church. What a farce! Of course, there is a hell as well as a heaven: on this the Scriptures are clear.

Persecution in Colombia Confirmed.

The fact of the persecution of Protestants by the Roman Catholic Church, in Colombia, South America, was for a time revealed only in Protestant religious periodicals and such like publications. The public were left to believe or disbelieve these reports from the Protestant side. But we consider it quite significant respecting this deplorable campaign of persecution, that the public and reliable Press of this country have recently seen fit to publish unprejudiced reports confirming the fact that Protestants have been persecuted, their Churches destroyed, their schools closed, and many evangelicals killed. For instance, on 21st August, last, the *Scotsman* of Edinburgh published a copyright article by J. Halero Fergusson, covering a whole column of the paper, with a sub-heading, viz., "*Anti-Protestant Church Campaign.*" We are not to recapitulate parts which we have before noticed in these pages on this matter, but will just quote briefly from the above article, its opening sentence: "The survey of the Evangelical Confederation of Colombia, published recently, merely confirms what is already known, that Protestants are being persecuted in rural areas." So thus we have confirmation, if confirmation was needed, of the fact that the Roman Catholic Church is a persecuting organisation when in power, over against a non-Roman Catholic minority; and R.C. Archbishop Grishaw, of Birmingham, had the audacity and nerve to describe the late Cardinal Griffin as a "genuine product of the true democracy of the Catholic Church." True democracy! forsooth!

MacQueen Memorial Church and the Free Church.

Since the former minister of the MacQueen Memorial Church, Inverness, joined the Church of Scotland, this congregation which possessed and worshipped in St. Mary's (Gaelic) Church, Church Street, Inverness, has split into two parts. This occurred after the congregation by one vote over a necessary two-thirds majority, decided to approach the Free Church for admission thereto. It appears that the majority, however large ultimately, made application, on 8th August, 1956, to the Commission of the Free Church of Scotland Assembly, sitting at Inverness, for admission to that Church. The application was made because, as stated, it was felt that it was not right that they (the majority) should remain in the wilderness. The leader of this group said that they claimed to have a right to the Church building, according to the terms of the title. The minority, we understand, are worshipping in a hall. The Commission of the Free Church Assembly decided to admit this majority group into their Church, the decision to be subject to an investigation by the local Free Church Presbytery. What this

Presbytery thinks of having two Free Church congregations in Inverness, remains to be known. The existing Free Church in Inverness can contain this group and many others, in its building and under the present pastor.

But then what would become of the MacQueen Memorial Church Building, a building which may not be fully free of financial debt as yet? Then after the Commission of Assembly, this majority group advertised Sabbath services for 12th August, under the extraordinary heading, "MacQueen Memorial Free Church"; and the minority group advertised their services for the same Sabbath under the two-fold heading, "Free Presbyterian Church of 1893—MacQueen Memorial Congregation." Evidently, these two notices appeared in the same paper, one above the other, the Free Church Moderator to preach in the first and an ex-Free Church minister to preach in the second.

The following week, we understand, the now Free Church group dropped from their advertised heading the words "Free Church." Had they been too precipitate in assuming a title including the words "Free Church"? Did they stand to lose something of a material kind by abandoning the title of the minority? The leader of the minority has said, *inter alia*, "We have no intention of surrendering the Church or the manse to anyone. Now we would like to make it quite clear here, from the point of view of the true and only Free Presbyterian Church of Scotland, which this magazine represents, that (a) We have, of course, nothing whatever to do with the MacQueen Memorial congregation and Church building, in Inverness; and (b) We have everything to do with the Free Presbyterian Church of Scotland Manse property, in Broadstone Park, Inverness (where Rev. A. D. MacLeod has been residing) according to the Court of Session's final decision in the Manse case. We were held by Lord Cooper as having done nothing by way of violating or resiling from the Constitution of the Free Presbyterian Church of Scotland, in the MacQueen case. Only that the followers of the late Rev. E. MacQueen, were also held as keeping to the aforesaid Constitution also, from which opinion, we privately and strongly disagree from an overall view of the case. But the late Mr. MacQueen's followers, now the minority group above-mentioned, were in possession of the Manse by having a person resident in it. As legal judgment stands, let it be clearly understood that the Free Presbyterian Church of Scotland has a full claim upon and right to this said manse also.

Strange as it may seem, that was the way the Court of Session decision left the matter. And if, as had been hinted, the group which applied to be received into the Free Church has an eye on this manse, then let them think again, and cast aside such an impertinence. We think the Free Church got more than enough property after 1900; and

the Free Presbyterians, the rightful heirs of the 1843 Disruption Church, got neither money, nor manse then. The manse, at Broadstone Park, Inverness, paid for by true Free Presbyterians of the past, on principle, apart from possession of "stone and lime," must not fall into the hands of the Seed of the Declaratory Act Free Church. And a final point: no action can be taken regarding this manse property by any parties, without full legal consultation with the Free Presbyterian Church of Scotland. If the MacQueen Memorial majority group are to be established as a separate Free Church congregation in Inverness, with the right to call a minister, they will have to look for a new manse to house that minister.

Suez Canal Conference.

The London Conference on the Suez Canal situation had ended, and at the time of writing a special committee, headed by Mr. Menzies, Australia, is in Cairo to confer with Colonel Nasser, Egypt. The disappointing and sad thing is, that this committee went by air to Cairo, on Sabbath, the 2nd of September. Why could they not have left on the Monday and begin consultations on a Tuesday? This wilful disregard of the Lord's Day does not augur well for success in this committee's work. Events up to date confirm this view.

A Clarification on behalf of Free Presbyterian Church.

At the Free Church of Scotland Commission of Assembly, met at Inverness, on 8th August, 1956, when the majority of the MacQueen Memorial congregation of Inverness, applied to be received into the Free Church, speeches of welcome were made by Rev. Professor R. A. Finlayson and others. Among other things, Professor R. A. Finlayson said, "They gave a special welcome to the congregation of the Free Presbyterian Church, believing, as they did, that no point of doctrine or practice separated us from them" (vide *Monthly Record* of the Free Church of Scotland, September, 1956). Now for the benefit of many who may read the *Free Presbyterian Magazine* and *Monthly Record* of the Free Church of Scotland, at home and abroad, who are not in possession of detailed information regarding the MacQueen Memorial Congregation and also the Free Church, we shall herewith make some observations.

Although the MacQueen Memorial congregation called itself by the designation "Free Presbyterian Church of 1893" since its inception by the late Rev. E. MacQueen, when he left the Synod and the true organised Free Presbyterian Church of Scotland, which this magazine represents, the said congregation has been a completely separate entity from the Free Presbyterian Church of Scotland and has never been recognised in any way by the Synod or any of the other Courts of the Church. As a matter of plain fact, it is really incontrovertible that the late Rev. E. MacQueen designedly formed a *separate* Church of his own, designated the "Free Presbyterian Church of 1893." This was

quite a different Church from the Free Presbyterian Church of Scotland (1893-1956), as presently subsisting with its Synod, Presbyteries, etc. Now Professor Finlayson, as quoted, refers to the MacQueen Memorial congregation as a congregation of the Free Presbyterian Church.

The reader of the *Monthly Record of the Free Church*, without adequate information, might well conclude that here was an unusual case of one of *our* Church's congregations entering the Free Church of Scotland. The facts already given dispose of that fallacy and the wrong impression given by the Professor, who ought to have known the true position. It is well known, for instance, that the MacQueen Memorial congregation, in Inverness, was frequently supplied on many Sabbaths in the past by Free Church ministers. And it is equally well known that Free Church ministers are never invited to preach in the pulpits of congregations within the Free Presbyterian Church of Scotland. We state this as a matter of simple fact, for clarification, and not necessarily to instigate controversy. And yet the Professor welcomed this congregation as "of the Free Presbyterian Church."

And further, the Professor expressed himself in reference to the Free Presbyterian Church thus: ". . . Believing, as they did, that no point of doctrine, or practice separated us (the Free Church)* from them" (the Free Presbyterian Church).^{*} Like statements with the above are made now and again from the Free Church side, purporting to make out to Free Church people and others that there are no existing fundamental differences between that Church and the Free Presbyterian Church of Scotland. But of course, we at any rate are cognisant of differences, and we are entitled to our opinion and entitled to state them, if only for a clarification of the position, and the information of even Free Church people. Now, for example, the booklet written by Rev. Kenneth MacRae, Free Church minister of Stornoway, on the *Resurgence of Arminianism*, does indicate, to say the least of it, that there are grave fears among a number of Free Church ministers and people, that Arminian teaching goes forth from some Free Church pulpits. No such charge as yet has been raised against Free Presbyterian preachers. There is nothing here wherein to boast but we should be humbly grateful to the Lord that the widespread in-roads of Arminian doctrine and its influence does not obtain within our borders.

Further, an overture of 1952, to the Free Church Assembly, from their Presbytery of Skye and Uist, craving that the practice cease, wherein Free Church ministers conducted services in the Church of Scotland and of Church of Scotland ministers conducting services in the Free Church, was opposed by a majority and rejected. Professor

* The designations in brackets are ours.—*Editor*.

Finlayson said then that the spirit of the overture was alien to the New Testament presentation of the Gospel ministry, etc. And so the Free Church still agrees to and permits Church of Scotland ministers to be invited to preach in her pulpits. Any Free Presbyterian schoolboy knows that this practice would not be tolerated in our Church. We know too much about the unscriptural doctrines and practices of the Church of Scotland and many of her ministers; and Free Church ministers and lay people ought also to know if they don't! Last summer, Rev. Dr. Leslie Hope, the minister of the Church of Scotland, Renfield Street congregation, Glasgow, was invited to preach in the Dornoch Free Church. We know this displeased some of that Church. And so differences continue to exist between the two Churches, with some Free Church people dissenting *within* their Church against things which obviously separate us.

Recently, we received a signed copy of an open letter addressed to a Free Church minister, by an adherent of that Church, severely criticising the minister for taking part in this year's Keswick Convention. This Convention, in the past at anyrate, was noted for the promulgation of doctrine, clearly out of line with the *Confession of Faith*. We do not countenance this Convention. And on the question of practice relative to the Sabbath, the Rev. William MacLeod, Free Church, Dornoch, presided on a Sabbath, at a British Legion service, in the Church of Scotland Cathedral, Dornoch, in 1951, after which there was a parade led by two pipe bands and a march past, etc.

Such conduct indeed, revealed then, what shocked not only Free Presbyterians but some Free Church people as well. But Rev. William MacLeod is the Principal Clerk of the Free Church Assembly, and as such, he spoke also when the MacQueen Memorial congregation was welcomed, and in referring to his Church, said: "They had cause to thank God that their testimony in Scotland was bearing fruit." Imperfect as the Free Presbyterian Church may be, in the light of the pure Word of God, we shall have nothing to do with a testimony which bears the fruit of British Legion dedication services and pipe bands on the Lords' Day. We thus are separated by conflicting views on aspects of Sabbath observance.

To revert to the *Free Church Monthly Report* of the Commission of Assembly already alluded to, Professor Finlayson spoke of references "to the past history of the Free Presbyterian Church" by a minister who left the Free Presbyterian Church, and who is now deceased. He quoted that minister as having said to him: ". . . I see very clearly now that many of the things we did then were of the flesh." And there Free Church readers are left to conjecture as to

what things were done by the Free Presbyterian Church, in the past, which were of the flesh. However dark and obscure the content of this quotation is, one thing is certain in our serious and considered opinion, the repeated refusal of the Free Presbyterian Church in past years to consider the matter of collaboration or union with the Free Church, was *not of the flesh*. The longer we live and learn, we trust we appreciate more and more, the continued distinctive and clear testimony of the Free Presbyterian Church on the side of Scriptural doctrine, worship and practice, for ourselves and those coming after us, albeit the divine Head of the Church knows our imperfections and fallibility in relation to His honourable service and Cause of Truth. One thing, among many, we value, and it is this: Our people are not plagued with ministers and laymen from other denominations ascending our pulpits, whose spiritual standing and doctrine are unknown and uncertain; nor are our people tried with ministers who are as much "at home" in a Church of Scotland pulpit and the atmosphere of a modern Church of Scotland congregation, as in their own. "Can two walk together except they be agreed?"

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

Letters from African Mission.

We give extracts below of personal letters we have received recently from our Mission in Southern Rhodesia, as any news from that quarter may well be of interest, more or less, to our people in Scotland and elsewhere.

Rev. James Fraser wrote us from Mbumba on the 8th August, 1956, and the following are extracts from his letter :

"We were all very pleased to hear from you some time ago, and also recently, to get a copy of your own and Mr. MacLean's Report. Many thanks! We did enjoy reading the Report and are grateful that you were able to write so favourably of the work done here by our Church's missionaries and African assistants. . . . Needless to say, we all missed you both very much after you left us. The last time I spent a week-end in the wee house at Zenka, I felt as if yourself and Mr. MacLean were just in the next room, and that one or other of you might appear at any moment. You made many friends among the Africans, and they often ask if we hear from you and how you are. . . . The work is going much as when you were with us. Miss Macaulay and I are busy correcting examination papers, as the end of the second term is drawing near. We haven't forgotten how you and Mr. MacLean helped us, by setting and marking Scripture examinations, at the end of the first term of the year. I expect to go to Ingwenya (D.V.) for another Communion season in about two weeks' time. Sabbath the 19th August will be the Communion Sabbath. Then Zenka on Sabbath, 2nd September. I wish you could be with us. Mr. Norman Miller was with us from Friday to Monday last week in the course of his school visitations. The Ingwenya friends were all well when he left home. I understand Miss MacKay wishes to stay on until the end of the year. Our cool season is drawing to a close and soon we shall be sweltering. . . . James Tallach is very fit and busy fitting up a bathroom for the boys. We all join in sending warmest regards.

Yours very sincerely,

J. S. FRASER."

Simon T. Moyo, African teacher and interpreter at Ingwenya, wrote us on the 15th August, 1956. In this letter he says :

"We are on holiday as school closed on the 9th inst. till September 13th, 1956 (D.V.). On August 19th the Lord's Supper will be celebrated at Ingwenya Mission. The Rev. James Fraser will conduct the services which will commence on the 17th inst. We are looking forward to that and hope that His blessing will be shared among His people and that His Word preached throughout these services will be accompanied with His blessing. We shall miss you very much, as we already miss

you. You will be thankful to the Lord to hear that He blessed His Word through your preaching on the day you visited Libeni's School with Mr. Miller, as one of those present has now broken with Radasi, with the saying that the truth had been revealed and she has ceased being a Radasi follower. We hope she will yet be led to seek Him while He may be found and to call upon His name while He is near. . . . If you happen to see the Rev. D. MacLean, who came out to Ingwenya with you, please convey our best wishes to him and his wife. In reading this note I wish you to bear in mind that it has been written by one whose mother tongue is different and so please try to form a true form of the meaning of words and phrases incorrectly used. . . . My warm regards to one and all.

I am,
Yours very sincerely,

S. T. Moro.

Collection for General Building Fund.

This useful Collection was appointed to be taken in *September*, and is most helpful to Congregations where financial aid is needed to pay off existing Debts on Church Property and to assist with erection of new and necessary buildings. We trust our people will continue their generosity for this useful end related to the cause of the Gospel. Congregational Treasurers whose Congregations have debt on Church or Manse Buildings should let the General Treasurer (Mr. John Grant) know the amount as early as possible.

ROBERT R. SINCLAIR, *Clerk of Synod.*

September, 1956.

Southern Rhodesian Mission.

The following vacancies for teachers are now open in our various schools on the Mission:—

1. *Mbumba Teacher Training School.*—The Committee are anxious to release Rev. J. S. Fraser from his duties with regard to the school so that he can devote more of his time to the spiritual side of the Mission work. There is a vacancy, therefore, in the most interesting work of training the teachers who will eventually go out into our many Kraal schools.

2. *Zenka School.*—The Committee are desirous of raising this school to a higher standard by opening a Standard VI. Class. This can only be done by employing an European Teacher and thus a vacancy occurs in this large school of about 450 pupils which affords a wide sphere of service to an energetic teacher.

3. *Ingwenya School.*—A teacher is required to replace Miss MacKay whose term of service has now come to an end. This school is well-known to our people at home and has a high reputation in Southern

Rhodesia. Its 500 pupils include over 80 boarders who stay on the Mission itself and there is plenty work of a rewarding nature for any teacher who goes to Ingwenya.

4. *Secondary Education.*—The Government are keen that our Mission should take up secondary education and have indicated that they will offer us a considerable sum to put up the necessary buildings. Our final decision on this matter will largely depend on our being able to secure a teacher to engage in this work. In the meantime the Committee will be glad to consider any applications for this post which will represent a new field of work on the Mission.

All applicants should be graduates and in possession of teachers' certificates or should have in mind the acquiring of these qualifications. Applications will be welcome from either young men or young women but the policy of the Church has been only to engage those who are members in full Communion.

The thirst for education which is so outstanding a feature of the African nation at the present time is certainly very prominent among our children in the Mission and any teacher will find the work full of interest from the professional point of view. But our purpose is merely to use education as an helpmeet to the spreading of the Gospel which alone is able to give spiritual and saving light and the knowledge of Him who came in God's great name to save. Teachers in our schools will have their own share in that noble work. The Committee earnestly hope that this call for teachers will find a response in the hearts of some of our young men and women and that the Lord will lead them to offer themselves for this work. All applications giving age and list of subjects in degree and certificate should be sent to the Clerk of the Committee, Free Presbyterian Manse, Portree, Isle of Skye, from whom any further particulars can be obtained.

The Committee would further point out that there is room for at least two other ministers of the Gospel in Southern Rhodesia. Both Zenka and Ingwenya are in need of ministers and Mr. Fraser is in need of assistance of this kind to an extent which cannot be fully expressed. The Committee would ask the Lord's people in our midst to earnestly beseech the Lord of the harvest to raise up suitable men, equipped by Himself with gifts and graces, to engage in this work of carrying the Word of Life to the heathen, having in view the fulfilment of David's prayer, "And let the whole earth be filled with His glory. Amen, and Amen" (Psalm lxxii. 19).

JOHN COLQUHOUN, *Convener.*

DONALD MACLEAN, *Clerk.*

The Jewish and Foreign Mission Committee.

The Publications Committee has now reprinted *The Ministers and Men in the Far North*. Copies have been despatched to congregations and are obtainable at 8s. 6d. per copy. Any congregation omitted should notify the General Treasurer (Mr. J. Grant, 4 Millburn Road, Inverness) and state number desired. Single copies can be sent direct, price 8s. 6d. (plus 8d. extra for postage) and to Canada and U.S.A. 1.50 dollars, post free.

Many friends have been waiting for this new edition, as original copies are now rare.

This interesting book gives an indication of the religious life and Christian experience of men and women of bygone days in the North of Scotland. Their descendants and others overseas will find it to be of special interest.

It is the Committee's fervent desire that it will be, by the Lord's blessing, beneficial to many readers.

Acknowledgement of Donations.

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

Sustentation Fund.—Friends in Michigan, £10; Mr. J. F., Carnoch Farm, Ardgour, £3; "Interested," o/a Rogail Congregation, £1; A Friend, Edinburgh, £1; Mrs. W. M., Dalhalvaig, 10/-; Miss B. Fraser, St. Giles, Kingussie, £4.

Home Mission Fund.—Anon, Helmsdale postmark, £5; Friends in Michigan, £10; Mr. R. H. C., 176 Glencairn Street, Stevenston, £2; Mr. J. D., West Lodge, Firrhill, Edinburgh, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Friends in Michigan, £5.

Organisation Fund.—Friends in Michigan.

Publication Fund.—Friends in Michigan, £5; A Friend, North Coast, Applecross, o/a Trinitarian Bible Society, per Rev. A. Beaton, £1; Miss B. F., St. Giles, Kingussie, o/a Trinitarian Bible Society, 10/-.

Jewish and Foreign Missions.—Friends in Michigan, £10; Mr. N. Shaw, Fairymeadow, Australia, £4; Miss B. Fraser, St. Giles, Kingussie, £1; Mr. J. D., Firrhill, Edinburgh, £1; Mr. R. H. C., 176 Glencairn Street, Stevenston, £2.

Mission Transport Fund.—"One of the twenty," £100; North Tolsta Congregation, per Mr. J. Nicolson, £80; Mr. I. Macdonald, Nicolson Instn., Stornoway, In loving memory of the late Rev. John Tallach, £50; A Friend, Calgary, Alberta, £18 2/4; Mrs. I. McK., Luss, Alexandria, £5; R. J. M., Sheriff Clerk, Elgin, £10; A Friend, Inverness, £5; M. A. M., Portree, £5; Mr. H. Kitchen, 758 Fleet Avenue, Winnipeg, £15; Friends in Michigan, £21 2/6; A Friend, Beauly, £5; Anon., Helmsdale postmark, £5; A Friend Abroad, £8; Mr. A. S., 23 Mount Noel Avenue, Toronto £3 11/11; A Friend, Shieldaig, £1; Mrs. C. Hilton, Inverness, £1; A. M., Nedd, by Lairg, £2; A Free Presbyterian, Helensburgh, £2; R. P., Gairloch, £1;

Mr. Dennis Lewis, Chelmsford, £2; A. J. Fraser, Inverness, £3; A Friend, Inverness postmark, £2; Mr. A. Macaulay, 27 Breaselte, £5; Miss M. Macaulay, 27 Breaselte, £1; D. McL., Altbraen, £1; Mr. W. M., Dalhalvaig, £1; Mr. G. McK., Gruids, Lairg, £3; L. M., Lairg; Miss B. McL., 4 Seaforth Road, Ullapool, £3; Miss N. M., Hamilton, Kilmacolm, £1; Mr. J. Couper, 48 St. John's Road, Wembley, £3; Mrs. Scott, 29 Queen Street, Grafton, N.S.W., £2; Miss M. Grant, 29 Queen Street, Grafton, N.S.W., £2; Mrs. MacGregor, Hurstville, N.S.W., £2; Mr. A. Shaw, Queanbeyan, N.S.W., £2; Mrs. A. Walker, 530 Gt. Western Road, Glasgow, £2.

The following lists sent in for publication:—

Bracadale Congregation.—Rev. M. MacSween acknowledges with sincere thanks £2 from "Friend, Oban," o/a Portnalong Church Repairs Fund. *Broadford Church Building Fund.*—Mr. J. McLean, 5 Upper Breakish, Treasurer, acknowledges with grateful thanks the following:—Friend, Stornoway postmark, £1; the following per Mr. J. Nicolson—Friend, Plockton, £1; Friend, Plockton, £5; Friend, Plockton, £1; Friend, Applecross, £1; Gairloch postmark "A Mite," 10/-; Friend, Raasay, £2.

Edinburgh Congregation.—Mr. D. McLeod, Treasurer, gratefully acknowledges £1 from an Edinburgh Friend per Miss McDougall, o/a Sustentation Fund.

Edinburgh Manse Purchase Fund.—The Hon. Treasurer has much pleasure in acknowledging a Special Collection by Oban Congregation amounting to £10 7/3 per Mr. John Martin, Treasurer.

Fort William Manse Building Fund.—Mr. Ian Matheson, Rockvale, Fort William, acknowledges with grateful thanks the following:—Miss Gunn, Edinburgh, £; Mr. J. F. Mackay, Edinburgh, £8; Mrs. McCuish, Toward, £2; Mr. McDonald, Lundavra, £5; Mrs. Martin, Caol, £1 10/-; Mrs. Morrison, Coal, £1; Mrs. McAskill, Lochinver, £1; Mr. A. McLennan, Caol, £2; also per Mr. M. McRaid—Friend of the Cause, Portree, £1; Friend of the Cause, Finsbay, £2; Friend of the Cause, Harris, £1.

Quisbay Congregational Funds.—Mr. A. McLennan, Treasurer, acknowledges with sincere thanks £5 from Mrs. Morrison, Lochwinnoch.

Lochcarron Manse Building Fund.—The Treasurer acknowledges with grateful thanks the following:—K. McRae, Lochcarron, £3; A Communion Friend, £1; Miss K. McDonald, Inverness, £5; Friend, Stornoway, per Rev. D. J. M., £1.

St. Jude's Congregation.—The Treasurer gratefully acknowledges having secured the following for Sustentation Fund:—Friend at Communion, per Miss MacSwan, £1; A Chaplin, Stevenston, £2; Mrs. L., per J. G., £1; Home of Rest Fund—Miss McA., per W. S., 14/- and 12/6; for Dumbarton Congregational Fund; Friend, £1.

London Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks:—£18 2/4 from the Beaton Family, Calgary, Canada; £2 from a Lochcarron Friend; £2 from Mr. and Mrs. D. W. McD., Ardvoil, Uig; £1 from a Centenarian, Quidinish, Harris; £2, Miss I. Cameron, Oban; £2 from Mr. M. McL., Islivig, Uig; also £3 from Mr. F. Matheson, Australia, for Congregational Funds. Mr. R. R. Sinclair, Treasurer, thankfully acknowledges £5 from 5 Friends, Tain, per Sister Urquhart for London Congregation.

Plockton Church Building Fund.—The Treasurer thankfully acknowledges the following donations:—F.P., Drimnin, £2; F.P., Raasay, £1; Friend, Lochcarron, £1; Friends, Plockton, £2 11/-; Miss C. U., Springfield, £1; Montana Friend, 5 dollars.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following donations:—Anon., in Church plate, £1; N. McL., Dingwall, £2; Friend, Glasgow, £1.

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges £1 for Home of Rest from Old London Friend; £2 10/- from Mr. F. Matheson, Granville, Australia.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks:—Two Friends, Portree, £2; A Friend, £2; A Friend of the Cause, £1.

Stockinish Church Building Fund.—Mr. A. McCuish, Treasurer, acknowledges with sincere thanks the following:—Mrs. C. MacD., Drinishaddar, 10/-; Mr. R. MacK., Stornoway, £1; Miss M. M., Crago, 10/-; Miss C. MacD., Drinishaddar, £1; Mr. J. MacC., Arrochar, £1; Mr. E. MacD., Cluer, £2; Mrs. M. B., Glasgow, £4; Mrs. A. MacC., Pollok, £1; Mrs. M. MacL., Paisley, £1; Mr. D. J. C., Bothwell, £2; Mr. N. MacD., Glasgow, £1; Mr. J. N. M., Lingerbay, £1; Mr. R. MacC., Pollok, 10/-; A Friend, 4/-; Mr. M. S., Dunoon, £2; Mr. N. MacK., Geocrab, £1; Mrs. L., London, £5; Miss J. MacD., Leacklee, £2; Mrs. D. M., Maryburgh, £2; Mr. N. MacC., Arrochar, £2.

Tain Congregation.—The Treasurer thankfully acknowledges a donation of £3 from Mr. R. G. Chesterfield, England.

Ullapool Church Building Fund.—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks:—A Friend, Lochinver, £2; Miss A. McL., Harris, £1; A Friend, Dingwall, £2; A Friend, Dingwall, £1; Miss B. McR., Ullapool, £1; Post Office, Stratheanaird, £5; "Interested," Inverness, £1; Misses R. and A. McLennan, Dingwall, £10; Interested, Glasgow, £1; both per Rev. D. N. McLeod. For Foreign Mission Fund—Interested, Inverness, £2. For Sustentation Fund—Mrs. C., Paisley, £3; Mrs. M. L., Ardeharnich, 10/-.

Faltos (Uig, Lewis) Meeting House Repairs Fund.—Mr. M. McLennan, Treasurer, acknowledges with sincere thanks:—£1 from "A Friend," per J. Grant; £2 from Mrs. N., Glasgow.

St. Jude's S. African Clothing Fund.—Miss C. Sinclair, 1015 Argyle Street, Glasgow, Treasurer, acknowledges with thanks 10/- from Friend, Kames.

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