

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LXII.

July, 1957.

No. 3

Synod Sermon.

Preached by REV. FRASER MACDONALD, M.A., North Tolsta, retiring Moderator, at Glasgow, on 22nd May, 1957.

Text: Jeremiah xiv. 7 to 9: "O LORD, though our iniquities testify against us do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

"O, the Hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonished, as a mighty man that cannot save? yet thou O LORD, art in the midst of us, and we are called by thy name: leave us not."

In this chapter we read of God's judgment upon a people, who were fast ripening for further and more terrible visitations. In the words of Jeremiah, that great prophet, priest and patriot of Israel, this people had committed two evils; they had "forsaken God, the Fountain of Living waters, and hewed them out cisterns, broken cisterns, that could hold no water," and the famine spoken of in the chapter would appear to be a direct fruit of that sin. Devastating indeed is the picture portrayed by the "weeping" prophet, as he describes the baneful effects of that scourge upon all classes of society. Yet, in the words of our text we perceive an ill much more alarming, and fraught with far more sinister consequences for that nation. It need not surprise us that this judgment—a spiritual one—referred to, and lamented by the man of God, was not even recognised as such by the vast majority in Judah; for, the failure to discern such an evil is in itself a part of that judgment. Indeed temporal calamities themselves are rarely recognised as the voice and the hand of God. A modern psychology can easily explain, or rather explain away, such occurrences, without any reference at all to a just and holy God who punishes nations and individuals for their sins. It is in this way that a nation provokes the Most High; for, temporal judgments disregarded make way for awful and spiritual judgments. So it had

happened in Judah: the absence of the Divine Presence and Power in their midst was evidently far more serious than famine or any other temporal tragedy.

It was this state of affairs that led Jeremiah to plead as he does in the words of our text. In fact, he does more than plead for the guilty nation of Judah. As a true and devoted herald of the King he was aglow with love to God, and love to his own backsliding nation. In his ardent love to his people he endeavours, if not to exonerate, at least to extenuate their guilt, by laying the greater share of blame and responsibility upon the lying prophets. The people have been misled; they have been deceived; they have been assured of peace, says Jeremiah. But the Lord who knew people and prophet alike was not to be swayed by such pleas. The truth that commends itself to every man's conscience in the sight of God, left them, as it leaves all men, without excuse, and therefore these people who loved to be blinded were not to escape. Irrespective of the true prophet's earnestness on their behalf, and of the lies of the false prophet's, the Lord made it clear that Judah was to be visited for her sins. In chapter 15 verse 1 we have God's solemn answer to Jeremiah. "Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth." Here the prophet is, as it were, discouraged in the strongest terms from pleading any more for them. Such words ought to be carefully pondered in the light of our own national condition.

We now proceed to consider the words before us. In so doing we would invite your attention to three things:

1. A humiliating confession tacit in the prophet's plea, namely, "That the Lord is a stranger" in their midst.
2. A very searching question—WHY this is so?
3. A heart-moving plea.

Firstly, the confession. Notice (a) It was true to fact. This is a point we desire to emphasise. To some of you that may appear unnecessary. Surely, you say, "if Jeremiah said it, it must be true"—but that is not necessarily the case. It is not as easy a matter as some think to ascertain the true state of the church of God in any generation. The prophets of God themselves may err on that score. Elijah was an eminent prophet in his day; he certainly had the mind of the Lord; was deeply concerned for the spiritual welfare of his nation, and yet he at one time in his history made a confession regarding the state of God's cause in Israel which was not exactly true to fact. Did he not say, "And I, even I only, am left; and they seek my life to take it away?" Elijah, the man of God, was suffering at that moment from the awful pessimism of unbelief, and hence we have a most despondent verdict which was immediately corrected by the omniscient God. Now, we know from Jeremiah's own words that he

too was no stranger to the sudden and paralysing attacks of unbelief and despondency. Besides cursing the day of his birth, he at one time was tempted to speak no more in the name of the Lord. But in the words of our text the prophet is not speaking under the pressure of that pessimism which would leave the church of God without a ray of hope, nor yet is he speaking under the power of a cursed optimism which hails every report of spiritual life and blessing as a veritable proof of the power and presence of a Triune God. These two evils have to be combated in seeking to determine as best we can, the true state of the church of God in any age or generation. In telling us that the Lord was as a stranger in their midst, Jeremiah took cognisance not only of the sins of the nation, but of the superficial nature and effects of Josiah's reformation so recently carried out.* His verdict then is according to the mind of God.

(b) Following upon the truth of the confession is the VALUE of the confession. It was a great blessing for Judah to have a Confession true to fact; and the same holds good for us if we realise the similarity between our present position and that of Judah at the time under discussion. It is infinitely better to know, and accept the truth, than to deny it, or to distort and question facts that stare us in the face. We are all aware of the fatal and dangerous process of comparison by which many ruin their souls for Eternity. By comparing themselves with others, more sinful than themselves, they flatter themselves, and are too often puffed up with a delusive sense of their virtue and goodness. The subtlety and wickedness of such reasoning lies in the fact that they verily may be better than their neighbours. Thus they think they are building on a truth, while they really build upon a lie. They have judged their state by wrong standards, and they must reap the consequences. Now, if the individual is capable of falling into such a snare, may not the Church sin the same way? Is it a compliment for us to know that we are better and purer than the lax idolatrous churches of Scotland to-day as they drift rapidly Romewards? Can we derive comfort from that? Can we in this way conclude ourselves to be safe? Surely not. Our concern should rather be to measure ourselves by the unchanging infallible standard of the Word of God, and by the church of the Reformation glory, which was based upon that same inerrant Word. We feel that in the light of that Word we have the truth regarding ourselves as a branch of the visible Church in the world. The Lord Jesus is as a stranger in our midst, as a man astonished, as a mighty man that cannot save. I appeal to each

*Josiah was king of Judah from c. 639 B.C. to 609 B.C. Jeremiah received his call to be a prophet in the thirteenth year of Josiah's reign (i.e., 626 B.C.). He would have been deeply interested in the godly king's attempts to reform the religion of Judah; but he was also fully aware of the superficial nature of the people's turning to God.

one of you if this be not so. Why are the vast majority in our midst indifferent to the claims of God? Why are so many at ease in Zion? Why such boldness and apathy? Why such flagrant violation of solemn baptismal vows? Why so little religion in the home? Why such appalling ignorance of the Bible? Why do so many find it such an easy matter to leave the Church of the gospel, and of their fathers? to sell their birthright so cheaply and to turn their backs on such a heritage? Why are so few awakened, humbled, saved and edified? Why so much formalism, worldliness, pride, and backbiting, paralyzing the hands of the godly? Why so few memorable days at our communion seasons?; so little of the cry and power of Pentecost; so little of the self-denying love, the meekness, the unity, humility, and the awe of eternal things? There is but one answer. The Lord is as a stranger in our midst, and we are left in a great measure to ourselves. Wilfully blind is the man or woman who can deny that the Holy Spirit is grieved and withheld.

(c) We may notice further that this confession is most HUMILIATING. The fault is ours, not the Lord's. To us the Lord says, "Ye are not straitened in me, but in yourselves." As God spake of old through the mouth of another prophet, "Are these the doings of the Lord?" Is His Spirit straitened? "Do not my words do good to him that walketh uprightly?" "The Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear, but your iniquities have separated between you and your God." Let us acknowledge it then with shame, for "our backslidings are many and our sins testify against us." Well might we ponder the words of the Psalmist in this connection, which go direct to the root cause in psalm 81, verse 13:

O that my people had me heard,
Isr'el my ways had chose.
I had their en'mies soon subdu'd,
My hand turn'd on their foes.

Enemies would be overcome and the Divine favour enjoyed were it not for our failure to hearken to the Lord.

One other fact regarding this confession, and we have done. It contains a ray of LIGHT. The Lord has not withdrawn absolutely. Though as a stranger, He is still among us. Laodicea could not claim this, but we can. It would be wrong for us to overlook this, for there is undoubtedly a few among us who are "brought alive." There is still a measure of restraining grace, a liberality in giving to His cause, and times of refreshing, though rare, are not altogether unknown. Such things declare that the Lord is still among us, and further—He has not changed. This is our only hope. His attitude has changed, He has become as a stranger, as a man astonished, as a mighty man that

cannot save, but, He is still "the Hope of Israel, the Saviour thereof in time of trouble," and let us not lose sight of this glimmer of light amidst such darkness.

2. We proceed to pry out the cause for such conditions obtaining among us. In so doing, for the sake of brevity and clarity, we would state the matter first negatively and then positively. There are certain things we know are obnoxious to God, and if tolerated will grieve His Spirit, and so give rise to such conditions as the text presents to us. Departures from the Word of God in doctrine, practise, experience, discipline, and worship, are certain to grieve the Spirit of God. Some are of the opinion that it matters not how we worship, so long as we worship sincerely; but all who indulge, and persist in such an opinion, are of the same family as Cain, and will meet with the same doom. As early as the days of the proto-martyr Abel, it was made evident that man was not to worship God as he pleased. Other truths were revealed later, but this one at the very outset. That fact is most significant. No sooner had God revealed that He should be worshipped, than He declared how He would be worshipped. In New Testament times Jesus assured the woman of Samaria, not that one can worship God as one pleases, but *where* one pleases. Again we read of the Lord not merely withdrawing His presence, but being positively angered by an apparently trivial departure from His order of worship: the breach made upon Uzziah in the days of David speaks solemnly and loudly enough to us on that point. If such small deflection from the law of Divine order occasioned such a manifestation of the Divine displeasure, what are we to think of the loud profession of those who have wandered so far from the original mode of Reformation worship, that they have no qualms at all in advocating for a new order, by means of bishops? Will this not ensure the ultimate withdrawal of the Divine glory altogether?

But now for ourselves, the Lord is as a stranger among us, and we must ask why?

(i) Is it because we have departed from the doctrines of His Holy Word? We hardly think so. Whatever charges may be levelled against us as a Church, the charge of preaching doctrines foreign to those taught by the Reformers can hardly be substantiated. We believe that we endeavour to give each doctrine of grace its own place. At least, we profess to preach a pure, a Biblical Calvinism, avoiding the mutilated gospel of hyper-Calvinism, which fails sadly, not only in not warning the impenitent of the fearful destiny that awaits them, but in the very words of Scripture itself, in not commanding *all* men everywhere to repent: while it denies to sinners the greatest of all motives, and encouragements to every gospel duty, namely, the full and free offer of Christ in all the infinitude of His saving power and glory. There is undoubtedly a tendency to think that in our

presentation of the gospel we fail to emphasise sufficiently man's total ruin, and utter inability, while we infringe upon the Sovereignty of God, but that is not the case. How vain and foolish to deny human responsibility, because we cannot reconcile it with Divine Sovereignty. How worse than foolish to be afraid to declare with no uncertain sound the free and full overtures of God's grace to a lost world, simply because, we also, with all our hearts believe and preach eternal predestinating love.

The free and glorious invitations found in the Truth, to sinners as such, so far from being incompatible with the Sovereignty of God, have their rise there. A gospel shorn of its gospel glory is, as far as we can judge not the gospel of the Ever blessed God in its fullness any more than the gospel which denies or tones down the utter ruin and inability of man, while it relegates to the background the cardinal doctrine of Divine Sovereignty, and speaks of man as if he had power to believe and repent of himself. Both extremes we attempt to avoid. In so doing we should be careful that we do not fall into the snare of Hyper Calvinist or Arminian, by preaching continually from favourite portions which appear to support our view. There is something wrong if we are afraid to speak upon certain portions of God's Word, while we harp upon others, as if they were the only texts in Holy Writ. Now, we do not wish to be misunderstood, for it is with fear and trembling that we should attempt to speak from any part of the Divine oracles, but the fear we have referred to is of another kind. By the grace of God, let us be faithful to His holy Word, declaring that which we know by blessed experience to be the words of the living God. We have no lack of scope in the volume of the book; we have an inexhaustible mine of treasure, if only we would give ourselves wholly to prayer and to the ministry of the Word. Above all, let us be convinced that the Holy Ghost alone, who inspired the sacred volume, can impart its contents to us with saving and efficacious power. To sum up, we feel that whatever defects there may be in our preaching of the gospel, we have not basically departed from the word of truth, in its purity and entirety. Ruin by the fall, Redemption by the atoning Blood, Regeneration by the eternal Spirit, Covenant love, Covenant grace, death, judgment and eternity are themes yet heard and known among us in an age in which the vast majority of the religious leaders in our beloved land have all but ceased to mention them. Alas, that the pride and poverty of human wisdom together with the fear of offending a blind apostatising people, should interfere with the full declaration of the gospel. This, then, is not the cause for the denial of Christ's presence among us.

(ii.). But now we know that it matters not how orthodox our message may be; be it ever so true, ever so pure, if our CONDUCT is not according to the gospel we proclaim, all is in vain. Do as they

say, not as they do, was one of Christ's criticisms of the Pharisees, and so it may be said of all whose conversation is glaringly out of line with that prescribed by the Word of God. Do we find our ministers and elders transgressing openly the command of God? Do we find them, like so many professors of our age, not only failing to reprove, but in actual fellowship with the works of darkness? Do you find them on any occasion among the pleasure loving, sport-intoxicated millions of our day, in concert with those whom they ought rather to rebuke and admonish? No—and rightly so, for such a thing would not be tolerated for a moment. By practise as well as by word, we endeavour to condemn such fleshy parading of vanity, so that if Christ be a stranger among us it is not on this account.

(iii.). Once more, is it because we have failed to exercise DISCIPLINE that the Lord has become as a "stranger among us?" Have we omitted to keep the Lord's House as clean as we can, by preaching indiscriminately to all as though all were already in the family of God; or by admitting all and sundry, moral, religious, worldly and profane, to the Lord's table, and to positions of honour in the House of God? Such guilt can hardly be laid to our charge even by our bitterest enemies. We have by our fidelity to the Lord in this respect lost hundreds numerically, we have suffered much in many ways, in trying to exercise discipline among ministers, elders, members and adherents. That has been done, we believe, in the spirit of gospel love, with a care to the glory of God and the good of souls, so that the cause for an absent God can hardly be found here.

(iv.). Yet once more, is it because we have ceased to WORSHIP our God according to His own blessed Word? Have we modified our form of worship—moved with the times, as they say—joined hands in any way with those whose doctrines are doctrines of devils? Have we yielded to the clamour of the carnal mind for dead instrumental music, and the carnal wisdom of man in the courts of our God? On the whole have we been unfaithful to the honour of God and to the souls of men, in departing from the stand made by our godly forefathers on the side of truth in 1893? Most humbly we feel that we can answer all these questions in the negative. We feel that no unprejudiced mind could fail to grant us this much.

Our doctrine, our conduct, our discipline, our form of worship, are still the same. Why then is the Lord a stranger among us?

You will have observed that what we have already stated and conceded regarding ourselves greatly augments the gravity of this question. That a church which can humbly make such claims as we have made, should yet have to confess, that in spite of all, the Lord is a stranger among them is indeed solemn, and should fill us with an earnest desire to search out and know the cause.

May the Lord direct us to the real cause of our poverty and desolation. Without His guidance we shall never pitch upon the true cause. Even Joshua was slow to look for and light upon the real source of Israel's trouble until God informed him. Until then he seemed to lay the blame upon God Himself. How strange it is that it did not occur to him that Israel had sinned. Alas, that *he* should have used the words, "would to God we had been content, and dwelt on the other side Jordan:" words so like those used by Israel when they received the spies' report—and on that occasion Joshua was brave to rebuke their language. In Joshua's case we have an example of the difficulty of analysing the cause for God's withdrawal. As is often the case, the last cause that occurs to us may indeed be *the* cause. Let none of us blame the Lord, and pillow ourselves upon the Sovereignty of God, or the spirit of the age, or such like reasons, all so far from home and from the truth. Let us rather seek faithfully and humbly to pry out for ourselves the reasons for our desolation. In the hope of so doing we now adduce several reasons in that connection. If we are wrong, we are most willing to be corrected; if not, we desire grace to lay before you at least some sins which prevail in our midst and explain our present position.

(a) There is a tendency among us to rest contented with confessing our sins while we fail really to mourn over them and forsake them. To acknowledge our duty and still to neglect it, is sin. Are we prepared to take the pains that are required to regain what we have lost? Do we prefer to endure the death and desolation, than to truly humble ourselves, and plead not only for mercy but for power? Are there not many in our midst who desire more to be assured of their safety than of their holiness, "holiness, without which no man shall see the Lord?" Does the absence of Divine power drive us to our knees to plead agonisingly for the power and presence of God's Holy Spirit, or do we rather flatter ourselves that we honour the Holy Spirit, while we are sadly remiss in the use of the very and only means that He uses to impart life and power to our souls? Sloth is one of our greatest enemies, and let us remember that there may be much external activity in connection with preaching, visiting, and similar duties, while sloth prevails. It only adds sin to sin to call it by another name such as prudence or the like; while sinners perish in their thousands.

(b) There is a lack of brotherly love. "Behold, how these Christians love one another," can be used by our enemies more often in scorn than in admiration. And why? Have we not given them occasion to speak thus? Oh, let us remember that the Lord Himself said, "By this shall all men know that ye are my disciples, if ye have love one to another," This is a very essential part of our witness to the world. We lose, and they lose, by the lack of that love. There is a spurious love, that can neither administer nor receive rebuke, but that is not

what is referred to here. Let us endeavour then to love, not in word only but in deed and in truth. We must seek to rise above all petty prejudices, and manifest this spirit of love towards all our brethern. The word of God demands, forbearance, pity, courtesy. Forbear, be pitiful, be courteous, are injunctions too often forgotten, too seldom referred to. As surely as two sons of an earthly parent who are at variance, wound the heart of a father, the absence of love, of that charity which covers a multitude of sins, in the church, must vex the Spirit of God. Bowels of mercies, tenderness, compassion; all these are quite consistent with unswerving loyalty to the King of Zion.

(c) Secret duties are neglected, and substituted by public duties. In the words of an Old Testament prophet, like Ephraim of old we may be compared to the silly heifer who loves to tread out the corn. The New Testament tells us, "Thou shalt not muzzle the ox that treadeth out the corn." In other words, he must have a morsel, even while engaged in labour. So, we too, love spiritually to tread out the corn. The more public duties, such as praise, preaching, prayer, church going, we love, because self gets a morsel, but the more secret, the more spiritual duties of faithfully and constantly searching the Word of God, meditating upon it, examining ourselves in the light of it, and continuing instant in secret prayer, are neglected. The applause of our fellow men only hinders and deludes, rather than helps us. What we are in secret, that we are and no more. Do we not find a discrepance between the earnestness of our prayers, and the earnestness of our lives? Are we as earnest as our appearance would suggest? Do we ever commend duties to others in a solemn and urgent way, and yet ourselves are strangers to them? If so, let us acknowledge our guilt. Let us cry for the Holy Spirit, to bring us to a penitent and contrite frame of mind. What would we say of a man, who more or less neglected public duties? What would our verdict be, if he were to allege earnestness in secret? We feel that we would be inclined to doubt the truth of what he said; and yet, we are less ready to doubt those—in fact, we sometimes praise them—whose godliness consists more or less in a most regular attendance on the *outward* means of grace.

(d) What shall we say of the presence of anger, jealousy, and self-will? Do we not read that it is a condition required of all who hold office in the church, that they be not soon angry, and not selfwilled? Are our hands clean, are our consciences pure in this matter? Can we plead for a brother as we would plead for ourselves? Are we not too often afraid that he should excel us, or that he should be used by the Lord, while we are passed by? Ah, dear brethern, let us examine our hearts, as in the sight of God, for it is with God we have to do. These are "little foxes that spoil the vines and our vines have tender grapes."

(e) We must be on our guard against the spirit of worldliness. The world is hostile to God, and we should always bear this in mind in our manifold contacts with our fellows. In discharging faithfully our varied duties towards "the world that lieth in the wicked one," we should be anxious lest we fail to do them good, and lest they injure us. Indeed, it may be wise to reduce our contact with worldly men to a minimum. To be with them when our duty does not require it, is not only to waste our time, but to expose ourselves to evil. Are we endeavouring, as we ought, to sit loose to the things of time and sense, which are so engrossing in the eyes of worldly men? Let us remember that laxity in this respect, assuredly weakens our witness and grieves the Spirit of God. We must be separate.

(f) Another evil that is not unknown in our midst is silence in Church courts. To some this may appear a mere infirmity, but we feel that it is more. Are there not some in our midst who are afraid to speak their minds? And why? Not because they lack an opinion of their own, but are apprehensive of the reception their views might meet with. We must not be silent in the courts of our church any more than in the pulpit. Are we losing sight of our personal, and grave responsibility in this connection? Better far to offend one or two of our fellow men, by speaking, and to endure the consequences of expressing our minds, than to offend God by our silence.

(g) Pride, prejudice and partiality, have a part in our analysis of the cause for God's withdrawal. Are we seeking by grace that our fidelity to Truth should be in no way impaired by human relationships.

(h) And last, but not least, we must ask ourselves are we not guilty of giving way to the awful sin of unbelief? This is a root evil; a sin against which we should strive continually. Is not this one of the sins, which, in the days of Christ, and in the words of Christ, explained the impotence of the true church of God? When the perplexed and baffled disciples would seek from Christ to know the secret of their failure to help the needy and to overcome evil, the answer given was: "because of your unbelief." These then are some of the evils which make Christ a stranger in *our* midst.

3. Let us look now, in the last place, at the plea which has been already referred to in the introduction. As to its manner, it is the plea of faith, of earnestness, of love to God, and to the souls of men. These are not mere empty words on the lips of the prophet, but are spoken from the depths of a soul, charged with divine life and power. As to its matter, it is, "Leave us not."

This may mean, first of all, leave us not altogether. That would be too terrible for words. Awful beyond description should be their plight if this took place, and therefore the prophet pleads, "Leave us not." Here is an echo of David's earnest prayer, "Take not away Thy Holy Spirit from me." Remove not thy candlestick. That indeed

may well have been in the prophet's mind, and thus, should have a place in our minds. God will have a remnant, until the blast of the last trump, but not necessarily in our land. What is Scotland more than Shiloh? Of which place it is written, "But go ye now to my place, which was in Shiloh, where I set my Name at the first, and see what I did to it for the wickedness of my people Israel."

Should we as a nation continue to slight the Gospel of God and so judge ourselves unworthy of Eternal life, the sons of Africa (and we rejoice to have one of them present here tonight), yea, the sons of Africa may yet be our missionaries. They may yet have the true light of the gospel when we, because of our sins, may sit in pagan and Romish darkness.

On the other hand, the plea may mean, leave us not in this present backsliding condition with Christ as a stranger in our midst, but return to us in Power and Glory. May it not be taken as a cry for deliverance from their poverty and desolation?—a cry such as David had when he prayed :

That I thy power may behold
And brightness of thy face,
As I have seen thee heretofore
Within thy holy place.

Psalm 63, verse 2 (Metrical)

and indeed may it be so.

Let us plead, confessing, as Jeremiah did, our sins, while we lay stress upon the greatest and best of all pleas, saying, "Do it for Thy Name's sake." Let us seek not only that the Lord would not leave us altogether, but that He would give us a little reviving in our bondage. O that His power would be manifested among us, for without Him we can do nothing, as His true church knows.

Except the Lord do build the house,
the builders lose their pain :
Except the Lord the city keep,
The watchmen watch in vain.

Psalm 127, verse 1 (Metrical).

That being so, our earnest plea should be—again in the words of a psalmist :

To these long desolations
Thy feet lift, do not tarry;
For all the ills thy foes have done
Within thy sanctuary. Psalm 74, verse 3 (Metrical).

O let thy hand be still upon
The Man of thy right hand,
The Son of man, whom for thyself
Thou madest strong to stand.

Psalm 80, verse 17 (Metrical).

Church of Scotland Debate on Inter-Church Relations.

The Church of Scotland General Assembly held its debate on the controversial Report of the Inter-Church Relations Committee, on Tuesday, the 28th May, 1957. As we indicated in our last issue the above Report on its publication at the end of April caused a great deal of discussion and tension inside and outside the Church of Scotland prior to the debate in the Assembly; inasmuch as it referred especially to the suggestion of the introduction of "Bishops in Presbytery" into the Church of Scotland, as a step to unity with the Church of England and the Episcopal Church of Scotland.

Some Church of Scotland people thought the Report would cause a heated debate, would meet with much opposition, and be rejected and thrown out at the Assembly. Thus there was intense public interest in this debate; and ministers and elders, members of Assembly, remained in Edinburgh beyond the first week of their Assembly's meeting to a man, which is not ordinarily the case. Indeed, the Report was described by one speaker as an historic document. And so it was, and is, but not an honourable one, in our view. When the debate began, the Assembly Hall was crowded to capacity with Assembly members, and all the seating of the public galleries was fully taken up.

As most of our readers will have read in the press, the Rev. Dr. A. C. Craig, Glasgow University, Convener of the Committee and leader of the Church of Scotland representatives in the conversations, presented this controversial Report to his Assembly, in a most thoroughly prepared and able address, which has been very fully reported in the press. We cannot possibly deal here with the hundred and one clever, yet subtle statements uttered by Dr. Craig in his address. It is obvious that one of his main arguments was that the Church of Scotland was committed to what he called, "The cause of Christian unity." and he reminded the Assembly that since 1932, the Church of Scotland had been seeking to discharge that obligation across frontiers which separated them from the Church of England. And so we see that this movement to join hands with Episcopacy did not begin yesterday, among the professed Presbyterians of the Church of Scotland. At this point we would recall a pertinent question put by a member of the Assembly to Dr. Craig. It was this: "Is the principal thing unity in spiritual matters or in government, and does spiritual unity depend on unity in government?" We cannot find Dr. Craig's answer to this all embracing question. We do not think he gave one, at least not one that would satisfactorily support the imposition of Episcopal forms upon Presbyterians with the design of attaining the professed spiritual unity of believers. We pause to state that the true spiritual unity of living, godfearing believers upon Christ, is a blessed fact

now, as by virtue of their union to Christ, they are members one of another, not requiring the installation of "Bishops in Presbytery," in the Scottish Church, to bring this about in this part of the world.

The Rev. Dr. states in his address that one of the essentials of the basis of the recent conversations was: "The recognition that modifications in the two Church systems might be regarded in the long run to be requisite." And here we observe without much fear of contradiction in coming events, that there will be no modifications at all worth calling modifications in the Church of England system, at least anything near comparison with Bishops in the Church of Scotland. The fact is, as we have already stated elsewhere, the dignitaries of the Church of England are at this present time engaged in seeking to impose upon their own Church new Canons that smell strongly of popery. Are these the men to welcome a degree of Presbyterianism into their ecclesiastical system? Never! And do the Church of Scotland leaders know this? The people of their Church, in general, are completely in the dark as to the state of matters in the Church of England, and the determined and tenacious adherence, to Apostolic Succession, etc., which obtains among the Church of England men.

Principal Sir Thomas Taylor, of Aberdeen University, as the main speaker after the Rev. Dr. Craig and in support of sending the Report down to Presbyteries and congregations, said in a plausible speech, among other things, that the Report "... commits us to nothing; we surrender nothing, and it lets our people consider the document for themselves." But he also said with some emphasise that it would be "intolerable to reject the Report." Here was a Church leader at the beginning of the debate stigmatising before hand, members of the Assembly as insufferable, who would have such regard for the Reformation in Scotland, and the courage to argue and move that this Report permeated through and through with Episcopacy, should be rejected there and then. There is no doubt in our minds, but that Principal Taylor's remarks had their baneful and subduing influence upon many members of this Assembly,* who at any rate were not deeply concerned as to the final issue of the Report, being prepared to follow their Church leaders, and majority action.

A feature of the debate, after the two principle speakers had finished, was the light-hearted contribution made by the Rev. Dr. W. J. Baxter, Dowanhill, Glasgow, especially considered in the light of the fact that he is the President of the Scottish Reformation Society. These are the observations of the President addressed to the Assembly: He hoped that the whole Church would not be denied the opportunity of studying the Report. Much of the difficulty was about the word

* After penning these observations, we were interested to read the following large headlines in a daily paper: "Sir T. M. Taylor sways vote."
—*Editor.*

"bishop." Apparently the moment it was mentioned in Scotland the bristles came up, he said, adding that he was not prepared to argue that in Scotland they had not had in the past good reason for that but they should not be scared by the word now—the manner and mood in which Dr. Baxter delivered himself and his remark about "the bristles," caused a great deal of laughter throughout the Assembly. It looked as if this effect was what he intended. And yet here was the President of the Scottish Reformation Society, which issues *The Bulwark*, a monthly Journal on behalf of Reformation Principles, from its headquarters in Edinburgh. What a lack of sense of duty characterised Dr. Baxter! What a unique, although deplorable, occasion presented itself to him, to deliver a faithful, stirring, informative and warning address to an audience of thousands of men and women from all over Scotland, in that great Assembly Hall. Yet the President of the Scottish Reformation Society had nothing at all to say on behalf of Presbyterianism and the Reformation, and little as to bishops, and the little he said was not really against the idea, but in support of considering the suggestion of "bishops in Presbytery" as set forth in the Report then being debated. As to the Scottish Reformation Society itself, why had they not Dr. Baxter briefed for this serious debate, or some other Church of Scotland minister or layman belonging to the Society who was a member of the Church of Scotland General Assembly, that a real outspoken lead would have been given against the inroads of Episcopacy. We are of the mind, more so since Dr. Baxter's brief, amusing appearance in the said debate, that there is really no Scottish Reformation Society worth the name. Just one more word regarding Dr. Baxter. He said that much of the criticism came from people who had not read the Report. His inference being that those who had read the Report would have little or no criticism to make. It was truly obvious that the few leaders of the Church of Scotland who took part in the debate, were all for and certainly not against the Report. Most of the well-known leaders such as Professors John Baillie and J. Pitt-Watson, and the ministers of St. Giles and Glasgow Cathedral, and other prominent ecclesiastics were most conspicuous by their silence. The whole burden of handling and answering questions at the close of the main speeches was carried by Rev. Dr. A. C. Craig. But silent members knew how to vote for the Report when the time came for that.

A number of amendments and addendums were on the Order Paper and were dealt with. Rev. J. S. Malloch, missionary from Ghana, who made a stir on the first day of the Assembly, by objecting to Dr. George MacLeod's nomination as Moderator, put forward an amendment. And Rev. Thomas M. Donn, who has been for years writing against the inroads of seeming Anglican forms in the order of worship in the Church of Scotland, put forward an addendum. And Rev. Alan G. Hasson, submitted an amendment. These ministers were conspicuous

in their criticism of and opposition to much in the Report. The main part of Mr. Malloch's amendment was: "Ask our representatives to take back the Report for further discussions with the representatives of the other Churches on the ground that the conception of Apostolic Succession as acknowledged by Anglicans is not acceptable to the General Assembly." His speech in support was more sharply defined than the terms of his amendment, but in the opening part of his brief speech he went out of his way to relate the high opinion he had of Anglicans in Ghana, with whom he had fellowship, and of the preaching gifts of the bishop out there. To us this seemed to undermine the force of his amendment, although not his arguments against Apostolic Succession in particular. But in the "man from Ghana," there was not an out and out witness. His amendment was defeated by an overwhelming majority. Only round about twenty members out of hundreds supported him. This was the first unmistakable evidence that the Assembly almost to a man, was prepared to give time and consideration to a Report full of Episcopalian suggestions and requirements. Mr. Donn's addendum reads: "The General Assembly affirm that the Church of Scotland will not enter into any negotiations, directed towards union with another Church unless that Church (a) recognises the Church of Scotland to be a true branch of the universal Church of Christ; (b) Recognises the ministerial orders and sacraments of the Church of Scotland to be fully valid and in nothing defective spiritually." After his speech in support, which was not very enlivening considering the issues, Mr. Donn's addendum was heavily defeated, only a handful of members rising to vote for him. And so the intentions of the Assembly were made clearer still. The Report was not to be tampered with, nor rejected. Then Mr. Hasson's amendment was dealt with, which substantially was as follows: "... The modifications of Church Politics are not acceptable to the General Assembly. The General Assembly believe that acceptance of these proposals would lead to serious division within the Church and the destruction of those distinctive Christian principles recovered by the Church at the Reformation." We understand that Mr. Hasson waged war against the Report from the time of its publication to the day of debate in the Assembly. But his short and pointed speech fell upon disinterested ears and as he walked back to his seat from the rostrum, the Moderator was almost already declaring his amendment defeated by an overwhelming majority. We suspect that the same few members also supported him. Since the close of the Assembly, Rev. A. G. Hasson, of Bonhill South, Alexandria, has said that before the bishops plan had been discussed by the General Assembly students in New College, Edinburgh, had already had lectures dealing favourably with the proposals. Yet he complained that when he tried to raise the Report at Glasgow Presbytery he was ruled out of order. Mr. Hasson is also reported to have said that he and other ministers went to the Assembly

ready to debate the plan and fight it. Instead, he said, the whole thing was a flop. There was an air of sweet reasonableness." And we are of the opinion that Mr. Hasson got caught up in the "air of sweet reasonableness," without realising what was happening till the debate was over.

However sincere these three ministers were in their critical attitude to the Report, they certainly did not put up a big or vigorous fight in the Assembly, at least in the view of a spectator. Of course, each had but a limited time to speak. But there was no leader, no concerted action, no joint amendment, and no final formal dissent with detailed reasons signed by a number of those opposed to the Report. It is true that Rev. T. S. Malloch asked that his simple dissent be recorded. But a formal dissent, with clearly stated and amplified reasons, against the subject matter of the Report, against its being received, and against the decision to send it down to Presbyteries and Kirk Sessions and congregations, and signed by even ten or twenty members of Assembly, could readily be a rallying point for others between now and the next Assembly. But there was no such concerted action. Rev. Alan G. Hasson feels so strongly on matters since the "quiet" debate on such a controversial Report, that he has declared that he would leave the Church of Scotland and join the Free Church of Scotland if the bishops plan were adopted. And this brings us back to an item in the proceedings during the debate. A minister asked Rev. Dr. Craig whether there had been any approach to the Free Church of Scotland or other Presbyterian Churches in Scotland with a view to union. Dr. Craig replied: "Last year the Inter-Church Relations Committee spent a whole morning on the subject of an approach to the Free Church of Scotland, and we have certain steps in hand in that direction, although I do not think this is the appropriate time to describe them." Certainly the Free Church of Scotland have given cause to the Church of Scotland to contemplate such action, if inter-change of pulpits still continues between some Free Church ministers and Church of Scotland ministers.

Rev. W. Roy Sanderson's motion which required the General Assembly to commend the Report to the careful study of members of the Church at every level, was finally carried. And if the temper and feeling of the 1957 Assembly is any rule to go by, then the Report will come back next year to the General Assembly with the support of a large body of Church of Scotland opinion, although there may be in cases of Presbyteries and Sessions supporting some qualifications. If there be even a small majority in favour, and a strong opposing minority; the fact of any majority at all, will be the basis upon which the present Church of Scotland leaders will continue their activities to the betrayal of Presbyterianism in Scotland. Men who are

modernistic in doctrine, and regulate not their religion by the inspired Word of God, can have little or no compunction in embracing new forms and functions in worship and government within their Church. Divisions within their own Church after all the propaganda for unity, seem not to affect them with anxiety at this present juncture. This is strange, but true.

As far as we know, no mention was made by any party in the debate as to the Oath taken at Accession to the throne by every Sovereign to maintain the Presbyterian form of government of the Church of Scotland. As we pointed out in the June issue, Mr. J. H. Mackie, Conservative M.P. for Galloway, took this matter up in the House of Commons. But there seemed to be none in the Church of Scotland Assembly prepared or willing to bring this vital issue into the debate.

Of course what is needed in Scotland is a day of power from God, that by His Holy Spirit the people of the land would be turned to the Bible and be brought to accept all the truths and doctrines of it, and the whole Bible as the inspired and infallible Word of God; that sinners would be regenerated through the Word and by the power of the Holy Spirit and enabled to believe upon the divine Saviour, the Lord Jesus, and by His Grace to live in the fear of God. And those who fear the Lord today and have an intelligent understanding of even the outlines of the history of the Church of Christ in Scotland, know full well that the Scottish Reformers were deeply pious and greatly taught of the Holy Spirit, and in addition were learned and able men. They left to generations coming after them, the Bible, pure doctrine, New Testament worship, and a form of Church government solidly based upon the New Testament teaching, viz., the Presbyterian form, etc. They sought and obtained, under God, the deliverance of the Church from Episcopacy and the evils thereof, in this land. And now where there is but a formal religion, an intellectual religion and devoid of the fear of God, spread throughout Scotland, then men at the head of Church affairs with such a religion, are completely lacking in spiritual discernment and appreciation of what the Reformers and Covenanters handed down to us. The true fear of God and spiritual discernment must be given to the people of Scotland by the Most High in His mercy and grace, if there is to be a cleaving to the Word of God, and a gracious, faithful witness against error and evil in Church and State, raised and maintained in our land. We cannot surely depend on unconverted professors, ministers, elders and members to stand faithfully and firmly in a Cause related to vital spiritual issues. No!

Then, let God arise and have mercy upon Zion in our beloved land.

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

IX.—Violations of the Contract between Church and State.

In the foregoing articles we have seen the Reformed Church of Scotland, at its very beginning, was Presbyterian in its government, and as such, that it owned no head but the Lord Jesus Christ; that it was not to lord it over the State, nor yet was it subordinate to the State in spiritual matters, and that it was the duty of the State to support religion. This position is crystal clear from the history of the time and from the subordinate standards of the Church. It is equally clear that the State accepted this to be the position of the Church, and in 1567, when Parliament recognised the jurisdiction of the Church in spiritual matters it enacted that "no other jurisdiction ecclesiastical within this realm be acknowledged than that which is, and shall be within the same Kirk established presently, or which floweth therefrom concerning preaching the Word, correction of manners, and administration of the sacraments; wherein the same jurisdiction consisteth." *Calderwood's History of the Kirk*, II. p. 390. In other words the Reformed Church in Scotland was established by law and became the *Established Church of Scotland*. In this, Parliament did not profess to confer any power or jurisdiction upon the Church; it merely acknowledged in legal form the jurisdiction and power already belonging to her. It did not in any way interfere with what the duty of the Church was in spiritual matters, and made no provision for an appeal from her Courts to the civil Courts, but having accepted and endorsed the subordinate standards of the Church, accepted the position that all matters decided by the Supreme Courts of the Church, within its own province, was finally disposed of. In this, which may be reckoned as a contract between the Church and the State, freely entered into and mutually consented to by both parties, there was no provision made for either of the parties to withdraw from it, it follows that it was binding on both parties for all time, and that, in the event of one party breaking the contract it was the duty of the adhering party to insist that the other party adhere to the contract.

It was, however, a dictum of one of the Stewart Kings, and acted on by them all, that "Presbyterianism was not a religion for a gentleman," as they also acted on another equally famous dictum "no Bishop, no King." We have seen, in previous articles, how the covetousness of the Scottish nobility was extended to the Church's patrimony and how this originated the "Tulchan Bishops." After the excommunication of Montgomery, the pretended archbishop of Glasgow, the king, who had recently mounted the Throne, together with his Council declared the Church's sentence null and void. This caused the Assembly to meet *pro re nata* when Andrew Melville, as

Moderator, denounced this New Popedom of the king claiming supremacy both in Church and State. The State had broken the contract with the Church and the duty of the Church was to remonstrate with the State. This it did in the form of a Statement of its grievances to be presented to the King at Perth by a deputation from the Assembly, headed by the intrepid Melville. Having obtained access to the King and such of his courtiers as were present, the interview is best described by Melville's nephew, the minister of Anstruther. "At last the Commissioners of the Kirk were called, who coming in before the King and his Council, delivered their Grievs and Articles, which being read, Captain James begins to threaten, with drawn brow, and boasting language, 'What,' says he, 'who dare subscribe these treasonable articles?' Mr. Andrew answers, 'We dare, and will subscribe them; and give our lives in the cause.' And with that starts to, and takes the pen from the clerk, and subscribes and calls to the rest of the brethern with courageous speeches, who all came and subscribed. This boldness, when the Duke and the Captain perceived, they gathered therefrom that the Kirk had a backing, and became afraid; and, after some calmer language, dismissed them in peace, when every one supposed they should have been harder dealt with," *Diary of James Melville*, p. 95, Bannatyne Club edition. While, for the moment, the courtiers were put to silence, and were convinced that the Church was not to be trifled with, yet the State added to its former delinquencies by reseinding in 1584 the whole of the previous legislation in favour of the Church by passing what is known as the Black Acts. Three of the Church's leading men, Pont, Balcanqual, and Lawson, went to the Cross of Edinburgh when the Acts were proclaimed and took a formal public protest against these Acts, in order to suspend their legal force. According to King-Hewison, "A Protest was a formidable legal instrument in use in Scotland for protecting the subjects of the Crown from the sudden operation of unacceptable statutes. It meant entering an appearance in the highest law courts to ask trial of the legality of any new ordinance." *The Covenanters*, I. p. 259. "The unassailable act in the technical procedure of these protesters was, the respectful tendering of their legal instrument, in due and ancient form, to the King's heralds." *Ibid*, p. 290.

By the passing of the Black Acts, Presbytery was overthrown, and it was accounted treason not to accept the judgment of the King, or of the Privy Council, in religious matters as well as in civil. No gathering, civil or ecclesiastical, was permitted except with the King's consent. This prohibition aimed at the abolition of the General Assembly, and was intended to put the whole government of the Church in the hands of the King, and, "though eversive of all liberty, civil and natural, as well as ecclesiastical, not a nobleman, baron, or burgess, ventured to open his mouth against them. . . . All ministers and masters of colleges and schools were required to subscribe a bond, in

which they engaged to obey the late Acts of Parliament, and to acknowledge the bishops as their ecclesiastical superiors, under the pain of being forever deprived of their benefices and salaries. *Life of Melville*, 3rd edition, p. 105. Although the most of the ministers stood out, at the time, against this bond, yet many, even among the most prominent of them, were trapped into subscribing it when an ambiguous clause was craftily introduced. This brought about a period of bondage and persecution for the Church of Scotland which was only brought to an end by the passing of the Act of 1592 by which Parliament ratified the meeting of General Assemblies, and enacted that all the Acts which took away the liberties of the Church be abrogated; "that it shall be lawful for the kirk and ministers, every year at the least, and oftener *pro re nata*, as occasion and necessity shall require, to hold and keep General Assemblies, providing that the Kings Majesty or his Commissioners with them, to be appointed by His Highness be present at each General Assembly, before the dissolving thereof nominate and appoint time and place, when and where the next General Assembly shall be held. And in case neither His Majesty nor his said Commissioners be present for the time in that town where that General Assembly shall be held, then, and in that case, it shall be lawful to the said General Assembly, by themselves, to nominate and appoint time and place where the next General Assembly of the Kirk shall be kept and held, as they have been in use to do these times bypast." *Calderwood's Historie of the Kirk of Scotland*, Vol. v. p. 163. A variety of circumstances, such as the terror of Bothwell still remaining in the country, the corpse of the murdered Earl of Murray lying unburied in the Church of Leith, and the universal suspicion that the King was not free of guilt in the matter, together with the outspokenness of the ministers in the pulpit procured this Act far beyond the expectation of the ministry.

These restored liberties continued only for a brief season, and the subsequent history of the Church of Scotland is a lucid commentary on the words, "Put not your trust in princes, nor in the son of man, in whom there is no help." Psalm cxlvi. 3. William Scot, minister of Cupar, says, "The devil, envying the happiness and laudable proceedings of our kirk, stirred up both Papists and politicians to disturb her peace and deface her beauty. The Papists perceived that there was no rest for them in Scotland, if the authority which the Kirk had, continued. Politicians feared their craft and trade, which is to use indifferently all sorts of men and means to attain their own ends, and to set themselves up in the throne of Christ, should be undone." *Apologetical Narration*, p. 67. Very soon King James was back at his favourite game of bringing in Episcopacy, and, alas, among the ministry he found court sycophants who were quite willing to become bishops, and so, in the Parliament held in 1697 it was granted that so many of the ministry as the King should promote to the office, place,

title, and dignity of a bishop, abbot, or other prelate, shall at all times hereafter, have a vote in Parliament. It was on this occasion that Mr. John Davidson, Minister of Prestonpans, uttered the memorable words, "Busk (dress) busk, busk him as bonnily as ye can, and bring him in as fairly as ye will; we see him weill eneuch; see how he setteth up the horns of his mitre."

What Christ's true witnesses in Scotland thought of Bishops in the Episcopal Church is best brought out in the words of Andrew Melville: "This pre-eminence of bishops is that Dagon which once already fell before the ark of God in this land, and no band of iron shall be able to hold it up again. This is that pattern of an altar brought from Damascus, but not showed to Moses in the mountain, and therefore it shall fare with it as it did with that altar of Damascus; it came last into the temple and went first out. Likewise the institution of Christ was anterior to this pre-eminence of bishops, and shall consist and stand within the house of God when this new fashion of altar shall go to the door . . . If ye should, as God forbid, authorise the authority of bishops, and their pre-eminence above their brethren, ye should bring into the Kirk of God the ordinance of man, and that thing which the experience of preceding ages hath testified to be the ground of great idleness, palpable ignorance, unsufferable pride, pitiless tyranny, and shameless ambition in the Kirk of God."

The struggles which followed the restoration of bishops we have touched upon in other articles and do not intend to take them up at present but will pass over that part of the history of our Reformation heritage and come to the glorious Revolution when the Stewart kings, after generations of them had unsuccessfully attempted to set up a despotic rule had to seek an asylum in France, and the liberties of the Church of Scotland were again recognised by Parliament. Before doing so, however, we shall pause to notice something which took place during a very dark part of these troublous times, and something that had a very important bearing upon the history of the Church of Scotland, that is, the meetings of the Westminster Assembly, and the Standards which were framed at these meetings, and which became the Subordinate Standards of the Scottish Church.

The late Mr. John Fraser, Elder, Stratherrick.

The memorial of the righteous is everlasting. When death removes the righteous the community sustains a loss which will be fully known only at the great day of account. It means that the voice of a pleader at a throne of grace is for ever stilled from praying for the community's good—and such pleaders are comparatively few in our day. Of their number was John Fraser, Migovie, Stratherrick. He was signally favoured in his parents Ewen Fraser and Johanna MacKenzie,

West Lyne, both of whom exercised in regard to the faith delivered to the saints, by their walk and conversation, proved that they were of the number of those who are "the salt of the earth;" and his grandmother, Mrs. MacKenzie, Carnoch—where he was born in 1882—was an eminent Christian.

Brought up in the nurture and admonition of the Lord, his early training made an impression upon his mind which continued with him through his life. In his unconverted days when his neighbours sought to draw him aside to desecrate the Sabbath, it prompted him to hide himself from them to escape their snares. When working on the farm of Achnabat, in 1908, he lived with a much older man Sandy MacPhail whose habit of prayer deeply impressed him. Sandy rose regularly about midnight and continued one to two hours in prayer. Salvation, however, does not consist of mere impressions, nor is it of the works of man, but wholly of the free, sovereign grace of God. It was about eight years later and under the preaching of Rev. James MacLeod, then a student, that he was awakened to a sense of his sinful nature and lost state as a sinner against a holy God. He continued under conviction of sin for a few years. At length he obtained the liberty wherewith the Son of God as Saviour makes free, when He, by the Holy Spirit, spoke with power into his heart the last verse of Psalm cx., changing his bondage into joy unspeakable and full of glory. With him now old things had passed away, all things had become new.

How was this sudden and glorious change effected? The Holy Spirit took of Christ's fulness and, by the word spoken into his heart, planted therein faith and other graces, enlightening his understanding in the knowledge of Christ's Person as the Son of God in His office of Mediator and as the Surety Substitute of His people bearing their sins on the Cross—in His atoning obedience and death, showing him the loveliness of Christ, which consists in His all-sufficiency and his all-suitableness to his case as a sinner thereby captivating his affections. He renewed his will, and persuaded and enabled him to receive by faith Christ in His finished work as exhibited and freely offered to him in that very scripture spoken into his heart, and to rest upon Christ alone for salvation. Thus united to Christ, God who was angry with him became reconciled, and he found favour and acceptance with God who imputed to him the merits of Christ's death and righteousness on the ground of which he pardoned his sins and justified him, putting him in possession of everlasting life and giving him a title to heaven, adopted him into his family—making him an heir of God and a joint-heir with Christ, and giving him a right to all the privileges of the children of God.

This God did regarding the whole elect in fulfilment of His eternal purpose in the everlasting covenant "wherein He predestined them unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His Will" (Eph. i. v. 5). Christ, as High Priest with kingly

power, and by the Holy Spirit through the scripture spoken into the heart now purged his conscience with His blood from guilt and condemnation; at the same time, as Prophet, by the Holy Spirit through the same scripture, announced in the soul the new relation to God in which he now stood, thus bringing "the peace of God which passeth all understanding." The Holy Spirit who hitherto wrought upon the heart was now sent by God into the heart to shed abroad the love of the Triune God, Father, Son and Holy Spirit; as the Spirit of Christ to take possession of him as Christ's blood-bought property, to abide there evermore sealing him against the day of final redemption; as the Spirit of adoption to enable him—hitherto passive and receptive of the divine benefits, now made active—to cry, Abba, Father, while the Holy Spirit put the new song in his mouth, "even praise to our God." How marvellous and glorious is the display of the Divine energy and grace in the application, as well as in the working out of redemption! How many and amazing are the benefits bestowed upon the sinner who, by faith, receives Christ, the Divine-human Redeemer and Saviour! However long or short the work of conviction of sin may last, what is here stated of the work whereby the soul is made to pass from death to life, is effected by God in Christ in a moment. "Happy art thou, O Israel: Who is like unto thee, O people saved by the Lord."

For about twenty years John Fraser farmed Oldtown. Thereafter he removed to Migovie. In the Spring of 1943, he suffered a severe illness from an abscess on the lung. When thus laid aside, he wrote the Army Authorities to grant his son William leave to come home to do the spring work on the farm. His request was refused. This was to him a great disappointment. His thoughts at that time were much on his son William and he humbly betook himself to prayer on his behalf. When thus engaged the Lord condescendingly gave him a scripture promise which brought great comfort to himself and encouraged him to believe that the Lord would graciously visit William with salvation. As soon as he was able he wrote William requesting him to pray and read the Bible, and to retain in his heart what he read despite his difficult circumstances and the abounding iniquity around him. "Be trying to pray yourself," he wrote, "and the Lord will not despise you. He is ready to hear those that trust in Him." A few years later he had the great joy of seeing the promise given him fulfilled in the conversion of his son William, thus proving that at least in some measure he had the secret of the Lord.

He became a member in full communion in July, 1941, and was elected to the office of elder in 1945. Bowed down under a sense of his unfitness for the office he did not attend at the hour appointed for the ordination service. Later that same day he was delivered from the temptation by which he was ensnared and regretted having yielded to it. His ordination as elder took place in July, 1950, and he worthily performed the duties pertaining to that office.

Of a cheerful disposition and given to hospitality, he and his like-minded wife were never happier than when, during communion seasons, their home was full of visitors who came up to the Mount of Ordinances to hear the joyful sound of the gospel of salvation. During the last few years of his life he had recurring attacks of heart trouble but was wonderfully restored and able not only to attend church but also on several occasions to conduct the services in the absence of the usual supply. He greatly enjoyed what proved to be his last communion season on earth, in August, 1956. It seemed to be with him the beginning of "the time of the latter rain" for soon he had another heart attack and passed away peacefully on September 1, 1956. His funeral to Boleskine burying-ground was very largely attended. The congregation and the writer greatly miss his presence and prayers. Their sympathy goes out to the widow and family. "Mark the perfect man and behold the upright, for the end of that man is peace." (Ps. xxxvii. 37).—F. B.

Searmonan.

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

(*Air a leantuinn bho t.d. 57.*)

II. Mothaichear gu'm bheil eadar-dhealachadh soilleir agus farsaing eadar an dà nì a dh'ainmich sinn a tha air an gabhail a stigh le bhi marbh do'n lagh. Tha gu dearbh ceangal do-sgaraichte eatorra, mar a tha sinn gu bhi beachdachadh orra, ach tha iad gu cùramach ri bhi air an dealachadh. Tha aon a gabhail a stigh an greim a th'aig an lagh naomh agus flùreanta air a pheacach, agus a bhi leigeadh as a ghreim sin a mhàin ann an slighe na fireantacht; an aon eil a gabhail a stigh an greimeachadh a th'aig a pheacach gu nàdurra ris an lagh, agus a bhi leigeadh as a ghreim air, na a sgur a bhi'g amharc ris air son beatha. Le bhi cumail nan eadar-dhealaichidhean sin 's an t-sealladh, bithidh sinn air 'ur deanamh comasach a bhi tuigsinn ciod e'n seadh anns am bheil an creidmheach tre'n lagh air tighinn gu bhi marbh do'n lagh.

A thaob a cheud nì—saorsa bho ùmhlachd do'n lagh mar a tha e mar chùmhnannt—tha e soilleir nach ann tre'n lagh a tha so air a thoirt mu'n cuairt ach tre'n t-soisgeul, "ministeir ionnan Chrìosd mar Fhear-urrais, agus a toirt do'n pheacach còir a bhi aig ann tre chreidimh. Tha obair an lagha crìochnaichte 'n uair a tha e toirt a pheacaich a stigh ciontach. Cha'n eil sgeul aige ri innse mu thròcair agus mu mhaitheanas.

Ach a thaobh an dara nì, 's e sin, a bhi'g amharc ris an lagh air son beatha, 's ann tre'n lagh a tha so air a thoirt mu'n cuairt. Tha obair chudthromach aig an lagh ri dheanamh, as eugmhais nach bi bàs do'n lagh, ann an dà sheadh an nì sin, air a choimhlionadh. Tha aig ri dòchas meallta a mharbhadh, agus eu-dòchas neach a bhi air a shaoradh tre'n lagh, a thoirt mu'n cuairt. Dh'fheuch sinn, anns an t-searmon a chaidh air thoiseach, a mhìneachadh, cia mar, ann an lànhan an Spioraid Naomh, a tha e toirt mu'n cuairt an toraidh so; cia mar,

tro fhoillseachadh spioradalachd agus fìor-ghlaine an lagha, leud agus fad iarratasan agus a pheanasaidh uamhasach, agus a neo-chaochluideachd, a tha deanamh greim air a pheacach mar chiontach, agus a bheir e dearbh-shoilleireachd dha thaobh iomlanachd a pheacaidh; gus an tig am peacadh mar sin gu bhig ath-bheothachadh, agus a bàsachadh. Agus ciod e'n toradh trècaireach a tha'n so, mar a bi, as eugmhais so, luach air a chur air an t-Slànuighear. Cha'n eil an lagh a comharrachadh a mach do'n pheacach an t-ullachadh; ach tha e'g radh ris, "Ma tha thu'g iarruidh beatha, cha'n ann an so a gheibh thu i," agus tha e 'g a fhuadaich a mach as a dhèanann brèige, anns am bàsaicheadh e mar a deanta so. Agus ciod e'n obair thrècaireach a tha'n so! gu h-àraidh 'n uair a bheir sinn fa'near gur e th'anns an lagh ach òglach an t-soisgeil ghlòrmhor na sìth, agus na saorsa, agus an aoibhneis; agus gu'm bheil an soisgeul 'n a sheasamh, mar gu'm b'eadh, gu bhi comharrachadh do'n pheacach a tha air a ruagadh leis an lagh, Esan is e "erioch an lagh chum fireantachd do gach neach a chreideas." Mar sin tha sinn a foghlum gu'm feum an lagh agus an soisgeul a bhi air an searmonachadh 'n an co-cheangal ri aon a cheile. Oir is e aineolas, na smuaintean mi-urramach a thaobh Dhè, a tha treorachadh a pheacaich gu muinghin air bith a bhi aig anns an fheoil; agus is e teagasg a chreidimh a mhàin a dhaingnicheas an lagh. Tha sinn a foghlum mar an ceudna gu'm bheil am peacach a peacachadh gu h-antromaicht' 'n aghaidh anama fein 'n uair a philleas e air falbh uaith, na dhiùltas e colas peacaidh tre'n lagh. 'S e sin ionnan 's a bhig ràdh nach gabh e ri tearnadh, agus nach teich e bho mhallachdan an lagha. Cia lion iad a tha mar so a peacachadh an aghaidh an anama fein, a tha diùltadh an ioraslachadh a dh'fheumas a bhi ann, agus am pian dh'fhaodas a bhi'n a lorg, ach a tha da-rìreadh 'n a colas fallain dhoibh fein, as eugmhais am bi uile ghràs an t-soisgeil gun a bhi air aithneachadh, agus gun a bhi air fhaireachadh leo.

III. Ach tha mi dol air adhart, anns an treas àite, gu bhi toirt fa'near an ceangal a tha eadar "a bhi marbh do'n lagh" agus "a bhi beo do Dhia." Ged a tha creidmheich gu h-iomlan agus gu sìorruidh air an saoradh bho dhìteadh, gidheadh cha'n eil iad gun lagh do Dhia. Cha'n eil còirichean fireantachd agus naomhachd a fulung tre iad a bhi air an saoradh bho'n lagh mar chùmhnannt. Cha'n eil gràs Dhé a treorachadh gu maenus. Faodaidh daoine a chàineadh mar is àill leo: faodaidh daoine iognadh a bhi orra a thaobh na cainnt' nach urrain naomhachd a bhi ann, nach urrain neach a bhi beo do Dhia, gus am bi neach marbh do'n lagh; ach 's ann mar sin a tha chùis. Ch'n urrain naomhachd a bhi ann gus am bi neach "marbh do'n lagh;" oir tha mhallachd 'na luidh air a phearsa; agus an urrain an t-seirbhis a bhi air gabhair rithe? Cha'n urrain neach a bhi beo do Dhia: oir tha mhallachd uamhasach so a dùnadh a mach gach uile bhuaidh neamhaidh bho'n anam; tha na neamhan os a chionn mar iarunn agus an t-àdhar mar umha; cha'n eil ni dhe'n drùchd neamhaidh a tighinn a nuas air a chridhe neo-bheannaichte. Faodaidh, da-rìreadh, gu'm bi coltas naomhachd ann. Faodaidh gu'm bi ùmhlachd ann a tha'g eirigh

bho eagal tràilleil. Ciod nach dean peacach fodh fhàsgadh coguis chiontaich? Cuartaichidh e muir agus tìr, traisgidh e, agus oibrichidh e, agus ni e saothair, agus dealaichidh e ris na h-uile ni; ach aon ni cha dean e, 's e sin, tighinn mar pheacach caillte a dh' ionnsuidh an t-Slànuighear. Faodaidh gu'm bi ùmhlaichd an dòchais fheineil—dòchas a bhi ceannach ceartais, a taiseachadh eridhe Dhé gu bhi gabhail truais, a bhi ga mholadh fein do dheadh-ghean Dhé. Ach 's e sin uile. Cha bhi aon dol a mach fìrinneach anns a chridhe an dèigh Dhé. Ciont, feumhaidh i bhi air a glanadh air falbh, agus prionnsabal na beatha nuadh a bhi air a cur, ma's urrain neach a bhi beo do Dhia.

Thug sinn a cheana fa'near, gur ann tre'n t-soisgeul, air fhoillseachadh agus air a thoirt dhachaidh a dh'ionnsuidh an anama leis an Spiorad Naomha, a tha'm peacach a tha creidsinn ann an Iosa, air a shaoradh bho dhìtheadh. Mar is e obair an Spioraid a tha 'glorachadh Chrìosd, a bhi toirt dearbh-shoilleireachd do pheacach mu pheacadh, mar sin is e obair mar an ceudna a bhi nochdadh do'n pheacach nithean Chrìosd. Mar is i obair a bhi'g oibreachadh bàis tre'n lagh, mar sin is i obair a bhi toirt beatha tre'n t-soisgeul. Mar is ann 'n a làmhnan-san a tha'n lagh a cur a mach a chumhachd gu bhi dùsgadh na coguis chadalach agus a toirt a nuas na smuaintean àrda, mar sin 'n a làmhnan-san, a tha soillseachadh na tuigse dhòrcha ann an eòlas air a dhiomhaireachdan agus a tha'g ath-nuadhachadh na toil cheannairceach, tha'n soisgeul a cur a mach a chumhachd ann a bhi glanadh agus a toirt sìth do choguis air a luchdachadh le ciont ann a bhi toirt seachad dòchais air bruaich eu-dòchais, agus ann a bhi tarruig a chùm an t-Slànuighear. Is e glòir an t-soisgeil gu'm bheil e deanamh aithnichte tre Shlànuighear a chaidh a cheusadh agus a dh'èirich,—air dhà bhi “air a dheanamh fodh'n lagh” mar chùmhnannt chùm gu'n coimhlionadh Se e'n a reachd agus 'n a pheanas ann an àite pheacach, a bha umhail a chùm bàis agus a thug a stigh fireantachd shiorruidh. Tha e deanamh aithnichte Chrìosd mar Iehobhah Fireantachd pheasach agus mar Iehobhah am Beatha anns am bheil lànachd an Spioraid a gabhail còmhnuidh. Tha e deanamh aithnichte Chrìosd a chum a bhi air creidsinn ann agus air gabhail ris le peacaich. Agus tha Chrìosd a cuireadh pheacach gu tighinn da ionnsuidh; tha'n t-Athair ag àithne dhoibh tighinn; tha e air a chur an cèill gu'm bheil na h-uile nithean deis; seadh, tha e air a dheanamh aithnichte mar pheacadh a tha os ceann gach peacadh nach tig peacaich a dh'ionnsuidh Chrìosd chùm agus gu'm bitheadh aca beatha. 'N uair, uime sin, a thig an soisgeul, “cha'n ann am focal a mhàin, ach ann an cumhachd, agus anns an Spiorad Naomha, agus ann am mòr iàn-dearbhadh,” a dh' ionnsuidh a pheacaich fèin-dhìte, agus a th'air toirt suas dòchais dha thaobh fein; 'n uair a thoisicheas Pearsa agus obair Chrìosd air a bhi air am fosgladh suas dha; 'n uair a tha freagarachd agus lànachd, agus fìor shaorsa na slàinte toiseachadh air a bhi air am faicinn leis—slàinte shaor bho fhearg agus bho pheacadh air son ceann-feadhna na'm peachach; agus a 'n uair a choinnicheas gràdh an t-Slànuighear, ann an cuireadh cadhon na muinntir a bha fada ga dhiùltadh, agus ùghdarras

an Athar ann a bhi'g àithne, ann 'n a choguis; 'n uair a tha'n fhìrinn mar a tha i ann an Iosa, na dh'fhaodadh e bhi air a ràdh, Iosa 'n a fhìrinn, a cur a mach a chumbachd, agus gur e cheisd a tha ri bhi air a freagairt, "An gabh e'n Slànuighear so gu bhi 'n a Shlànuighear dha fein?" tha e fodh cho-eigheachadh beannaicht' a bhi'g aontachadh ris an tairgse iongantach so; abraidh e, "Seadh, a Thighearna, oir rinn thu mi toilleach;" agus mas bi fhios aig air, tha e ann an Crìosd.

(*R'a leantuinn.*)

Notes and Comments.

Recent Statements by Archbishop of Canterbury.

In May, the Archbishop of Canterbury speaking at Wolverhampton, spoke critically of Roman Catholics, declaring that a lot of direct hostility to the Church of England was led by the Roman Catholics. Some, he said, openly declare they are waging war against the Church of England. In this same speech he uttered the following extraordinary words: "If the Pope would like to come in as chairman of a General Council of Churches we should welcome him." If the hostility of Roman Catholics to the present Church of England was on account of a faithful Protestant witness in that Church, then the Archbishop might well be satisfied with such a situation; but it is not on that account. Our view is, that the Anglican Church, as a large non-Roman Catholic organisation, is, as such, an obstacle to the more speedy spread of out and out Roman Catholicism in England. As to the Archbishop being prepared to welcome the Pope, this reveals without doubt, the unscriptural and non-Protestant view which Canterbury has of the Pope, the man of sin. And this is the man, who addressed the General Assembly of the Church of Scotland in May, 1956. On the second Sabbath of June, 1957, the Archbishop, speaking in Canterbury Cathedral, said that the Report on closer relations between the Church of Scotland and the Church of England was historic. It was, he said, the first rough sketch of how a bridge might be thrown across the chasm between the two churches. And so the man who would welcome the Pope, has his eye on the yet Presbyterian Church of Scotland. And can we not truly say "danger ahead!"

Opposition to Bishops being Modified.

Rev. D. C. Mitchell, Convener of the Temperance Committee of the Church of Scotland, speaking to the General Assembly of the United Free Church, in Edinburgh in June, said, "When the Report of the Inter-Church Relations Committee came before the Church of Scotland Assembly he had a bad reaction towards it—a reaction of hostility, and even revulsion—but he had since modified that." In this case we perceive the evil leaven of Episcopal propaganda working quietly but progressively. And this is the manner in which it will operate.

Present Decision on the Inter-Church Relations Report by the Church of England.

At the end of May the Convocation of Canterbury, heard a report on relations between Anglican and Presbyterian Churches by the Bishop of Exeter (Dr. R. C. Mortimer). Among other things he said: "It has caused considerable astonishment and speculation that the Scottish representatives had announced themselves as willing to consider the possibility of there being bishops in the Kirk of Scotland. . . . It would take the members of the Church of Scotland some considerable time to grow accustomed to the idea that their authorised representatives had promised that they would consider the possibility of having bishops." The decision come to was that the Report be commended for study until after its submission to the Lambeth Conference, 1958. And so we see here that the Church of Scotland representatives did not repudiate the question of bishops, but actually promised that they would consider the possibility of having bishops in the Presbyterian Church of Scotland. Men who could go this length in conversations are surely men who are prepared to go further and influence others to support them in Scotland.

Scripture Gift Mission and Eccleston Hall.

At the Annual Meeting of the Scripture Gift Mission, London, held on 29th May, reference was made to the great wonder that after months of arrested progress due to the loss by fire of headquarters at Eccleston Hall and the destruction of many thousands of pounds of Scriptures, translations, documents and records the present output of the Word of God was greater than at any time in the Mission's history. Mr. C. Ashley Baker, the Secretary, answering the question repeatedly asked concerning the re-building of Eccleston Hall, said the Lord seemed to be leading in that direction, and the London County Council had given permission to proceed. The Eccleston Hall buildings in question, as many of our readers know, was where our London congregation met for Worship, Sabbath and week-day for many years until a disastrous fire destroyed the whole building. We trust that the Scripture Gift Mission will continue to receive evidences of the loving care and guidance of the Most High in all their problems. The present address is: Scripture Gift Mission, 2 Buckingham Palace Gardens, London, S.W.1.

International Congresses at Rome.

The Bulletin of 25th May reports that thousands of Soviet citizens awaited the Pope's blessing at Rome. The dictatorship of the proletariat and of the Vatican have a lot in common although they have been fighting each other ever since the last war. But what has Protestant Britain and the Vatican in common that our chief statesmen should be like flunkies back and fore from interviews with "His Holiness?" Our Protestant Constitution forbids all communion with the Papal See, ever since 1688, as a result of the Battle of the Boyne, and the Glorious Revolution. Has the Almighty done so little for

Great Britain since then that we must be running to the "Witch of Endor" at Rome for advice. We have nothing against Rome as a historical city where there was a famous church in the days of Paul. "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." There was an international congress of doctors to whom the Pope gave the advice that the life of the child was more important than the life of the mother. This caused controversy and an uproar, as many considered the life of the mother to be more important to the State. Of course the future of the Papacy looks brighter, with the prospect of Episcopacy being restored in Scotland, and the bench of bishops in England introducing Mass and Mass vestments, where these have been hitherto illegal.. The Man of Sin was also privileged to give advice to congresses of tailors, journalists, etc. I wonder what advice he will give to the 11th quadrennial congress of the International Council of Nurses. The World Council of Churches is busy preparing the way for the reunion of Christendom. Then we will have the dark ages over again, and the Pope can order civil governments, in the name of Christ, to burn Bibles and any obstinate heretics who will not acknowledge the Roman See.—*D. J. Macaskill.*

Church Notes.

Communions.

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, North Tolsta. *April*—First Sabbath, Portnalong and Breascleite; second, Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Broadford and Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breascleite; 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 above Communion dates to be notified to Editor, for 1957 (D.V.).

Ordination and Induction of Rev. Petros Mzamo.

Tuesday evening of 14th May witnessed what must be regarded as a unique event in the history of our African Missions—the Ordination and Induction of Rev. Petros Mzamo to labour in our S. Rhodesian Mission. A large congregation from many parts of the Church met in the Church at Inverness and followed with the deepest interest this development in our Foreign Missions work. Mr. Mzamo received his education entirely in the mission schools of our church in S. Rhodesia and prepared for the work of the Christian Ministry under the supervision of Rev. Jas. S. Fraser, M.A. When our deputites, Revs. R. R. Sinclair and D. MacLean were on a visit to the mission field last year, they examined Mr. Mzamo in the subjects of his divinity course and in their report to the Synod pronounce themselves well pleased with Mr. Mzamo's proficiency in every aspect of his training. Mr. Mzamo was then brought over to this country by arrangement of the Foreign Missions Committee to receive license and be ordained and inducted to his life's work among his own people by the Northern Presbytery. Mr. Mzamo arrived in this country by air on 24th April, and quickly endeared himself to our people as a young man who gives every promise of long and valuable service to our mission cause. He has worked for many years on the teaching staff of our mission schools and conducted public worship, and therefore brings to the work of the ministry long experience in the Church's service.

At a meeting in the afternoon of Tuesday, 14th May, at 4.30 Mr. Mzamo was licensed by the Northern Presbytery in the Inverness Church. At the adjourned meeting that evening at 7, the Moderator Rev. R. R. Sinclair, presided and preached an appropriate sermon from the words of I. Cor. iv. verses 1 and 2: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." The clerk then gave a narrative of the proceedings, and the Moderator put to Mr. Mzamo the questions usual on such an occasion which Mr. Mzamo satisfactorily answered. The Moderator read out the Formula which Mr. Mzamo then signed in the presence of the congregation, and going on his knees was ordained to the office of the sacred ministry with solemn prayer and imposition of hands. The Ordination prayer being concluded, the Moderator in the name of the Presbytery and by authority of the Divine Head of the Church inducted him to labour in the African Mission Stations of the F.P. Church in S. Rhodesia. The right hand of fellowship was then given by members of Presbytery in token of their earnest prayer for the Lord's blessing on his labours in the foreign field.

Rev. D. A. MacFarlane then addressed the newly ordained minister in appropriate and affectionate terms with helpful advice suited to his circumstances and position. Rev. Wm. Grant addressed the congregation present, referring to early labourers in the African mission, notably Rev. J. B. Radasi and Rev. J. Tallach, and at present Rev. J. S. Fraser, and desired all interested in the progress of the gospel to remember in

prayer all those who are serving on the foreign field. Members from other Presbyteries of the church were present and to these an opportunity was given to convey their good wishes to Mr. Mzamo, Revs. J. Colquhoun, convener and D. MacLean, Clerk of the Foreign Missions Committee; Revs. Wm. MacLean, Ness, Lewis, D. Campbell, Edinburgh, and D. J. MacAskill, Lochcarron. The service was then concluded with praise and prayer, and before taking his seat on the Presbytery, Rev. Petros Mzamo met and shook hands with the people at the door as they retired. Rev. Petros Mzamo returns to S. Rhodesia on 6th June (D.V.) his presence is sorely needed in his native country to help the hard pressed staff in the foreign field. He returns with the prayers and good wishes of our people, who will follow with close interest the course of his ministry. May the Great Head of the Church abundantly bless the labours of Mr. Mzamo and use him as the means of strengthening His cause in S. Rhodesia.—A.F.M., Clerk of N. Presbytery.

Publications.

The delay in obtaining a second issue of *Ministers and Men in the Far North* has been overcome and waiting orders have been attended to. The cost of reprinting has increased but the price remains at 8/6 per copy (postage 8d extra). Quantities 8/6 post free. The demand for this very interesting book is gratifying.

In our April Magazine we intimated the reprint of a pamphlet, *Presbyterianism and Episcopacy* by the late Rev. D. Macfarlane, Dingwall. The anticipated moves and controversy over bishops and Union have taken place at General Assembly of the Church of Scotland, and our much needed pamphlet is being read by many non-Free Presbyterians. Those wishing to circulate them still further can obtain copies from our General Treasurer, Mr. J. Grant, 4 Millburn Road, Inverness, price 6d per copy (post free). 30 copies 10/- post free.—W. Grant.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, Inverness, £2;

Home Mission Fund.—Miss I. McD., Eston, Sask., £5; Mr. K. McL., North Adams, Michigan, £2.

Home of Rest Fund.—Friend, Argyllshire, £1; M. M., Stornoway, per Rev. Wm. Grant, £2.

Publication Fund.—From Bayhead, N. Uist Congregation, per Mr. A. Macdonald, Treasurer. Collected by books, o/a Trinitarian Bible Society, £18 9/-; Mr. D. J. McK., 42 E. 13th Ave., Vancouver, £1 3/8.

Organisation Fund.—Friend, Argyllshire, £1.

Foreign Mission Fund.—J. H. R., Montana, £5; A. Friend, £200; Anon., Bayhead postmark, £5; Aultguish Camp Collection, £2 10/.

Mission Transport Fund.—S. V., Tighnabruaich, £8; Miss I. McD., Eston, Sask., £10; Miss J. G., Elphin, £5; Friend, Portnalong, £1; Mr. K. McL., North Adams, Mich., £6 1/11; Friend, Argyllshire, £2.

Magazine Free Distribution Fund.—J. H. R., Montana, £2 1/8; Miss J. G., Elphin, 6/-; Mr. A. K. McL., North Adams, U.S.A., £1 6/-; Mr. J. C., Tain, 6/-.

The following lists sent in for publication:—

Broadford Church Building Fund.—Mr. J. McLean, Treasurer, acknowledges with sincere thanks the following: A Friend, Luib, £10; A Friend at Communion, £3; Two Friends, Fort William, £2; A Glasgow Skye Family, £13; A Dornoch Friend, £1; Mr. J. McL., 5 Portnalong, per Mr. D. McA., £1; Mr. K. McR., Lochcarron, £1; Anon., Inverness, £2.

Fort William Manse Building Fund.—Mr. Ian Matheson, Treasurer, acknowledges with grateful thanks the following: Friends, Oban, £2; Mrs. Zeigler, Texas, £3 10/6; C. M. M., £1; House to house collection, Fort William, £65; Friend, Argyllshire, £5; Zeeh., 4-9, £2; Friend, Portree, £1, per A. C.; Friend, Glasgow, per M. McR., £1.

Glendale Church Renovation Fund.—Mr. A. McLean, Treasurer, acknowledges with sincere thanks, £2 Anon.; £2 from Friend, Glendale, per Rev. J. C., £2 from Mr. R. MacCrimmon, o/a Foreign Mission Fund; W. G. R., o/a Sustentation Fund, £5 in May issue should read N. R. G.

Gisborne New Zealand, F.P. Church Building Fund.—The following donations thankfully received on behalf of the Treasurer, Mr. M. Macpherson, 4 Maude Street, Gisborne: A Friend, Stornoway, per Rev. W. Grant, £5; Mr. J. McKenzie, Kishorn, £1; Anon., Friend in loving memory of Rev. F. McLeod, per J. Grant, £5.

St. Jude's, Glasgow.—Mr. W. D. Fraser, 34 Duncarn Street, Treasurer, acknowledges with grateful thanks. Home of Rest Fund, Anon., £1; Home Mission Fund, Mrs. McK., Airdrie, per Rev. D. J. M., £1; Jewish Mission Fund, Lochgilphead Friend, per W. S., £1; Sustentation Fund, Rev. D. J. M., per A. N., £10.

Halkirk Congregation.—The Treasurer gratefully acknowledges Legacy of £100 (3½ per cent Stock) from the Trustees of the late Mr. and Mrs. Adam Black, Halkirk, for Congregational purposes; also £1 for Foreign Missions Fund from Miss B. B., Halkirk.

Lairg and Creich Congregation.—Rev. D. M. McLeod acknowledges with sincere thanks £5 on behalf of Lairg Sustentation Fund; also £5 o/a Creich Sustentation Fund, both from A Friend; £1 for Congregational purposes (Lairg) from D. S., Vancouver.

Lochcarron Congregation.—Mr. R. McRae, Treasurer, acknowledges with sincere thanks £7, o/a Sustentation Fund from Mr. and Mrs. R. M., Achintee; also £3 on behalf of Home Mission Fund.

London Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks: Edinburgh Friend, £1; Edinburgh Friend, £5; Edinburgh Friend, £2; Edinburgh Friends, £3; Edinburgh Lewis Friend, £5; A Skye Friend, £5; Mr. D. M. C., 6 Lionel, Ness, £2; A. Diabaig, Ross-shire Friend, £3.

Oban Congregational Funds.—Mr. John Martin, Treasurer, acknowledges with grateful thanks £1 from Edinburgh Friend, per Rev. M. MacSween and £5 from Friend, per J. Martin.

Raasay Congregation Car Fund.—Mr. John Gillies thankfully acknowledges the following: In memory of a beloved mother, £2; E. H. Fladda, £1; C. G., Fladda, £2; D. R. and D. G., Raasay, £1; Mr. and Mrs. N., Clachan, £2; Mr and Mrs. A. McL., Glasgow, £3; F. McL., £1 and A. McL., £1, both Suishnish; B. G., Inverarish, £2; Janet G., £1; D. McL., £1; Sheila McL., £1; Mrs. McK., 10/-, all of Inverarish.

Ness Congregational Funds.—The Treasurer acknowledges with sincere thanks a donation of £5 for Congregational Funds from Sgt. H. Morrison, U.S. Army, France.

St. Jude's S. African Clothing Fund.—The Committee acknowledges with thanks contributions amounting to £35 17/8.