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Address to the People of Scotland.*

Statement on "Relations between Anglican and Presbyterian Churches."

The Synod of the Free Presbyterian Church of Scotland convened at Glasgow on 22nd May, 1957, view with grave concern and alarm the proposals contained in the Report of the Inter-Church Committee on relations between Anglican and Presbyterian Churches.

It is clear from the Report that the aim of the proposals is to secure ultimate unity between the Churches for its thesis is that "Unity is not a contingent feature of the Church's life, but is of the essence of it" (page 12). While it is true that unity is a feature of the true Christian Church, such unity is not to be sought but by scriptural means. In particular it is not to be obtained by attempting to gather within the pale of the Church such as hold unscriptural views of doctrine, worship and government by making concessions to their unscriptural tenets. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God's speed: for he that biddeth him God's speed is partaker of his evil deeds" (II. John x. 11).

The main concession which the Report proposes the Presbyterian Churches should make is the introduction of Bishops-in-Presbytery. This is based on the view that "Episcopal ordination is stressed because of the representative character of the Bishop, who both is chief pastor of the local Church in the diocese and also is linked, in virtue of his consecration by Bishops of other sees, with the wider ministry of the Church universal through the ages" (page 24). For this view there is no scriptural warrant and indeed it is contrary to the express words of scripture that ordination is by the laying on of the hands of the Presbytery and that no special virtue is attached to any particular officer in the Presbytery (I. Timothy iv. 14).

* This Address was drawn up by a special committee of the Synod last May, and approved by Synod. We publish it here to show the attitude of the Free Presbyterian Church of Scotland to the serious matters dealt with in the Address.—*Editor*.

While these considerations apply to all Presbyterian Churches the world over, the Church in Scotland has a particular duty in view of its history to guard against innovations of this character. Scotland should not forget the arduous struggle she had to secure the continuance of Presbyterian Church Government within her borders. The blood of her Martyrs testifies to the virulence of the attempt to foist prelaey on her national Church and also to the value which our forefathers placed on the preservation of a Scriptural form of Church Government. They were content only with a victory which secured unto this very hour that our Sovereign is bound on accession to maintain the Presbyterian Government of the Church of Scotland and to this victory the words of Alexander Henderson in 1638 might well be applied, "We have now cast down the walls of Jericho; let him that rebuildeth them beware of the curse of Hiel the Bethelite."

While there are many other objections to the Report, these reasons alone warrant us to appeal to the people of Scotland to reject out and out this Report and these proposals, which are fraught with such dangers to our civil and religious liberties, and to urge that negotiations for Church Union along these unscriptural lines should cease forthwith.

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

X.—The Westminster Standards.

We have in a previous article seen the reception which Laud's Prayer Book received in Scotland. The tumult in St. Giles when an attempt was made to use this Romish Liturgy was only the first outward manifestation of a movement which showed the spirit of the Scottish nation; a movement which was to have far-reaching consequences, for out of it grew the National Covenant, signed at Edinburgh in 1638, the deposition of the bishops, and the overthrow of Prelacy at the Glasgow Assembly of the same year. This movement spread to England, resulting in the temporary overthrow of the Stuart dynasty, and bringing both King Charles I. and Archbishop Laud to end their lives ignominiously on the scaffold. A further effect was that the Presbyterians of Scotland and the Puritans of England discovered that they had a common standpoint in the Calvinism which is based four-square upon the Bible. The result was a desire to have a common creed and a system of church polity and worship for England, Scotland, and Ireland. To meet with that desire the Long Parliament called together what has been known ever since as the Westminster Assembly of Divines, and whose deliberations were to have a permanent effect on the Church of Christ for ages to come, while the documents drawn up by it have formed the standard by which the orthodoxy of churches

and individuals, in this country and in America, are judged by all who draw their religion from the Bible. The Stuarts endeavoured to bring about a uniformity of religion by bringing the Presbyterian Church of Scotland into line with the Episcopal Church of England, and, in this endeavour, substituted the arbitrary will of the Monarch for the clear pattern shown in the Scriptures. The object of the Westminster Assembly was to bring about the uniformity of religion in the three kingdoms on the basis of the Word of God.

The members were all appointed by Parliament, and consisted of one hundred and twenty-one clergymen, ten nobles, and twenty members of the House of Commons who acted as lay assessors. At a subsequent period thirty others were added along with the Scottish Commissioners. Of that number thirty-seven were Masters of Arts, thirty-two were Bachelors of Divinity, twenty-one were Doctors of Divinity, and one was a Doctor of Laws, while many were Fellows of Oxford and Cambridge. This shows that the personnel of the Assembly were the cream of the Church so that there can be no exaggeration in the language of Dr. Briggs when he says, "Looking at the Westminster Assembly as a whole, it is safe to say that there never was a body of divines who laboured more conscientiously, carefully, and faithfully, and produced more important documents, or a richer theological literature, than that remarkably learned, able, and pious body, who sat for so many trying years in the Jerusalem Chamber of Westminster Abbey." Article on *Documentary History of the Westminster Assembly*, in *Presbyterian Review*, New York, 1880, pp. 127-164. These divines had a great deal of uphill work. Apart from diversities of opinion among themselves, causing long debates on intricate points, the Bishops of the Church of England did not acknowledge the Assembly, King Charles prohibited it, and the Parliament, which claimed Erastian control over ecclesiastical matters, required that all its decisions should be ratified by the civil legislature. Though it continued in existence till 1652, and, in fact, was never formally dissolved, its main work was completed by 1648 after it had sat for eleven hundred and sixty-three sessions.

The fruit of the deliberations of the Westminster Assembly is to be found in the Confession of Faith, the Larger and Shorter Catechisms, the Directory of Public Worship, and the Directory for Church Government and Discipline. The Confession of Faith and Catechisms which, like the other documents, are based four-square upon the Scriptures, bear evident traces of a deep acquaintance with Continental Reformed Theology. It also has borrowed much from the Irish Articles drawn up by Archbishop Ussher about 1615. On this point Prof. A. F. Mitchell, D.D., of St. Andrews University says, "Some time ago I endeavoured to show that the Assembly's Confession was not derived from foreign sources, either Genevan or Dutch, but

that, both in its general plan and in the tenor of its more important articles, it was drawn from native sources other than Scotch, and in particular from those confessedly Augustinian or Calvinistic Articles, which, even before the Synod of Dort was summoned, or the Arminian controversy had become so embittered, had been adopted by the Convocation of the Irish Church. An examination of the Minutes of the Assembly confirms me in this view. I do not venture to assert that in no case has it determined points which the Irish Synod had left open. But I do say that these points are not many nor important, and that it is clear the Assembly took the greatest possible pains to express its views in such a way as to obviate objections which had been or might have been taken either to the words or to the matter of the Irish Articles." *Introduction to the Minutes of the Westminster Assembly*, p. xlv. The Directory of Public Worship was intended as a substitute for the English Book of Common Prayer; it had no liturgical forms, but it gave directions and suggestions to the minister as to how to conduct public worship. In the Preface to it, it is stated, "that the Liturgy used in the Church of England (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly at home, but also to the Reformed Churches abroad;" that "In the meantime, Papists boasted that the book was a compliance with them in a great part of their service; and so were not a little confirmed in their superstition and idolatry, expecting rather our return to them, than endeavouring the reformation of themselves." The Form of Church Government, clearly favours Presbyterianism as the only form which is based on the Word of God. These documents were not finished without long and wearisome debates for we see that, according to the Notes of Proceedings by George Gillespie, the debates on the Form of Church Government continued from 2nd February, 1644, till 30th December of the same year. In the compiling of the Westminster Standards the overruling power of God is clearly to be seen. From the fact that in 1642 King Charles brought forward the idea of convening "a number of grave, wise, and religious divines" to settle uniformity of government and worship in the Church, one can see that his purpose was to prove the catholicity of the doctrine of the Church of England, and to bring the other churches in the kingdom, and especially the Church of Scotland, into line with it. In this, however, he did not get his own way, and when that became clear, he proclaimed the Assembly illegal and threatened to prosecute its members. The Assembly, however, was not convened by the King, but by "The Lords and Commons of England" in an ordinance, dated 12th June, 1643. At first the Assembly turned its attention to the Thirty-nine Articles of the Church of England in an endeavour to mould its form of worship and government more in accordance with what was observed in the Church of Scotland. This was given up after three months and attention was

drawn to the Scottish *Solemn League and Covenant*. This Covenant was largely signed but it became all too apparent that the Covenant was being made use of in order to further the policy of the civil rulers south of the Borders. It was then that the Assembly turned its attention to the Irish Articles.

On 27th August, 1647, the General Assembly of the Church of Scotland approved of the Confession of Faith, stating that the said Confession was "upon due examination thereof, found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk." Parliament approved and ratified the Directory for Public Worship on 6th February, 1645, and the Confession of Faith, the Larger and Shorter Catechisms on 7th February, 1649.

These subordinate standards which were now recognised by both the ecclesiastical and civil authorities, became the Constitution of the Church of Scotland. Though the aim of those who framed the Westminster Standards was to bring about uniformity in doctrine, worship, and government, yet that did not succeed. The Church of England continued her Episcopacy, her Thirty-nine Articles, and her form of worship, and, in these matters, the Independents followed their own way, so that, as far as both these Churches were concerned, the Westminster Assembly might never have sat. In accepting the Westminster Standards, the Church of Scotland only accepted what was in her own standards, previously drawn up, and thus was under no necessity to depart from the doctrine believed by her, or from the worship and government practised by her from the time she was first set up. Her Constitution was older than the Westminster Standards, but in these Standards, it was set forth in a manner which was calculated to combat more effectively errors which had become more manifest since the older Standards were framed, and thus, the Church which adopted them, was, in a peculiar manner, fitted to hold up to other Churches a Constitution which might be taken by them as an example to follow. As Dr. Charles Hodge put it: "What then was the origin and history of our present constitution? It will be remembered that at the period to which it is so common to refer, as the birth-day of the great principles of civil and religious liberty, a convention of divines assembled at Westminster, who, after long deliberation, prepared and published a Confession of Faith and a Directory for Worship, Government, and Discipline. This Confession and this Directory were adopted by the Church of Scotland, and have ever since continued in authority in that Church. Under that constitution, the General Assembly of that Church has always acted as its parliament; exercising legislative, as well as judicial powers; making rules binding on synods, presbyteries, and churches, restrained by nothing but the Word of God, the laws of the land and its own written constitution. This fact is too notorious to need proof. A greater absurdity could not be put

into words, than the assertion that in Scotland, the General Assembly is "a mere appellate court and advisory council." That American Presbyterianism was originally the same with that of Scotland is proved by two incontestible facts; first, that our Church adopted identically the same constitution as the Church of Scotland; and secondly, that under that constitution, our highest judicatory claimed and exercised the same powers with the Scottish General Assembly. *Church Polity*, p. 171.

In one matter the Westminster Standards caused the Church of Scotland to depart from its accepted practice, that, is, the manner of congregational singing. In the section on "Singing of Psalms" we read: "But for the present, where many in the congregation cannot read, it is convenient that the minister, or some other fit person appointed by him and the other ruling officers, do read the psalm, line by line, before the singing thereof." Whatever the necessity there might have been for this manner of singing the psalms as far as England was concerned, when the Directory was framed, there was no such necessity among the people of Scotland, for, educationally, they were far in advance of those who lived south of the Border. Neither was it received with favour in many parts of Scotland, though, in later years, the custom became such an object of regard, in some places, that it was considered an innovation to depart from it. Whatever may be said for or against the custom, the reason for its introduction has long since ceased to exist, for the directory explicitly says that it is only "for the present" and that it is to be introduced for the sake of convenience "where many in the congregation cannot read." Thus caution must be exercised not to make a principle of what the Standards of the Church does not make a principle.

William Huntington and Miss Morton.

LETTER XIII. TO MISS MORTON FROM MR. HUNTINGTON.

Dear Daughter,

Yours came safely to hand. The more you write or converse, the purer the stream runs, I find. They that drink at the "well of salvation" as the scriptures have said "out of their belly shall flow rivers of living water." Your language begins now to be pure and refreshing. The thick puddle of Arminian and Popish dregs has been well stirred up in your late tribulation; and now the "well spring of life" begins to rise the filth will be worked out" and we shall have it clearer and clearer. The spirit of love has burnt up the filthy dregs and spiders' webs, and the "King's daughter is all glorious within." Her prison garments are put off, and her ornaments are put on. You have now done "lying among the pots," and are blessed with "the wings of a dove," and your plumage "is of yellow gold." . . .

We have many professors in our day who are more like vermin than merchant-men. They live altogether on the comfort of others, instead of trading to heaven for themselves; be not thou therefore like unto them: find the way to God for yourself, and trade therein. God is not far from every one of us, if haply we might feel after him. Feel him out therefore, and then shalt thou have rejoicing in thyself, and trust not altogether to the candle of another. Paul says, "I know whom I have believed" and Job says "I shall see him for myself and not for another." If you would live up to the privileges of God's children, then be as much as possible in private, in reading, meditating, praying, confessing, praising and contemplating, which leads the mind daily to anticipate the real joys of heaven; this strikes out and erases from the mind that clog of earthly and carnal anxiety with which the devil shackles the half-hearted professor, and the imprisoned worldling. Such, with all their property are the worst of slaves for they are both servants and subjects to that which God hath sent to serve them and to serve others. Never aim at an independency, or at any stock in hand, to take your eye from the mysterious hand of Providence. I have been as sharply tried in soul and circumstances as any mortal living, and yet there is not a man in the world whose prosperity I envy, or with whom I would wish to change my state. Such as we are obliged to try the faithfulness of God every day, and he takes a pleasure in displaying his faithfulness and truth, and in "showing himself strong in the behalf of them who put their trust in him." I have frequently been in the company of professors who have entertained my ears with their prosperity in the world, and the abundance of their riches; but I could clearly see what they could not, that is, the damning sin of covetousness, and the curse of God with it, which sunk their souls as much beneath my joys, as my wants were beneath their abundance. It is common for the poor believer to "envy the prosperity of the wicked" (Psa. lxxiii. 3) and for the tempted and buffeted saint to "call the proud happy" (Mal. iii. 15), but God curseth the former (Mal. ii. 2) and resisteth the latter (James iv. 6).

According to your desire I have written to you a long letter, which you must not expect in future. . . .

Thou art now "delivered from the snare of the fowler and the hand of the hunter" (Prov. vi. 5). Thou must now leave my skirt, seeing thou has got hold of the "skirt of him that is a Jew." I have many more to nurse, thou must therefore get from under my feathers, and take shelter in God to whom I commit thee, and "to the word of His grace which is able to build you up." You are now in the cleft of the rock, and "he that dwelleth in that secret place of the Most High, shall abide under the shadow of the Almighty." It is now a time of love with thee, the Lord has spread His skirt over thee, and taken thee into covenant with himself, continue thou in the barn's

floor till he winnow the grain, and burn the chaff. Plead thine affinity, and expect from him the kinsman's part, and depend upon it that he will do worthily in Ephratah, and be famous in Bethlehem. Dear Daughter, adieu! While I remain thine affectionate friend and father in Christ Jesus.

WILLIAM HUNTINGTON.

On Doctrinal Declension.

By the REV. DONALD MACLEAN, Portree.

2—Justification by Faith.

The question of "how should a man be just with God?" is one of the greatest which can exercise the mind of man. The various religions of the world pay testimony to the fact that to some extent mankind, feels a guilty conscience, and endeavours in many ways to be reconciled to God. The Scriptures reveal the true condition of man before God, as a creature who fell from a state of innocency and happiness into a condition of condemnation and misery through sin. In the light of such a solemn fact the question of the pardon of sin and obtaining a place in the favour of God becomes one upon which the sinner needs the clearest possible light. This light is given him in the Word of God, in which a Saviour is set forth Who wrought out salvation for His people, and through Whom alone they can be saved. The part of this salvation which embraces the pardon of sin and acceptance with God is called justification. The excellent definition in the Shorter Catechism gives this in the following words: "Justification is an act of God's grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone."¹ It has been the work of Satan and his agents in all generations to obscure this great doctrine, and so blind men to the Scriptural way of salvation.

In giving consideration to the exact meaning of the phrase "justification by faith alone," there are three positions we need to keep clearly before our minds. The first of these is that in saying "by faith alone," the Reformers meant that the grace of faith had a particular place in the justification of a sinner which was not given to the other graces of the Spirit. We are not said to be justified by love or by hope or by repentance, but by faith. The Reformers acknowledged that faith "is not alone in the person justified, but is ever accompanied by all other saving graces, and is no dead faith. but worketh by love."² Yet at the same time, they insisted that as far as justification was concerned the grace of faith was "the alone instrument of justification."²

¹ S.C. Qu. 33. ² C. of F. XI. ii.

The second position is the well-known one that "justification by faith alone" means the exclusion of all works of human merit. "Not of works lest any man should boast."¹ "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ."² Further comment on this point need not be made.

The third position is that there is no merit in faith itself as far as justification is concerned. Although faith is wrought in the heart by the Spirit of God, and yields obedience to the call of the everlasting gospel, yet such faith and obedience have no place in the justification of a sinner as far as merit is concerned. God, in justifying, has respect to the righteousness of Christ alone, which He imputed to the sinner and which is received by faith. The office of faith is to receive: it is the instrument by which the soul receives Christ in the everlasting gospel. The Reformers thus held the Scriptures to teach that God justified sinners "not for anything wrought in them, or done of them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness, but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith: which faith they have not of themselves: it is the gift of God."³

But to return to Dr. Niven's book. He acknowledges that justification by faith alone was exalted by all the Reformers. To Luther's mind it was the article "of a standing or falling church," while "Calvinists, Lutherans and Zwinglians were at one in teaching this doctrine as the very heart of the Gospel."⁴ In noticing the change which has taken place at the present time, he goes on to say: "But a strange thing has happened. The formula for a long time has been almost unheard in Protestant pulpits or on the evangelistic platform," nor do people hear "the most evangelical ministers or distinguished evangelists use it either."⁵ This certainly seems a strange thing, as one would naturally conclude that when the heart of a matter was left out, there would be nothing left but death. The gospel which can afford to ignore justification by faith alone is not the glorious gospel of the blessed God, and it is certainly not according to the Reformed Faith.

In endeavouring to explain this change, Dr. Niven raises the usual objection against the terms in which the doctrine is expressed. We do not intend to follow him into all these by-paths, except to instance one or two which throw light on the matter under discussion. He says that some difficulty is found as to the meaning of justification in its present-day usage, as distinct from its meaning theologically or biblically. He, however, states the real difficulty when he points to the religious ignorance of those in the pews. "There was far less of such difficulty in bygone days when the pews were filled by Presbyterians

¹ Eph. ii. 9. ² Gal. ii. 16. ³ C. of F. XI. i. ⁴ p. 71, ⁵ p. 22,

nurtured on the *Shorter Catechism*, and many were familiar even with the *Westminster Confession of Faith*.¹ Had he wished, Dr. Niven could have added that what ceased to be preached in the pulpit soon ceases to be believed in the pew. He would certainly have been nearer the real source of his difficulty.

The three positions we have outlined with regard to the meaning of justification by faith alone, were aimed by the Reformers at the Romanist theology in particular. The Romanist taught that to justify meant to make righteous by infusing righteousness into the sinner, instead of the Reformed view that to justify meant to declare righteous for Christ's sake. Dr. Niven says that the Romanist view seems more tenable to many, despite its confusing of justification and satisfaction. In particular the Romanist denied that the sinner was justified by faith alone, but alleged that there were six other virtues along with faith necessary for justification or for preparation thereto. These six virtues were—fear, hope, love, penitence, a purpose of receiving the sacrament, and a purpose of leading a life of obedience. There is not a scrap of Scriptural evidence to show that any sinner is justified by these "virtues," but the whole tenor of Divine Truth is that he is justified by faith. The present writer hopes he is not being unfair to Dr. Niven in saying that the distinct impression left on his mind is that the difficulties Dr. Niven finds on this subject arise from his leanings to Romanist theology. For instance he says "If you teach people that their good works have nothing to do with their acceptance by God, and if you adopt the view that Christ's righteousness is imputed to us, it must be admitted that a good deal seems to have been taken from the spring of Christian ethics."² Such a thing would never be admitted by the Reformers or any other Protestant theologian, although it is the Romanist position. Again, he raises the question of repentance, and insists that faith and repentance must go together. It is quite true that where faith is, repentance, love, and hope will be also, but the Word of God does not say we are justified by these graces, but by faith. The Romanist, virtues, of course, included repentance. He also says "It gives one to think, and to wonder if in St. Paul's mind justification and sanctification were so sharply distinguished as our theology has made them."³

Without following the matter up, however, let us turn to the present position in the Church of Scotland teaching. It is given in the following words: "In former days, God was represented as a stern Judge with frowning, or at least, austere face. There the justified sinner found a loving face bent upon him. We now believe that God is love all the time, that God is the Father all the time, that His love has been pursuing us, pleading with us, in all our wanderings. He is not like the father in the Parable of the lost son who could only wait at home.

¹ p. 73. ² p. 83. ³ p. 91.

God in Christ is the Shepherd who goes out into the darkness and peril to seek and to save that which was lost.”¹ So the great, God-glorifying doctrine of justification by faith alone has been removed from the pulpit and this colourless collection of religious absurdities put in its place!

Let us now notice that the removal of the scriptural doctrine of justification by faith is bound to have its own effect on doctrines closely related to it. The doctrine that man is a sinner is related to justification. The Scriptures teach that we fell in Adam and came under the sentence of condemnation. We are born into the world under the sentence of death, and we are dead spiritually in our souls, without a spark of spiritual life or holiness. “This view,” says Dr. Niven, “of the absolute inability of the unregenerate to think anything that was true or to do anything that was right, has been by many softened.”² He quotes with favour the view of William Law that “in every man there remains a spark of goodness.”³ “Law’s view that despite men’s ruin by the Fall there remains in the heart or conscience or mind of man something to which appeal can be made, is the experience, and determines the approach of, the evangelist or the Chaplain to the Forces.”⁴ In other words, Dr. Niven and his colleagues have a very different view of man’s state by nature than that of the Reformers, who based their view on the Word of God, and not the experience of men.

Again, the work or atonement of Christ is closely bound to the doctrine of justification. The righteousness of Christ comprises the work that He finished on the Cross of Calvary, and this righteousness is reckoned to the sinner in the day of justification. To any soul, awakened by Divine power to see the nature of sin and the wages of his own sin, it is clear that the claims of law and justice must be met. These claims he is fully convinced he can never meet himself. In the work of Christ alone he sees them met, and he realises that it is in that Person and His righteousness that salvation alone is to be found. The importance of sinners having clear views on this subject is beyond dispute. Dr. Niven calmly asserts that “no Church has ever definitely and dogmatically committed herself to a doctrine of the atonement.”⁵ It would have been more accurate of him to say that no one can make sense of the doctrine of the atonement set forth by Professors in the Church of Scotland. Surely the Reformed Church of Scotland was clear on the atonement! “The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of His Father and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given Him.”⁶ Let Dr. Niven and his colleagues also note how this doctrine of atonement is beautifully applied in the justification of a sinner.

¹ p. 95. ² p. 94. ³ p. 93. ⁴ p. 94. ⁵ p. 73. ⁶ C. of F. VIII, v,

"Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to His Father's justice on their behalf. Yet, inasmuch as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification only of free grace; *that both the exact justice and rich grace of God might be glorified in the justification of sinners.*"¹ The glorifying of the justice and the grace of God is part of the glory of the gospel of God's dear Son. It is evident that a glimpse of this glory can be got no longer from many pulpits in the Church of Scotland, Only the artificial light of human wisdom now shines there.

We have already observed that Dr. Niven appears to have leanings towards the Romanist theology in some particulars. This feature may well arise from his desire to see the Protestant and Romanist churches reunited. There seems to be also a rationalistic tendency running through his book which we believe to be fairly common in the Church of Scotland today. It evidences itself in opposition to the Reformed Faith in particular. The original form of rationalistic thought, wearing the cloak of Christianity, arose at the time of the Reformation under the name of the Socinian heresy. This heretical scheme covered the whole realm of theology although its prominent denial of the Trinity led to its modern supporters being called Unitarians. Principal Cunningham gives the following description of this cast of thought: "The Socinians differ from the great body of Christians in regard to the subject of the inspiration of the sacred Scriptures . . . The position, accordingly, which they maintain upon this point is, that the Bible contains indeed a revelation from God, but that it is not itself that revelation, or that it is not in any proper sense the Word of God, though the Word of God is found in it . . . Socinians are also fond of dwelling upon all those topics which seem fitted to shake in men's minds a due sense of the reverence with which the sacred Scripture ought, as being the Word of God, to be regarded such as the obscurity attaching to some of its statements, and the difficulty of ascertaining their true meaning; the various readings and the difficulty of ascertaining the true text; the apparent inconsistencies and the difficulty occasionally of reconciling these² . . . that since men are weak and frail, though not sinful or depraved creatures, and since God is nothing but a kind and merciful Father, and has no punitive justice as a constituent element of His character, there can be no difficulty in their obtaining His forgiveness, and being restored to His favour, and thus escaping all the consequences of their transgressions."³

This description has a familiar ring to anyone who has read Dr. Niven's book or other writings by Church of Scotland ministers, and shows that a rationalistic outlook tends to Socinianism—an ancient

¹ C. of F. XI. iii.

² Historical Theol. II. pp. 160, 162.

³ Ebid p. 175.

heresy. Nor is this at all surprising, for fully-developed Socinianism is just the religion of the natural man who has never been enlightened spiritually by the unction from the Holy One. The drift from the Reformed Faith traced in this book is therefore not progressive but shows a tendency, in our opinion, to return to the principles of a heresy of such a serious nature that those who opposed it felt warranted to deny to its supporters the name of Christian. It is certainly a subject requiring study at the present time, how far the modern religion embraces the Socinian positions in the name of scholarly advancement. The dangers from such a drift are too obvious to need further explanation. "Buy the Truth and sell it not"¹ should be our watchword in these days of doctrinal declension. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."²

The Mother of Us All.

By REV. J. P. MACQUEEN.

In the opening editorial article of the June, 1957, issue of the *Free Church Monthly Record*, there appeared the following statement, though not for the first time: "Seldom, perhaps, were all so conscious that we belonged to the Mother Church, and that though a wide and deepening gulf separated us, we were vitally interested in the future of the Church of Scotland, the mother of us all." There is a strange and significant resemblance between the foregoing statement and similar statements that appeared, with increasing frequency and emphasis over a period of years, from the pens of ministers and laymen of the late Original Secession Church in their denominational magazine, till finally it took the disastrous plunge into the maelstrom of Modernistic Apostasy, ending up in the bosom of the wrongly-designated Church of Scotland—one of the most disgraceful betrayals of professed evangelical religion in the ecclesiastical history of our native land.

One would like to know very much in what sense the present modernist so-called Church of Scotland is the mother, of a professedly orthodox evangelical church. If this is meant historically, relative to descent, then the papal system has a better and more consistent claim to the title. For instance, certain ardent supporters and prominent leaders of the Scottish Nationalist Movement declare, unequivocally and unmistakably, that if their campaign for an independent Scottish Republic proves finally successful "the auld Kirk" (the papal system) must be re-established as the National Church of Scotland. If, therefore, national ecclesiastical history is all that really matters, and not infallible Scriptural truth, than the claim of the Scottish Nationalists

¹ Proverbs xxiii. 23. ² I. Tim. iv. 16.

for the Romanist Church ("the auld Kirk"), as "the mother of us all" is a more consistent one than that of the editorial writer of the *Free Church Monthly Record*. As regards returning to that "auld Kirk," one has only to read the twopenny booklet entitled *The Church from which the Reformation Delivered Scotland*, by the godly and scholarly Scottish historian, Dr. D. Hay Fleming, to realise what iniquity and immorality our native land was under by the ecclesiastical jurisdiction of "the auld Kirk."

He, or she, would be a strange type of professing Christian who would not be grieved for the denominational divisions in Scotland and elsewhere, but a nondescript ecclesiastical union, in the name of union, unity, and peace, without any regard to eternal truth, is surely the most blatant caricature of Christian Church union ever devised by the ingenuity of perverted human nature and satanic subtlety. That is exactly what is transpiring in our day in the ecclesiastical negotiations proceeding between the Episcopal Church of England and the Presbyterian Church of Scotland. The Church of England is busily engaged forging new so-called revised canons, with the object of Romanising that Church, while the Church of Scotland is preparing for diocesan and prelatie bishoprics, against which the Scottish Covenanters fought to the death. The World Council of Churches is organising on a world scale, with the same end in view, with the Pope of Rome meantime a detached but interested spectator. Behind the whole movement is, as the present writer sincerely believes, Satan, as an angel of light (II. Cor. xī. 13-15), seeking to forestall the Holy Spirit, when He shall appear in His glory to build again Zion. Satan first, through human instrumentality, divided the churches by the introduction of false faiths and soul-ruining errors and heresies in the name of Christianity, and now, through similar instrumentality, he is ardently employed, in the name of the union, unity, and peace (the union, unity, and peace, of the graveyard) in building up what he, and his human instruments, call "a re-united Christendom." with the Pope of Rome, the anti-Christ, as its ecclesiastical head.

This is a severely testing time, and it will become increasingly so, but instead of the Free Church of Scotland giving an unequivocal and definite leading, we find vacillating hesitation, and non-committal indecision, when firm uncompromising Christian manliness is called for. Whether we will be given credit for it, or not, we have no feeling of bitterness or prejudice against the Free Church in thus writing, but rather that that Church would return from the error of its ways. We should all resolve like the Rev. Joseph Hart, when he vowed: "I determined to keep my pulpit as chaste as my bed." The Free Church, therefore, should cease its indiscriminate exchange of pulpits, its trained choir practices, its public congregational singing of uninspired hymns and paraphrases, as all such practices constitute a

violation of ordination vows, while the vague indefinite preaching "that would not offend an Arminian, while it would not please a Calvinist" must be repented of, if grieving the Holy Spirit is to be avoided. Instead of thus "moving with the times," there must be a genuine penitent returning to Apostolic, Reformed, Scriptural teaching, doctrine, discipline, government, and worship, in Scotland and elsewhere, before we can expect the blessing of Heaven. May the time be hastened when the Holy Spirit shall be poured out on a world-wide scale, and when thus "the nations of the world shall become the nations of our Lord and His Christ."

The Duty of Self-Examination.

(Continued from page 46.)

On what must self-examination be brought to bear? This question is distinctly answered in the text. The points to be settled are—Am I "in the faith?" and is "Jesus Christ in me?" But, though they may be thus distinctly stated, each of them is involved in the other, and they may be viewed as one. You cannot be "in the faith" unless "Jesus Christ is in you," and in searching yourselves it is the evidence you find, in proof of Christ being in you, that avails to assure you of your being "in the faith."

And what is it to "be in the faith?" It is not said "whether faith be in you." Faith, therefore, in this text does not point to the grace implanted by the Spirit in the soul—it points rather to the doctrine of faith in the gospel. This not infrequently, is the meaning in the New Testament of this form of expression—as in the passage in which Christians are urged to "contend earnestly for the faith once delivered to the saints," and in the passage in which Paul declares that he had "received grace and apostleship for obedience to the faith among all nations."

To be "in the faith," is to be in the sphere of the gospel, and so there as to be in living and saving communication with the grace of which the gospel testifies. How important this is! And how desirable it is to know that one has attained to such a position—that one has been placed "in the faith" by the Spirit of faith, so as to be a partaker of the grace of the gospel! In order to being thus "in the faith," one must have true living faith in his heart, and must be in vital union to the Lord Jesus Christ. Only as I am in Him can I be "in the faith," I cannot, apart from Him be in communication, as a recipient, with the grace of the gospel. Its doctrines can yield to me no nourishment apart from Christ, and its promises I cannot plead, and if ever its call takes effect on me, it must be in the way of bringing me to be

one Spirit with Him in Whom all fulness dwells. It is on the question, "Is Jesus Christ in you?" that our self-examination must, in the first instance bear. It is only proof of His being in you that can avail as evidence of your being "in the faith." It is His power, put forth in you, that can produce the fruit by which, to yourself or to others, you can be known as in Him. Your anxiety, therefore, must bear on discovering whether, in your secret exercise of soul, in your service in connection with the Lord's work, and in your life, you have any evidence of Christ's being, and working by His Spirit in you. In endeavouring to ascertain this, you must not separate the condition and exercises of your soul in secret before God from your mode of serving and living before men. The latter must be regarded as the outcome and fruit of the former. There may, however, be evidence, good and sufficient for the time, found in your consciousness of gracious exercise of soul, apart from the outcome of it in practice. But you can come to no conclusion that can be satisfying from an examination of your life, without tracing what appears there to the motive in the heart, from which it is sprung. And however favourable the verdict of your consciousness may be, you cannot be long content with it, if it finds no attestation in a measure of practical conformity to the law of Christ. If you regard iniquity in your heart, your conscience of this will upset every favourable judgment regarding your state which you ever formed.

If ascertaining that "Jesus Christ is in you" be what is desirable, then surely the evidence of this, that will avail, must be good reason to conclude that to some extent you are conformed to Christ's mind and example. If "Jesus Christ is in you" then you must, in some measure be like Him in His self-denial, in His love to His disciples—in His prayerfulness—and in His purity.

Have you any evidence of Christ's being in you because of being like Him in self-denial? No one who honestly attempts to find good evidence of this can be easily satisfied. And why? Because the standard is so high. "Let the same mind be in you, which was also in Christ Jesus" is the prescribed attainment and that which in self-examination you desire to ascertain as yours. But when we look at "the mind of Christ in the light of the words which follow, how unapproachably high seems the standard! "The mind" you are required to have is "the same" as His "who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Such is the standard, and the higher it seems, all the lowlier will you be before it, but at the same time all the more anxious to be conformed to it. If it appears high, unapproachably high, in that measure it appears lovely in the eye of faith, and will the love,

that is always the companion of true faith, spring up in desire to be like Him. Because of this the quickened soul is kept from going away in hopelessness from before the standard of Christ's glorious self-denial. Yea, in the measure in which it is immeasurably high, in one's view, there is encouragement to hope, as well as a stimulus to desire, for from His self-denial comes into the fainting heart the refreshing saviour of His love, and is strengthened to ask for His transforming grace.

(To be continued.)

Free Friendship in the Gospel.

Letters by JOHN GRANT, Strathy.

John Grant was one of the most highly esteemed "men" of the Northern Highlands of whom it has been said that, though comparatively illiterate, they were deeply read in three books: The Bible, the book of God's Providence and the book of the human heart. He withdrew from the Church at Kildonan in consequence of the faulty teaching there, and removed to Strathy, Sutherland, where he kept a Sabbath Reading in his own house. He died at Brubster, Caithness, 1829. Few are to be found in these sad days who have such close dealings with God, with their own hearts, and with their fellow believers as in those more rugged yet simpler and more real times—Editor of the letters.

Dear Friend,

I do not know what to say, because I am battered down with the judgment of the day, and that I did not hear from thee since long. I am affrighted because of the judgment of the day, that coldness lieth between you and me, between your soul and mine.

Although I lost my strength, that I could not see you, I was thinking if causes had been as they were, that I would ere now have seen thee here. You may say that this is great (much) but I say that it is too little for true love. I am a poor man in a poor state. I have not travelled a mile from this door since three years. I am content with that, because I see clearly the three best things consumed out of the best of our day.; that is, the true living souls need to keep them alive with the Lord; another thing true witness to keep them on Christ's side; the third, true brotherly love to keep them with one another. In the place of this, the best of them are become thorns. Alas! alas! When Christians come to be thorns, God must come to be fire to burn thorns. If you can keep your eye upon it, the trial is very near. Since I believed that I would not go much abroad I have promised that none would come in here but I would tell them their errors, as I would know, and because of that I am near to lose them all. My mother's children are very angry with me. My dear friend, I counsel

you to get your last end in Christ's blood, to be stamped deep on your death will try every work with fire.

JOHN GRANT, Strathy, 1813.

My dear Friend,

My mother's children are very angry with me, because we will not agree in any matter, and my father's children, I cannot get many of them out in this north country. The power in the means has left us totally. Every man thinks he is right, and not one right according to the law and testimony. I am a poor man in body and mind. I am alone and in trouble, the Lord knows, more than I can tell. I have nothing but the naked Word of God. Blessed be God for all my state, as there is no appearance of the wicked's judgment on it, as it is His judgment, or the wicked's judgment to be in prosperity. I must confess this when the trial comes to a height in my mind about my state, day, and death. The merciful Lord gives me my full of His Word, till He puts over, and then I am as rich as Abraham. But when He takes that away, and His presence from His Word, I am poorer than Lazarus. But poor as I am, I am poor at the door of the God of the poor, because He closed upon me all other doors. He is God in power and mercy above what men and angels can take Him to be; exalted be His glory through eternity for it! Search you in earnest, above all things, for a true knowledge of Himself; more than you had of Him ever before, as there is too little true knowledge of Him in the world. My dear, allow me to be free with you. I see you are going further on with the knowledge you got of Him, than you are in seeking more from Him. I will give you a token of this to you, viz., too much deadly sleep has lain hold on your spirit because you stoop from seeking more knowledge of God in Christ. You seek knowledge in the Bible and on the saints' experience, and dive in it more than necessary. This is the spiritual plague of our day. Hear what Paul said: "Sin with the commandment beguiled me, and killed me."

Scotland is too, too ignorant of this, and because of that they all take this sin for godliness. Behold what Paul feels besides that mentioned: "I am sold under sin." This sin cut all the glory in Scotland from God, and cut the true communion from all our souls, grieved and put away the Holy Spirit from us in all our practises spiritual and temporal; and this curse lies on them both. May God sprinkle your heart with the blood of the Lamb, to make your soul lively in the true experience of this sin, to groom for the despoil done to the Highest or throne of God, to the rescue of thy soul, and if you get this, I will give you a true token of it, viz., you will get admittance to run for the glory of Christ and the life of thy soul, more and more, than you do for thy back, belly, and family. Put these two in the balance before the Lord, and get the Lord to judge on it. May the Lord be in you, with you and yours.

JOHN GRANT, Strathy, 1815.

The late Mrs. Catherine Cameron-MacKintosh, Tomatin.

This remarkable woman was born at Melvaig in the parish of Gairloch in September, 1858. She had God-fearing parents and in her home she enjoyed the inestimable privilege of a godly upbringing. She was specially favoured in the father she had, Murdo MacKenzie, a man of somewhat retiring nature, but a humble, exercised follower of the Lamb. On Sabbath he used to walk the 10 miles from his home to the Gairloch church and on occasion also to Inverasdale and Poolewe. When he returned home it was his practice to relate fully and accurately all that he heard in church and young Catherine, at such times, was an attentive hearer. She used to plead with her father to take her with him and was delighted when she was allowed to accompany him on these journeys. When she was about 14 years she was with her father in the "Leabaidh" listening to Dr. Kennedy preaching from the words: "And they sung a new song, etc." (Rev. v. vv. 9 and 10. "I remember," she said "as though it were yesterday how the Dr. said, 'And they'll be there (in glory) from the parish of Gairloch who never had a word of English on this earth.'"

Her uncle, John MacKenzie who was Catechist during the ministry of Revs. Duncan Matheson and John Baillie, was another who influenced her for good. He was greatly attached to Dr. Kennedy, and would often make the long journey on foot to Dingwall to be at the communion. In his early days he attended the catechising meetings held by Angus Munro, the godly Catechist of the district, who was also his brother-in-law. After one of these meetings, as John MacKenzie prepared to set out on the long walk home, Angus Munro asked him: "Are you going home to-night? If so you will want to be well armed." Before John MacKenzie reached his home that night he learned what the godly Catechist meant—that the armour intended was to be used against the spiritual assaults he had to contend with within himself. Her grandmother too was a God-fearing woman who often walked the long distance from her home in Melvaig to the Burn of Ferintosh for Communion seasons there. On one of these occasions she found herself sitting beside a godly old school-master, who after his retirement was in poor circumstances. On seeing that the poor but worthy man had a hole in his boot, she quietly covered his legs with her cloak to hide his poverty from any unkindly eyes—a demonstration of the "Cloak of Charity." Though many of them were not well off in regard to this world's goods, they were rich in grace and brotherly love flourished among them. Mrs. Cameron-MacKintosh would revert to this incident to lend emphasis to the caution that the Lord's people ought to be careful what they allowed the world to see of the failings of believers lest the world receive a false report of the "good land" and the young, especially, in their tender years be discouraged.

As far as she could recollect no special means or any particular scripture was used in her conversion. Her father's example both in life and doctrine gave a gracious turn to her mind and the truths of scripture as a whole seem to have been the means by which the Spirit revealed Christ to her soul. There was no doubt, however, of the reality of the work of grace which about the age of 18 years took place in her heart, for the marks of the Spirit's saving work was discernible for all to see. She left home when about 20 years of age for Cawdor, Inverness-shire, where she enjoyed the preaching of Rev. Mr. MacPherson, and she spoke warmly also of a Bible Class which she attended conducted by a Mr. Rose, the youngest of 12 godly elders who gathered around him the young men and women of the district for most refreshing instruction in the Word and Doctrines of the Bible. She made a public profession of her faith and went forward to the Lord's table for the first time when she was about 22 years of age.

About this time she made the acquaintance of the late Rev. D. MacFarlane with whom she enjoyed a friendship which was to last uninterrupted through life. She was present at Mr. MacFarlane's induction to the Free Church charge of Moy and Dalarossie in 1879, and recalled that Dr. Kennedy in introducing the new minister to the congregation pronounced a solemn woe upon any one who would harm such a faithful minister of Christ. The following Sabbath she heard Mr. MacFarlane preach his inaugural sermon from the words in Zephaniah iii. v. 12: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." For Mr. MacFarlane she had a particularly warm affection and in turn he was deeply attached to her. It was a great grief to her when Mr. MacFarlane decided to accept a call to Kilmallie in 1889, as it was also to his devoted congregation, but many viewed his departure as of short duration and believed that his work in Tomatin was not yet done. This was true, for Mr. MacFarlane returned yearly some time later to assist at the communion in the congregation, which he continued to do till failing health made this no longer possible.

Mrs. Cameron-MacKintosh was married to Mr. John Cameron in 1884. She and her husband followed the developments in the Free Church which culminated in the Declaratory Act, with attention and great sorrow, and when this Act became part of the Church's constitution by decision of the Assembly of 1892, she and her husband had no hesitation in deciding where their duty lay. They joined those who stood by the Word of God and the subordinate standards of the Church of the Disruption. They formed part of the congregation at Tomatin which included the most discerning and experienced Christians of the district, and continued to meet for worship in the Tomatin meeting-house under the preaching of the godly missionaries who were sent to them. This stand they never regretted. Mrs. Cameron-MacKintosh

never went out of her way to speak ill of those from whom she had parted, nor did she indulge in strife for its own sake. She could, when the necessity arose, however, in a quiet and dignified way, state with firmness and exactness the causes which justified her actions. She had such assurance of scripture and doctrine that to any who asked she could give a clear and concise reason for the hope that was in her.

Some of our ministers to whom she was deeply attached, notably Rev. D. MacFarlane and Rev. Neil Cameron, and intimate godly acquaintances, she held deservedly in high esteem. She left her home and the family circle rarely except to attend communions and until strength failed she seldom missed sacramental occasions in Daviot, Dingwall and Inverness. It gave her great joy when able to attend at Glasgow and Edinburgh. One memorable occasion was in 1910 when, with a few friends, she was at Portree—Rev. D. MacFarlane had great liberty in preaching and doubtless seeing familiar faces before him, was ultimately exhorting the “Muintir Moy” (the people of Moy) as if he were back in the old days of Tomatin. She enjoyed preaching where the preacher, in course of his remarks came over the inward experience which was known to no man. Once in Dingwall her close friend Harriet MacDonald told her privately of her desire to have a clear view by faith of the pierced hands. Rev. N. Cameron, during the action sermon remarked: “You are here who were saying before you came out, ‘If I could but discern the hands and feet, etc.’” Mrs. Cameron-MacKintosh, on hearing this, said to herself, “She is here beside me.” Mr. Cameron’s preaching was especially endeared to her by his facility for dealing with the case of the individual. On another occasion she was troubled on Communion Sabbath over the words, “These be thy gods, Oh Israel!” Mr. MacFarlane accurately came out with what had been passing through her mind and encouraged her by observing in effect: “If Satan cannot get you any other way, he will be after you by pointing to us poor ministers and saying: ‘These be thy gods, Oh Israel’; well, we are pointing to Christ crucified so pay no heed to his lies.” She was never again troubled with this particular trial.

Mrs Cameron-MacKintosh seldom spoke much about herself, but she did sometimes draw upon her own experience if it might in any way commend Christ or help others. Even to the last she had an extraordinary clear and retentive memory, quoting scripture so aptly for the occasion, recalling sermons either heard or read of Rev. D. MacFarlane or Rev. N. Cameron, recounting choice anecdotes about the godly men and women of the past whom she knew. Sabbath was her delight and she often spoke with wonder and admiration about the eternal Sabbath, frequently concluding by referring to some departed friends that they were not at their rest. She would often in speaking of a point of doctrine or experience enlarge on it and in doing so

reveal the rock upon which her faith rested by such comments: "He has promised," or "the truth says so and we can do nothing against the Truth for the Truth will stand." She sought direction from the Word of God in her trials, but was most guarded in mentioning the occasions when the Word of God spoke to her; she did not care to hear ready and glib talk about getting such and such a scripture.

During the last two years of life, her sight failed and her delight was to have the Bible read to her. It was characteristic of her when near her end she was asked to choose a portion of scripture to be read to her, that she requested Mary coming to the sepulchre, and the place where it says: "This man receiveth sinners and eateth with them," and in each case she herself commented with simple precision on the bearing of the verse. She passed quietly and peacefully away on 28th May, 1956, to be for ever with the Lord. To her large family of sons and daughters who survive her, and to Dr. Johnstone, her son-in-law, to whom we wish very gratefully to acknowledge our great debt for providing the information contained in this brief notice, we offer our sincere sympathy. We conclude with the words which the late Rev. D. MacFarlane, whom Mrs. Cameron-MacKintosh loved so much, used to quote: "Until the day break and the shadows flee away, turn, my beloved, and be thou a roe or a young hart upon the mountains of Bether"—Song of Sol. ii. v. 17.—A. F. MACKAY.

Searmonan.

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

(Air a leantuinn bho. t.d. 91.)

Ann an Crìosd. Na briathran beannaicht'. Tha fireantachd Chrìosd air a meas dha agus air a cùntas mar fhìreantachd-san, agus uime sin tha e air a shaoradh bho dhìtheadh. Cha'n eil còir aig an lagh air ni's fhaide; fhreagair am Fear-urrais na h-uile ni. Ann an Crìosd—tha binn an ditidh, a dhuinn a mach gach teachdaireachd ghràs-mhor bho anam, gu sìorruidh air a toirt air falbh. Tha e air a "bheannachadh leis gach uile bheannachadh spioradail ann an Iosa Crìosd." Tha e air bheannachadh le bhi air gabhail ris, air a bheannachadh le sìth ri Dia, air a bheannachadh le gràdh uchdmhacail. Tha e air a bheannachadh, mar an ceudna, le gràs slàinteil agus gràs naomhachaidh. Tha'n lagh, bho'n robh, mar chùmhnaidh, e air a shaoradh, a nis mar riaghailt, air a sgrìobhadh air a chriadhe. "Cuiridh mi mo reachdan 'n an ìntinn, agus sgrìobhaidh mi iad air an cridheachan." Tha Spiorad Chrìosd, a bha air a dhòrtadh air gu bhi threorachadh a chum an t-Slànuighear, a nis air dol a stigh 'n a chridhe gu còmhnuidh a ghabhail an sin mar Fhear-glanaidh agus mar Fhear-naomhachaidh. Tha na geallaidhean ro-mhòr agus luachmhor a nis aige mar a chuid

fein—geallaidhean gràs gu bhi ga ghleidheadh, gu fàs ann an gràs, geallaidhean gràs agus glòir. Agus tha e air a radh ris, Tha thu air do cheannach le luach: uime sin glòraich Dia, 'n a do chorp agus 'n a do spiorad, is le Dia.

Nis is ann a 'n uair, fodh bhuaidh gràdh Chrìosd, air a chraobh-sgaoladh anns a chridhe, a tha'm peacach a tha air a shaoradh—air a shaoradh le gràs agus a seasamh tre ghràs—ag radh, “Ciod a dh'ìocas mi do an Tighearna air son uile thiodhlacadh dhomh?” An sin tha nì ris an abair sinn ceud fhoillseachadh na beatha nuadh agus bheannaicht, a bhi beo do Dhia.

Tha nàdur na beatha so, beatha fhollaichte a Chrìosduidh air an talamh, air fhosgladh suas anns an rann an deigh ar ceann-teagaisg, anns am bheil gach mìr dheth làn do fhìrinn luachmhor:—“Tha mi air mo cheusadh maille ri Crìosd: gidheadh tha mi beo; ach cha mhise, ach Crìosd a tha beo annam: agus a bheatha tha mi nis a' caitheamh ' an fheoil, tha mi ga caitheamh tre chreidimh Mhic Dhé, a ghrèidhaich mi, agus a thug e fein air mo shon.” 'S i beatha th'ann mu'm faod e bhi air a ràdh gur e Crìosd a suspainn, beatha tre'm bheil an Chrìosduidh air aithneachadh bho a choimhearsnach, agus beatha tre'm bheil e nis eadar-dhealaichte bho'n a h-ainglean naomh. Mar is ann bho Chrìosd a tha i tighinn, mar sin is e Crìosd a tha ga cumail suas; nì-headh, cha'n e'n creidmheach a tha beo, ach Crìosd a tha beo ann. Is i beatha th'innte, uime sin, a tha ann an tomhas mòr a co-sheasamh ann an creidimh ann, agus gràdh do, Shlànuighear neo-fhaicsinneach—gidheadh Slànuighear a tha da-rìreadh an làthair. Is e beatha peacach feumach (oir mairidh an Chrìosduidh 'n pheacach gus a chrìch) air a caitheamh air an t-Slànuighear mar a sholus, a dhòchas, a neart, aobhneas, agus uile. Is e beatha creutair falamh air lànachd an t-Slànuighear. Is e beatha tarraig am fagus do Dhia ann an Crìosd a th'ann, gu bhi blasad gu'm bheil E gràsmhor, a chùim aithneachadh mar a sgiath agus a dhuais ro-mhòr, agus a chùim a ghlòir fhaicinn, agus mar sin a bhi air atharrachadh chùim na h-iomhaigh cheudrna. Is e beatha gluasad maille ri Dia ann an Crìosd anns an t-shlighe aith-leothainn a th'ann, ga fhaicinn-san a tha neo-fhaicsinneach. Is e th'ann beatha àrd-shuim dha ùghdarras-san, de chùram a thaobh urram, agus do dhlùth-cheangal ri a ghlòir. Tha i bitheanta, ann am beachd clann Dhé 'n a beatha fhann—tha a buile a bualadh cho anmhuinn; is e beatha fulungais a tha innte—am buaireadh, agus am peacadh 's an leth a stigh agus na smachdachaidhean athaireil a that iad a cur feum air, ga deanamh mar sin: ach gidheadh 's i beatha th'innte nach bàsaich gu bràth. Agus bithidh na plogartaichean cridhe an deigh an Dé bheo gu h-iomlan agus gu sìorruidh air an sàsachadh ann an co-chumadh imolan ri iomhaigh-san, agus ann an làn-sheilbhachd a cho-chomuinn-san.

Agus a nis, ann a bhi co-chur teagasgan an ruinn so, tha sinn a toirt fa'near nach e teagasgan air bheag suim a th'annta, na fìrinnean

nach eil a gle chudthromach co-dhiubh a chumas sinn air chuimhne iad gus nach cùm. 'S e fìrinnean ro-fheumail a th-annta, fìrinnean a tha 's an t-seadh is àirde co-cheangailte ri glanadh na coguis. Agus leo-san a dh'fhairich dòruinn cobuis chiontach, na tha strì an deigh naomhachd, bithidh iad air an aideachadh mar fhìrinnean ro-luachmhor.

A' measg nithean eile faodaidh sinn fhoghlum an toiseach, an t-eadar-dhealachadh a tha eadar oibribh agus gràs, eadar a bhi dlùth-cheangal ris an lagh agus a bhi dlùth-cheangal ris an t-soisgeul. Cha'n urrain sinn an cumail bho cheile. Cha'n urrain sinn an dithis a mheasgachadh ann am bunait ar dòchais a bhi air gabhail ruinn. Feumaidh a t-seann bhunait a bhi gu tur air a tilgeadh sìos, ar neo cha ghràs ni's motha gràs.

Anns an dara h-àite. Mar a h-urraim naomhachd a bhi ann am feudh's a dh'fhanas sinn fodh'n lagh, an sin bitheadh a cheisd sinn a bhi air gabhail ruinn le Dia an toiseach air a cur an dara taobh. Tha cuid a tha air an dùsgadh gu mothachadh air am feum air atharrachadh soilleir mu's fhaic iad an Tighearna, tha iad mothachail air nach eil iad a' ni tha Focal Dhé ag radh thaobh a shuaigh. cha'n eil iad a faireachadh mar a tha e air a ràdh a chi iadsan, cha'n eil iad a faireachadh mar a tha e air a ràdh tha iadsan a faireachadh, cha'n e Crìosduidhean a Bhiobuill a th'annta; agus uime sin tha iad dùrachdach anna bhi'g iarruidh an leithid sin de dh'atharrachadh, tha iad ag ùrnuigh, tha iad a leughadh, tha iad ga'n ceasnachadh fein, agus tha iad ri faire agus ri oidheirpean gu bhi cur an aghaidh a pheacaidh. Agus tha e gu maith a bhi dùrachdach, gu sòlaimte dùrachdach, 'n a leithid sin de ghnothuch. Ciod a bha riamh air fhaotainn as eugmhais so. Tha e gu maith a bhi faireachadh gur e maith an anama a cheud chùram. Tha e gu maith a bhi toiseachadh air a bhi gabhail gu cridhe am femu a tha air atharrachadh mòr spioradail; agus tha e gu maith a bhi'g ùrnuigh, agus a bhi cleachdadh uile mheadhonan nan gràs. Ach ma tha'n dùrachd so uile gu toradh a bhil air, seadh mar eil e uile gu bhi air a thilgeadh air falbh, tha ceisd ann a dh'fheumas sinn ar cluas a thoirt dhith, agus a dh'fheumas a bhi os ceann gach ceisd eile. Ciod i mo dhaimh ri lagh naomha Dhé? Ciod e mar tha lagh Dhé a labhairt rium mar fhear-easaontais? Tha Dia ceart, agus feumaidh mi deiligidh ris mar Bhreitheamh air son maitheanas mo pheacaidhean agus gabhail ri mo phearsa. 'S e so an gnothuch a dh'fheumas a bhi'n uachdar 'n ar smuaintean agus 'n ar miannaibh. 'S e so an gnothuch a chumas Spiorad Dhé, 'n uair a thig E, fodh chomhair a pheacaich: agus am feadh a chumas E fodh chomhair e, cha bhi am peachach ni's lugha dùrachd; cha dean e ni's lugha de dh'ùrnuigh, na do dh'fhaire; bithidh e 'g ùrnuigh ni's motha, tha e'g ùrnuigh le mothachadh domhain air truaigh; agus gidheadh, tha e foghlum ni's motha nach dean uile dhùrachd, na uile ùrnuighean feum air bith gu bhi cosnadh gu'n gabhadh Dia ris; tha e foghlum ni's motha nach eil 'n a uile fhìreantachd ach luideagan salach; tha e foghlum ni's motha

ma gheibh e tròcair gu'm feum e fhaotainn mar thròcair ard-uachdaranail. O! uime sin, bitheadh so agaibh mar bhur crìoch, bitheadh so agaibh mar bhur ceud ghnòthuch. Na gabhaibh fois gus am faigh sibh sìth ri Dia, tre fhuil a Mhic ghràdhaich. Na gabhaibh fois gus am faic sibh gràdh agus gràs anns a ghnùis sin air am bheil a nis coltas a bhi air a còmhdaichadh le gruain. Aon uair 's gu'm bheil sibh air gabhail ribh 's an Fhear-ghràidh, tha naomhachadh bhur nàduir air a dheanamh taeruinte. Ach a mach a Crìosd cha'n eil ach dìteadh.

'S an àite mu dheireadh, 's e sochair a chreidmheach a bhi "marbh do'n lagh," agus am bheil a leithid de choimhecheangal eadar a "bhi marbh do'n lagh" agus a bhi "beo do Dhia?" Uime sin ma bu mhaith leis a chreidmheach a bhi beo do Dhia, deanadh e saothair gu bli'g aithneachadh so mar a shochair. Tha mòran dhe chomhfhurtachd, mòran dhe neart agus dhe fhàs, an crochadh air so. Car son a tha e cho tric ann an teagamh air a phuine so, agus nach urrain e so a ghabhail a stigh mar a shochair, na tha e gabhail a stigh a luachmhorachd ann an dòigh cho annluinn? Faodaidh gu'm bheil ni-éigin aig eridhe cul-shleamhnach ri dheanamh ris; Faodaidh gu'm bheil ni-éigin aig cumbachd buairidh, na deiligidhean sònraicht' Dhé ris, na cion seallaidh soilleir air ullachadh cùmhnant' nan gràs, uile ri dheanamh ris. Ach nach eil aon aobhar eile os ceann chàich air a shon? a bheachdan dorch air iomlanachd iobairt an Fhir-shaoraidh, na call an t-seallaidh sin air erann-ceusaidh Chrìosd, a tha ruigheachd na coguis, a leaghadh a chridhe, agus a tha'g isleachadh an anama. Na'n gabhadh e stigh ni bu mhotha, iomlanachd obair Chrìosd, na'n robh shùil ni bu mhotha air a socrachadh air a chrann-cheusaidh, 's cinn-teach gu'n gabhadh e stigh barrachd de iomlanachd sluagh Chrìosd Ann-san agus bhitheadh e comasach ni bu tric air a bhi cleachdadh na cainnt bheannaicht'—a tha gu h-aotrom agus gu h-aineolach air a cleachdadh le cuid, ach, O! cia cho luachmhor—"A ghràdhaich mi, agus a thug e fein air mo shon." Agus an atadh an dearbh-bheachd so suas e? Am bitheadh ni bu lugha de dh'eagal aige roimh na pheacadh a ehionn gu'm fac e oleas a pheasaidh ann am fulungas Chrìosd agus ann an gràdh Chrìosd? Na am bitheadh na bu lugha de chùram air a bhi beo chum a ghlòir-san do bhrìgh gu'm b'urrain e ràdh, "A thug e fein air mo shon'sa, nàmhaid agus ceannairceach, fear-dimeas air a Phearsa, fear-diùltaidh air a shlàinte, craobh a bha fada neo-thorach, a fàsachadh na talamhuinn? O! chreidmheach, am bheil thu air t-ioraslachadh do bhrìgh do bheag fàs ann gràs? Am bheil naire ort do bhrìgh neo-sheasmhachd do ghluasad maille ri Dia? Am bu mhath leat a bhi beo do Dhia? Mar sin dean ni's motha ghnòthuch dhe bhi beo tr'e chreidimh 'n a Mhae; mar sin dean feum ni's motha de Spiorad beannaicht' na'n uile ghràs gu bhi nochdadh dhit na nithean is le Crìosd—glòir a Phearsa, luachmhorachd fhaladh, agus saobhreas a ghràidh. Ma bu mhaith leat fàs ann an ioraslachd 's ann mar so a dh'fheumas e bhi. 'S e beachd-smuainteachadh creidmheach air an

t-Slànuighear a bheir mu'n cuart e. Ma bu mhaith leat fàs ann an aithreachas, ann am fein-àicheadh, ann a bhi marbh do'n t-saoghal, 's e so a ni e. Ma bu mhaith leat a bhi air t-atharrachadh gu iomhaigh Dhé, 's e so a mhàain a ni e. O! uime sin, iarr a bhi gabhail còmhnuidh ann an sealladh Chalbharai. Faigheadh am buaireadair thu an sin. Faigheadh hm bàs thu n sin. 'S e beagan de nithibh glòrmhor Chalbharai a tha air fhaicinn leis na naoimh is motha air thalamh; tha làn shealladh soilleir dhiubh air a ghleidheadh air son an teampuill shuas. Ach mar a tha na naoimh ann an sin mar aon ann a bhi'g ràdh, "Is airidh an t-Uan a chaidh a mharbhadh, air cumhachd, agus saobhreas, agus gliocas gus neart, gus urram, agus glòir, agus moladh fhaotainn," mar sin air thalamh tha iad uile mar aon ann a bhi'g iarruidh so bho'n Tighearn—gu'm fàsadh iad ann an eolas air Crìosd air a cheusadh, agus ann a' mothchadh air buaidh naomhachaidh an colais sin.

Notes and Comments.

Sir Winston Churchill's Observations on Award of Nobel Prize.

Sometime ago the Nobel Prize for Literature was awarded to Sir Winston Churchill. His duties did not permit him to go to Stockholm to receive the award; but Lady Churchill went on his behalf. In Sir Winston's letter to the Nobel Prize authorities, the following extract is of interest as coming from his pen: "At the present state of the world, we have entered an age of storm and tragedy. The power of man has grown in every sphere except over himself. The fearful question confronts us—Have our problems got beyond our control? Undoubtedly we are passing through a phase where this may be so. Well may we humble ourselves and seek for guidance and mercy." Truly these are words of wisdom from a great man. Although Sir Winston does not say before whom we are to humble ourselves or from whom we are to seek guidance and mercy; yet there is in his statements a commendable attitude to the circumstances of today. Truly we ought to humble ourselves as a backsliding nation before the God of heaven, and as a people seek guidance and mercy for ourselves and other nations through the Lord Jesus Christ.

Organised Opposition to Bishops-in-Presbytery Proposal.

At the end of June it was stated that two ministers of the Church of Scotland are to start a campaign in the Autumn in opposition to the "Bishop in Presbytery" proposal and other issues involved. The two ministers are Rev. Leslie P. Hope, Renfield Street Church, Glasgow, and the Rev. A. G. Hasson, Bonhill, Dunbartonshire. They suggest organising the campaign to "enable people who may be confused by the arguments and counter-arguments already rife to see more clearly what is at stake, and what is the rock of principle on which the Kirk of Scotland was built." Rev. Dr. Leslie Hope said that various meetings,

press conferences, lectures and publications envisaged would, they hoped, prove both of public interest and in the public interest. Rev. Dr. Hope referred to the dubious mythology of "Apostolic Succession," and said that this furore about Episcopal Orders should have emerged at this moment would seem to be a providential curtain-raiser for the quarter centenary of the Reformation, which was due for celebration in 1960. From the Free Presbyterian standpoint we are in conscience bound to be opposed to much in the doctrine and practice of the present Church of Scotland; but we are in full sympathy with Rev. Dr. Leslie Hope and Rev. A. G. Hasson as to their proposed campaign to enlighten the people of Scotland on the evils and dangers of Episcopacy, and we wish them all success in the Lord.

Further Condemnation of Bishops' Plan by Church of Scotland Church Association.

We are glad to be able to insert here a further indication of opposition to Episcopacy from within the Church of Scotland. In the Glasgow paper, the *Evening Citizen*, of date 5th July, the following statement appears:—

The National Church Association today condemns the plan for bishops in the Church of Scotland as "an immensely retrograde step."

"While most desirous of furthering the cause of Church unity, we cannot accept bishops claiming authority over the Church by virtue of apostolic succession," says the association's chairman, the Rev. J. Reid Christie.

Mr. Christie, minister of Broom Parish Church, Newton Mearns, continues: "This doctrine, together with other Anglo-Catholic doctrines and practices which flow from it, are already causing grave disunity among members of the Church of England.

"To accept it would be to invite disruption in the Church of Scotland."

The association says the report on inter-church relations is "a serious threat to Presbyterianism."

Their interim statement says: "While the Church of Scotland recognises the Church of England and the validity of her ministerial orders and sacraments—although emphatically rejecting Anglo-Catholic doctrine and practices in worship which are tolerated in that Church—it is to be noted that, so far, the Church of Scotland has not received from the Church of England any similar recognition.

"The inference is plain—that we are being approached to consent to being created a Church by taking Episcopacy into our system. We cannot possibly consent to this implication."

These different groups which seem to be arising within the Church of Scotland, should combine their activities and work together, because they are faced with strong and influential support for a measure of Episcopacy to be adopted by their Church.

A Regrettable Statement in a Covenanting Magazine.

In last month's issue we referred to unsatisfactory statements by the President of the Reformation Society of Scotland in the debate on "Bishops in Presbytery" at the Church of Scotland General Assembly. Now we are confronted with a most unsatisfactory statement on this subject, made by Rev. R. B. Lyons, B.A., Limarady, Co. Derry, who is joint Editor of *The Covenanter*, the monthly magazine of the Reformed Presbyterian Church of Ireland. In the June issue of his magazine, Rev. R. B. Lyons in his Monthly Letter refers to the Report on inter-Church Relations which was debated at the Church of Scotland Assembly in May. Among other statements, he writes: . . . It has to be granted that Presbyterianism as a system creaks dolefully sometimes; or there are times when a wise and kindly control could avert a bottleneck or resolve a distress. It is granted too that John Knox used a system of Superintendents, perhaps in backward times . . . " Statements like these coming from the pen of a minister whose Church professes to be founded on Covenanting principles, seems strange indeed, and certainly disappointing. We would expect in the Magazine called *The Covenanter*, a forthright, clear and faithful denunciation of Episcopacy, and arguments in support of the Presbyterian form of Church government as based on the Scripture. Instead, we read critical reference to the Presbyterian form, and hints as to the possible advantage of having bishops. Was not the battle in Scotland, by the Covenanters, on behalf of Christ's crown and Covenant, and against Episcopacy? We wonder if the joint Editor of the *The Covenanter* thought seriously before penning his words which we have quoted.

Story of a Roman Catholic Priest by Moderator of General Assembly of the Church of Scotland.

Rev. Dr. George F. MacLeod, the present Moderator of the General Assembly of the Church of Scotland, advised an audience of ministers and deaconesses on June 11 to read a book that has a Roman Catholic priest as its hero. He gave an outline of the story, interposing his own approving comments. The priest went to North Africa not to preach but to drop seeds of his faith. He was murdered in 1917, and died without a single person joining him. Dr. MacLeod related with apparent satisfaction that this priest's example resulted in the formation of the Order of Sisters of Jesus and the Brothers of Jesus in France. He also stated as his opinion that this priest's life of service "... is the most powerful evangelism, more powerful than the spoken word." Yet the Holy Spirit through Paul declares that "it pleased God by the foolishness of preaching to save them that believe." Paul enjoined upon Timothy, "Preach the Word," and Christ commanded the Apostles thus: "Go ye into all the world and preach the gospel to every creature." But the Moderator of a professed Protestant and Presbyterian Church lauds the "no preaching of the Word" activities

of a Roman Catholic priest. Rev. Dr. George MacLeod is revealing himself to be, what we for years thought he was, a man out to lead the people of Scotland back to Anglicanism and Rome. His Iona organisation is but the centre for his propaganda. He would welcome much more than "Bishops-in-Presbytery" in the Church of Scotland, in the acceptance of Episcopal forms. What a day has come upon the Scotland of Reformers and Covenanters!

Convert from Rome Warns against Popery.

There appeared in *The English Churchman* of date 12th July, 1957, a letter from C. Carroll, Chester. He writes: "It is only since I began reading the Word of God, began thinking for myself, as Luther and others did, questioning the 'almighty powers of Pope and priest,' began reading history, that I found I was entirely in the wrong field. I have seen the evils of Popery in Eire. I know the instructions the priests, who hate the British, give youths leaving impoverished Eire for Britain to work, orders that are not at all in our interests . . . I speak as a convert from the Church of Rome, one of many in recent years who have at long last seen the Light of Truth." Readers will agree that this letter which speaks for itself, is highly interesting.

Literary Review.

The Public Baptism of Infants, by the Rev. Philip E. Hughes, B.D.

This booklet of 15 pages shows that there is ample scriptural justification for the practice of Infant baptism. In his preface to the section—"Objections Answered," the author states, "we wish to emphasise that our intention is charitable and not contentious." The four objections usually waged against infant baptism are clearly and scripturally answered. They are: Objection 1: There is no case of baptism of infants in the New Testament. Objection 2: A clear New Testament command would be necessary if infants are to be baptised. Objection 3: Faith in Christ must precede baptism; infants are incapable of faith, therefore infants should not be baptised. Objection 4: It is a violation of the liberty of the individual to administer baptism to an unconscious infant who cannot understand the meaning of what is being done, and who later as a responsible person may wish to repudiate his baptism.

The booklet is by a minister of the Church of England and accordingly contains some points relative to the Anglican communion with which we are not in agreement, but all who wish to have in handy form the proofs of the Scripturalness of infant baptism should obtain and circulate *The Public Baptism of Infants*. It costs 6d and is obtainable from: Church Book Room Press Ltd., Dean Wace House, 7 Wine Office Court, Fleet Street, London, E.C.4.—*W. MacL.*

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, Breaslete and Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Seourie; 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 Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breaslete; 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.).

Day of Prayer.

The following motion was taken up at the Synod in May: Rev. R. R. Sinclair moved and Rev. D. MacLean seconded "*That Wednesday, 25th September, be observed as a day of Humiliation and Prayer throughout the Church, because of our continued backsliding in our national life and of absence of signs of repentance.*" The Synod approved this motion.

AN APPEAL—The late Rev. John Tallach—Memorial Stone.

We, the Kirk Session of the Free Presbyterian congregation of Oban have decided that Memorial Stone be erected to mark the grave in Pennyfuir Cemetery, Oban, of our late beloved pastor, the late Rev. John Tallach. As he was the first foreign missionary of our church to our mission in Southern Rhodesia, we feel that his labours—which were manifold and signally owned of the Lord—belonged to the Church as a whole rather than to any single congregation. Accordingly, we issue this appeal to friends throughout the church, at home and abroad for subscriptions towards the purchase of a Memorial Stone and its erection. It is our opinion that we should make this known to our

people in order to give them an opportunity of showing their appreciation of the service he was enabled to render to the cause of Christ, particularly among our people in Southern Rhodesia. Contributions will be thankfully received by Mr. John Martin, "Gylen," Gallonach Road, Oban, Argyll, and acknowledged by him in the *Free Presbyterian Magazine*.

(Signed) MALCOLM MACSWEEN, *Moderator*.

JOHN MACDONALD, *Session Clerk*.

This Appeal is cordially endorsed by the Southern Presbytery.

(Signed) DONALD CAMPBELL, *Moderator*.

MALCOLM MACSWEEN, *Clerk, pro tem.*

Pamphlet on Religion and Morals.

The Synod decided to have the report submitted by our Religion and Morals' Committee printed as a pamphlet for wide free distribution.

It appears in *Synod Proceedings* as usual but in pamphlet form it can be widely circulated at home and abroad. Supplies have been sent to various addresses. Friends wishing copies for circulation can have quantities free. May they prove under divine blessing helpful and fruitful for good.—*W. Grant*.

Obtainable from Mr. J. Grant, 4 Millburn Road, Inverness.

Acknowledgment of Donations.

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

Sustentation Fund.—Anon., Inverness postmark, £2.

Home Mission Fund.—Anon., Inverness postmark, 10/-

Home of Rest Fund.—A Friend, Edinburgh, per Mr. P. Anderson, £1; "Go Forward." £5.

Publication Fund.—"In memory of a beloved Pastor," Rev. J. Tallach, £1.

Foreign Mission Fund.—"In memory of a beloved Pastor," Rev. John Tallach, £10; A Friend of the Cause, Edinburgh, per Mr. Peter Anderson, £2; Mrs. F. J. Sim, Chesley, £2 8/7; Mr. McL., Elgol, Skye, 11/-; Anon, 6/-; A Friend, N.C., Applecross, Bibles for S.A. Mission, per Rev. A. F. Mackay, £1; Friend, Argyllshire, £2; Wick Sabbath School for installing electricity at Ingwenga Mission, per Mrs. MacKenzie, £2.

Mission Transport Fund.—Mr. J. Graham, Kiltarlity, £3; Two Friends, Dingwall, per Mr. D. Matheson, £2.

Mission to the Jews Fund.—M. B., £1.

The following lists sent in for publication:—

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Fort William Manse Building Fund.—Mr. Ian Matheson, "Tanera," Fort William, Treasurer, acknowledges with grateful thanks: Miss Martin, Caol, £5; Friend, Harris, £1; M. M., Stornoway, £1; Proverbs 3-9, Glasgow, £5; E. S., Fort William, £5; C. G., Strontian, £3. The following per A. C., Zechariah 4-9, £2; Friend, Portree, £1; Friend, £1 10/-.

St. Jude's, Glasgow.—Mr. W. D. Fraser, 34 Duncarn Street, Treasurer, acknowledges with grateful thanks from "A Friend, o/a Sustentation Fund, £1 10/; Foreign Mission Fund, £3; Home Mission Fund, £2 10/; Trinitarian Bible Society, £5; "Derby" postmark, per Rev. D. J. M., Sustentation Fund, £1; Home Mission Fund, £1.

Glendale Church Repairs Fund.—Mr. A. McLean, Treasurer, acknowledges with grateful thanks: A Friend, Glendale, £20, per Rev. J. C. Colquhoun.

South Harris Congregational Funds.—The Treasurer acknowledges with sincere thanks: Friend, Inverness postmark, £2, o/a Car Fund; Misses A. and C. A. McK., Inverness, £1, o/a Sustentation Fund; Mrs. M., Lochwinnoch, £5 for congregational purposes.

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Lochcarron Manse Building Fund.—The Treasurer acknowledges with sincere thanks: B. McCuish, Toward Lighthouse, £5; Glasgow Friend, £1; Communion Friend, 10/-; Mrs. A. Murchison, £1.

London Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks the following: Mr. Wm. McBeath, Lonbain, Arrina, £10; Mrs. W. M. F., Dunoon, £2; Glasgow Friend, Prov. iii. 9, £5; A Friend, Portree, £5; A brother and two sisters, Lochcarron, £6; A Widow's Mite, £5; Miss M. Matheson, Drumbuie, £3; Mrs. C. Munro, Ontario, Canada, £2; Mr. K. McRae, Lochcarron, £2; Diabaig Friend, £1; A. Friend, Gairloch, £1.

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Thurso Congregation.—Rev. W. Grant gratefully acknowledges £5 for Congregational purposes from Miss F., Janetstown.