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An Alarming Moral Putrifying Sore.

Higher critics and modernists, in their inherent enmity to the Bible, have reflected on the Word of God as containing immoralities, whereas God therein reveals, describes, exposes and condemns all manner of sin and wickedness which fallen sinful man can commit, and which makes him liable to God's wrath and curse here and hereafter, if there be no repentance toward God, and faith upon Christ Jesus and His blood which cleanseth from all sin. There are some sins more vile and heinous than others and which the god-fearing and tender Christian can hardly bear to think of, far less discuss, they feel such a revulsion rising up in their minds at the very thought of them. This revulsion is of the grace of God in their hearts; and a mercy from heaven. Yet the Church of Christ to-day, as in the past, is required to "cry aloud and spare not" in its exposure and condemnation of sin and transgression against God, however difficult and delicate a task this may be for varied reasons.

And so we have had it pressed upon our mind to make some observations arising from the recent Report of the Wolfenden Committee, appointed three years ago by the Government. Part of its terms of reference were as follows: "To consider the law and practice relating to homo-sexual offences, and the treatment of persons convicted of such offences by the courts . . ." We write on this moral plague which is being brought into public discussion to-day by the issuing of the above-mentioned Report with the greatest reluctance on the one hand, and with a sense of absolute duty on the other.

It has been a painful and difficult business reading various facts and opinions on this appalling and godless conduct which appears to be rife in this professed Christian nation of ours. Isaiah describes Judah and Jerusalem as having as a sinful nation, ". . . Wounds, and bruises and putrifying sores . . ." (Chap. i. v. 6). Britain to-day has its "putrifying sores," as revealed by the Wolfenden Report, and the revelation of the Bible on the sins of men.

Briefly, the Committee recommends to the Government that homosexual behaviour between consenting adults in private should no longer be a criminal offence. Until now such offences might expose the evil-doers to as much as eight years imprisonment. But this Committee considered how far the criminal law should concern itself with such behaviour and felt that it is not the function of that law to intervene in the private lives of citizens, except to preserve public order and decency; and much more to the same effect. Here we have given but a brief resumé of the main matter which has caused so much comment, some of it wise and sober, and much of it deplorable in the extreme as emanating from professed Christian sources.

This sin involved here must be condemned out and out, and in no uncertain terms by every god-fearing person, and every professed Christian Church worthy of the name, as that which provoked God to rain "upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (Genesis, xix. v. 24). Previously the Lord intimated to Abraham that the sin of this people was "very grievous," and later took Lot and his family out from among them prior to the utter destruction of Sodom and Gomorrah. Hear what Jude says in his epistle verse 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." These wicked and vile persons were ushered into hell. And Peter in his Second Epistle, chapter 2, verse 6; reminds men, sinners, that the overthrow of Sodom and Gomorrah was "an example unto those that after should live ungodly." And thus God did not wait until the Day of Judgment to openly manifest his holy abhorrence of the sin of Sodom, and neither should the Criminal law of Britain leave such ungodly men to proceed unhindered to pollute and undermine the morality of the land and to be a putrifying sore defiling increasing numbers.

Without being entangled in argumentation on the niceties of the application of Criminal law to private moral transgression, it does appear from Romans, chapter 14, that the Civil Magistrates, being ordained of God (ver. 1) had serious functions to perform anent evil. Paul writes, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

As far as we know, there is no appeal to God's Word or a seeking guidance therefrom on the part of the Wolfenden Committee, in their assessment of this awful form of ungodliness, as to its root in the depraved nature of man, and relative evil factors connected with it. One is saddened at the utter lack of knowledge and (or) appreciation of the teaching of Holy Scripture, when this terrible conduct is

said by some to derive from a mental state merely, or other causes and influences of a superficial nature unrelated to the Biblical doctrine of man's total depravity. It is not the medical man who can diagnose this plague by medical science, but the Word of God by the light which it casts upon this God provoking practice. Let us therefore turn to the Epistle to the Romans chapter 1, in which the Apostle Paul, by the inspiration of the Holy Spirit, gives a full diagnosis of this terrible sin. First of all he writes of the disregard men had for God: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (verse 21). "And changed the glory of the uncorruptible god into an image made like to corruptible man . . ." (verse 23); "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator who is blessed for ever. Amen" (verse 25); "And even as they did not like to retain God in their knowledge . . ." (verse 28). Now following upon these charges against men relative to God, the Apostle throughout these verses interposes the moral judgments which God gave them up unto, as when he states, "Wherefore God gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves" (verse 24); "For this cause God gave them up unto vile affections . . ." (verse 26); " . . . God gave them over to a reprobate mind to do those things which are not convenient" (verse 28). And so these solemn words of Holy Scripture and much more in the same chapter apply now to wicked men involved to-day.

Now an amazing aspect of this matter to-day is the altogether inconceivable attitude of certain professing Christian personalities. The Archbishop of Canterbury, Dr. Fisher, expressed himself publicly as tending to agree with the Wolfenden Report, that Criminal law should not operate as at present against adult and consenting parties in this evil; and did not give, as he should, a solemn warning against ungodly conduct from Scripture. How different were the utterances of Lord Samuel, a Jew, philosopher and politician, a few years ago. He warned Britain, in the House of Lords, of the growing danger in our midst, of the sins of Sodom and Gomorrah. This was the action of a public gentleman having the moral welfare of the nation at heart, and with which the utterances of the Archbishop compare most unfavourably. Again, the Rev. Shaun Herron, editor of the *British Weekly* before its transfer to the supervision of the Church of Scotland, commenting on the Wolfenden Report, stated: "The Churches will have to be very careful about this document and its recommendations." He further wrote: "It would be dangerously easy to allow the prejudice and decency to perpetuate some of the present intrusions of the Criminal law into the personal lives of people—a thing more dangerous to society than to leave loopholes in the law itself." Mr. Herron wrote a great deal more in the same strain without specific

reference to the Bible, God, or the moral law. In the above quotation he uses the phrase "the prejudice of decency." What a phrase! Surely decency derived from the grace of the Lord Jesus Christ and the Word of God, is not infected with "prejudice" against moral evil, but filled with proper abhorrence of God provoking and soul destroying conduct.

But the most surprising and deplorable statements upon the Wolfenden Report, from a professed Christian source, and which we have perused, are to be found in a column of the Scottish *Daily Express*, of 30th September, 1957. In this column the Rev. John W. Stevenson, editor of the Church of Scotland magazine *Life and Work*, is quoted from an article he wrote for October issue of his magazine on the Wolfenden Report. He writes of the ungodly practice concerned that " . . . in itself is a condition which carries no stigma and for which the individual bears no responsibility. It can in fact be used 'to the glory of God' and for a true 'love of the brethren.' It is a condition of sensitivity which can enrich human relationship . . ." In an interview later by a Scottish *Daily Express* reporter, the Rev. John W. Stevenson amplified the statements from his article, and among other awful comments, he averred that some of the greatest saints in history have been men given to this practice. We will quote no more from this leading minister in the Church of Scotland. Free Presbyterian readers and others may be shocked, uncertain and critical, respecting these quotations being published by us here. But we can assure our readers we also would not really credit it that the said Rev. J. W. Stevenson made such observations until the press report was placed in our hands, and which we have before us as we write. It is well that the press bring to light the views of such men that some at anyrate may see the almost unthinkable state of mind of a professed Christian editor in the Church of Scotland. To read that a minister of that or any Church, would assert that the unholy practices of Sodom could "be used to the glory of God," is to be reading views formulated in hell and written down by a mind wholly under the power of spiritual darkness. When we make these statements, they are our personal views and opinions upon Rev. Mr. Stevenson, only as he reveals himself in his published statements on the subject with which we are concerned, and which we deem proper to bring under the scrutiny of true Biblical and Christian principles.

To the time of writing there has been little or no outspoken Christian reference to the degrading and corrupting state of conduct morally in Britain as disclosed in the Wolfenden Report. This may come in the House of Commons, if, and when the Report is debated there, and from some Church Courts or Committees in due course. A brief note has appeared in the columns of the *Monthly Record* of the Free Church of Scotland on the question.

The Free Presbyterian Church of Scotland must needs speak out on this terrible state of affairs, officially and in due course, faithfully and with dignity, and as a Church which is obliged to witness for the truth and honour of God and His Son Jesus Christ, and against all manner of national back-sliding and wickedness. Truly it may be said, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom and we should have been like unto Gomorrah" (Isaiah, chap. i. ver. 9).

The Way, the Truth, and the Life.

Sermon by REV. JAMES MACLEOD, Greenock.

"Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me."—JOHN xiv. 6.

The people of God in all ages have need of the comforts of the Holy Spirit, light, and faith in living exercise, promises to support, and to strengthen their souls in the faith of the Gospel. When the Holy Spirit opened their eyes, eternity and solemn realities entered into their minds which were not there before, and the things of time were made not only small, like a fading leaf, but things contrary to their best interest. They found out that they had a never dying soul diseased with sin, guilt, ignorance, brutishness, fearful and powerful lusts, vile thoughts, the devil—and all in battle array to destroy them for ever. They could see no way how they could escape from this new situation. They could find no way of escape. Every avenue closed. God against them, condemnation in their conscience, and the sun, moon, air, water, birds, the tiny little flower on the side of the hill, the cattle on a thousand hills—all against them. They had to understand, believe, and know that Adam lost the way in the garden. Cain's sacrifice, and all false religions from that day to this had to be eliminated, viz., the pope, and his friend the Arminian, false Judaism, Modernism, and its religious "Charter" the Declaratory Act. It was also necessary to cut the cord that tied the soul to the covenant of works. As long as the soul was tied to this broken covenant, the thunders of the law, death, wrath, darkness, and a condemning conscience stood like unsurmountable mountains between the soul and peace. "How can we know the way?" Like Pilate when he asked, "What is truth?" Those "christians" that jump from the Covenant of Works to a covenant of grace without being "born again" are like the bigamist—or like the woman described in Rom. vii. 3. There are millions of so-called "christians" in our own day, who deny the fall of Adam, or any connection or relationship therewith, and professionally maintain that they are true believers and "christians," but deny original sin, the fall, spiritual depravity, corruption, or sin at all, or as the B.B.C. man says,

"We are all thy children," which is a lie, but, of course, it suits the bigamist's idea of Regeneration and the "New Birth!" What is God's law, Christ, Gospel, the Bible, regeneration, and the Holy Spirit to the present-day good "christians"? The Holy Spirit says:—"Know we not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spiit of our God" (I. Cor. v. 9-11).

From the words in John xiv. 6, let us draw your attention to a few things from the answer our Lord gave to Thomas, and,

First: I am the way, the truth, and the life.

Second: That Christ is the way to the Father.

First: We, who believe, and accept the Book of Genesis as well as the Book of Revelation, have no difficulty in understanding the truth concerning what is written about Adam, his creation, fall, and what God said to him before and after the fall. None! We accept it as God's Word. We have the divine testimony of the Lord Jesus to all that is written, as well as the testimony of all the Prophets and Apostles. We look for no higher testimony, and we know no more is necessary for the Church of God to the end of time. The "errors" men of great "learning" find in the Bible is like the cracklings of thorns under a pot. As Christ said to others, "ye are of your father, the devil," and the devil and his "scholars" are always liars. The same seed in them—lies! But those quickened by the Holy Spirit experienced the truth of God in their own soul, in law, and gospel. They found out that the way to God was closed on them in the womb, as blessed David experienced and as told in Psalm 51. The soul lost in the womb. The original righteousness lost through the fall of Adam. Here was man lost! Oh, lost! Christ came to seek, and save the lost. We must go back to Eden and listen to what God said to the serpent—the devil. God said that there would come of the seed of the woman that would bruise his head—that is the power of Satan over sinners. Here was hope! We have the first glimpse of this in the skins prepared by the Lord to cover Adam, and Eve. Again, we see the sacrifice of Abel, which were evident tokens of what was to come, and actually came in the fulness of time, or according to the time appointed in the foreknowledge of God. It was faith in the coming Messiah they all had before the days of Abraham, as well as in the days of Moses, and the prophets. We see that clearly stated in the epistle to the Hebrews. It is the same faith all the Lord's people are made partakers of whether in the days of Noah, Abraham, or Paul. The Holy Spirit unites them to Jesus Christ in the offer, and promise of God. He

was set up from everlasting to be their Saviour. It was therefore necessary that He should take bone of their bone, assume their nature, and be born in this world, live, die, and rise from the grave on the third day according to the Word of God. He was conceived by the power of the Holy Spirit in the womb of the Virgin, and born of her yet without sin. Here we see the way opened for us, but more on this point when we come to deal with our nakedness when we were born, and after coming into this world. Man is one mass of sin and corruption.

Christ came to seek and save the lost. The sword of divine justice debarred Adam, and all his children from the favour of God. Man could not approach God in his own person. Indeed, there was an infinite distance through man's sin, and God. A gulf that no man could span, and that no man will ever span in his own person. The distance is eternal. Those who think otherwise are blinded by the devil. God in the Second Person could reach fallen man, but man could not reach God! Paul calls it "the mystery of godliness: God manifested in the flesh." There is also incomparable condescension involved in this "mystery" of the gospel. That Christ was God with us! But we must understand, and believe that none less than God could reconcile lost man to the infinite God of eternity. Those who deny the eternal Deity of the Lord Jesus, must finally perish, that is to say, if they continue to the end rejecting, and denying the eternal Godhead of Jesus Christ. Our sin is against God in the absolute sense: and God can only deal with fallen man out of Christ in the absolute sense of His eternal justice—"For all have sinned and come short of the glory of God" (Rom. iii.). The moment Adam was driven out of the garden of Eden, he could never again approach that garden. He was, and all his seed were outside for ever. The original covenant, and contract, or the terms of the covenant were broken, and no mere son of Adam can mend, or span the abyss here or hereafter. Christ says, "I am the way." He is the second Adam, the Lord from heaven. This was the "Lamb slain from the foundation of the world" (Rev. xii.). He is the seed of the woman" that was to come. "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of peace" (Isa. ix. 6).

We were the children of wrath in the womb, because we were fallen in Adam and naked, destitute of that original righteousness, and by the Holy Spirit declared "polluted in thine own blood." Self-murderers! We were legally guilty coming into the world, "yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb" (Isa. xlvi.). We do not

quarrel with the Word of God, and by His love, mercy, and saving grace let us like the Prodigal acknowledge that we have sinned, and perverted that which was good, and that sin profited us not! The ever blessed Lord Jesus took our place, assumed a true body, and a reasonable soul, united it to His own divine, eternal Person. What infinite love that is here unfolded to a lost, and hell deserving sinner! The sinner might say, "my first parent Adam closed the door on me for ever, but the Lord Jesus came to open the door for me into fulness, light, and holiness. Micah says, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy" (vii. 18).

It was therefore necessary that the Saviour should be born. "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. i. 20). And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS" (Luke i. 31). The Covenant of grace is an eternal covenant, and Christ as the surety of the Covenant for the Elect of God to fulfil the terms of the covenant which meant that He would have to die for them. He came to redeem from death. They were dead, lost, and under the curse, and the wrath of God. He accepted to be both Surety, and Substitute for them. As their Substitute He had to endure the wrath, and curse under which they were through the fall of Adam. As God He could not suffer physical, mental, or spiritual pain, humiliation, and the death of the cross! As the God-man He could, and did suffer the death of the cross, and all the attendant humiliation, shame, pain, and the awful desertion we read of in Psalm 22, "My God, my God, why hast thou forsaken me?" In Matthew we read, "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God why hast thou forsaken me?" See Mark, Luke, and John. Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on the tree" (Gal. iii. 13). As our Substitute He suffered, and as our Surety He was willing to suffer, and infinitely able to meet the demands of holy, eternal, and inflexible justice. From the moment of His conception in the womb of the Virgin mother, "The LORD is well pleased for His righteousness sake, He will magnify the law, and make it honourable" (Isa. xlii. 21).

His pure, and holy nature was in strict accordance with the holy moral law of God. "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats" (Exod. xii. 5). "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord" (Lev. i. 3). The Lamb of God was without blemish before the Lord—

at the door of the tabernacle of the congregation. Blessed Lamb—the Lamb of God, our most precious Lord Jesus!

His sacrifice was without blemish—‘neither was any deceit in His mouth’ (Isa. 53). “For He has made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him” (II. Cor. v. 21). He offered Himself unto God for His people. He was without blemish—the law of God had nothing against Him. The sacrifice was pure, the altar was holy, the High Priest was appointed—“I have glorified thee on the earth.” “I have finished the work which Thou gavest Me to do.” All was ready! The High Priest had to appear in the presence of God for us. “Surely He has borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed” (Isa. 53). “When Thou shalt make His soul an offering for sin,”—The cup which my Father has given me, shall I not drink it? What was in the cup that the Father give Him to drink? “For He made Him to be sin for us who knew no sin.” Herein was the death of His people, the eternal wrath and the curse that was their due in law and justice—“shall I not drink it?” He took the cup, and immediately the sword of justice took hold of the Surety—“Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones” (Zech. xiii).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us . . . but now once in the end of the world has He appeared to put away sin by the sacrifice of Himself” (Heb. ix. 24-26). He appeared in the presence of God for us—“Neither by the blood of goats and calves, but by His own blood He entered once into the holy place, having obtained eternal redemption for us” (Heb. ix. 12). The way was now opened into the immediate presence of God through the High Priest—He appeared in the presence of God for us. The solemn question with the people of God under the old dispensation, and Jewish economy was (on the day of atonement) would their High Priest come forth alive, and what intimation would he convey to the assembled congregation; and to the people of Israel for that year? One thing they would be certain of when they heard, or saw that their High Priest came forth alive that God accepted their sacrifice! That was a cause of great rejoicing to the whole Church of God. When the body of our Lord Jesus lay in the grave, hope seemed to have died with the lifeless body of Jesus! Peter relates this solemn experience of the believers at this time, “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus

Christ from the dead" (I. Peter, i. 3). "Hath begotten us again into a lively hope." The Lord is risen indeed, they said, one to another, when they saw the empty grave. When He rose from the dead, they were assured that God accepted His sacrifice for them—His resurrection was their authority that His blood was accepted in heaven—"for us." "I am the way." "I am the door." The first Adam closed the door: the second Adam, the Lord from heaven opened the door. He glorified God in our nature: He satisfied justice: He honoured the law of God in our nature: He bruised the head (power) of the devil: as our High Priest He entered into heaven for us: on the third day He assumed the human body He left behind: and later ascended to His Father, and our Father, to His God, and our God. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations" (I. Peter 1. 6).

We come now to the part, "the truth, and the life." (b) Christ is the fountain of eternal truth, the reality, substance, and the Sun of righteousness in the firmament of God's revelation to fallen, and ruined man. The shadows and beggarly elements that were used in the Church during the first manifestation of grace from Abel to Noah: from Abraham to Moses; and from Moses to John the Baptist typified the Saviour and the gospel day which is the last manifestation of grace till Christ come again, "In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" (II. Thess. i. 8). He is the "truth" of all that is revealed in the Bible from Genesis to the book of Revelation. "Truth" is put for the Gospel, as Paul speaks to the Gal. iii. 1. But Christ is "truth" in the absolute sense of revelation. The Prophets, Apostles, the servants of the Lord were true men, but not in the sense that the Lord of glory is, as the eternal fountain that filled them with His Spirit, power and light. Prophets and Apostles were verily the conduits through whom the word of truth flowed to the Church of God in all ages. He is the God of truth and the revealer of truth to man. We came into this world under the dominion and power of lies, deception and entirely destitute of truth. The truth is not in us. "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies" (Ps. lviii. 3). The seed of Satan is in us, yes, and hypocrisy, lusts and hatred to God in every human heart. The Lord of glory reveals truth to man about himself, about God, and by His Spirit convinceth him of his errors, and indeed, makes it perfectly clear to him that he is destitute of truth, which is a painful revelation to him or her the day the Lord opens his eyes to the fact! (c) "And the life." "For the law was given by Moses, but grace and truth came by Jesus Christ" (Jo. i. 17). When the sinner is quickened by the Holy Spirit, he is brought to life through Jesus Christ by the Spirit. It is a complete change from a state of death to a state of life.

"And you hath He quickened, who were dead in trespasses and sins" (Eph. ii. 1). This is the work of the Holy Spirit in the soul. This means union with the Lord Jesus. "I am the true vine ye are the branches," and of course without union to the parent tree, the branch could have no life in itself. The sinner by state and nature is destitute of divine life. This new life is infused into the soul by the Holy Spirit. It is called "a new creation" because it is a new life. Christ is this new life in the soul, "Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth for ever" (I. Peter i. 23). This union to the Lord Jesus is by faith. It is not a mere assent to the gospel, but a personal soul contact with the Lord in the Word of God. It is a spiritual union, a union that unites the soul to the Lord. We have a clear illustration of this divine union in Ephesians, v. 23-27. The soul becomes one with Christ in the Word, and like the branch that draws all its life and nourishment from the parent tree so the soul draws its life from Christ. "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom. viii. 2). "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 3-4). It is a life of faith (saving faith)—"and the life which I now live in the flesh and I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 21). Faith is the hand that receives, and unites to the Saviour, but it is the Holy Spirit that operates the hand to receive, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast" (Eph. ii. 8-9). The Holy Spirit left no loop-hole for the poor ignorant Arminian to escape eternal death by his own corrupt "free-will" efforts!

The life of the believer is all of grace, free grace, sovereign grace, and grace forever through Jesus Christ our Lord! "For I am persuaded that neither death, nor life, nor angels, no principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38-39). "That as sin reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord (Rom. v. 21). Their righteousness, life and hope for eternity is centred by faith in Jesus Christ. "Which hope we have as an anchor of the soul, both sure and stedfast and which entereth into that within the veil; whither the forerunner is for us entered even Jesus, made an High Priest for ever after the order of Melchisedec" (Heb. vi. 19-20). The Spouse of Christ should shew in her life and conversation that she was married to Christ as her Head, Lord and Master. "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but

to fulfil" (Matt. v. 17). The school of Arminians deny that there were either a covenant of works, or a covenant of grace! They of course had no alternative according to their religious philosophy of man's ability, will power and natural religious inclinations, but in the first place deny the fall, and, in the second place, deny any covenant of grace! What is their present position and theology? That Christ was a mere man that was born like other men, lived and died as we all do! That the resurrection is a mere myth, a fable which no scientific learned Theologian can "ever swallow," accept or believe.

From this crop we may see, and discern the fruit of the seed sown by the Arminians of the 17th to the 20th century in the Protestant world of to-day. It is a Christless religion, a Bibleless religion, a prayerless religion, and a lawless religion! "Think not that I came to destroy the law, or the prophets," saith our most precious Saviour. The believer in Christ and united to Him by saving faith finds in his soul, conscience and understanding that the Moral law of God in Christ Jesus is his rule of life and conversation as long as he or she is in the wilderness of time. The wicked Libertines who preach and say, "we are not under the law, but under grace, therefore we need not have any regard to the moral law, Sabbath days, or to any of the other commandments—we are not legalists, we are believers!" "Then there arose certain of the synagogue which is called the synagogue of the LIBERTINES and Cyrenians and Alexandrians and of them of Cilicia and of Asia, disputing with Stephen" (Acts vi. 9).

When the Libertines could not "resist the wisdom and the spirit by which he spake," the Libertines suborned men to say what the men of God never said, which is always the subterfuge of of hypocrites. We affirm that the religion of many in Britain is a lawless religion. The true believer must have regard to the moral precepts of God, observe His laws, "For if ye love me keep my commandments," is a divine injunction by the Lord Jesus. The Arminian has no regard to the Lord's day, if a farmer he can go to his field to plough, sow and harrow; if a railwayman he works on the Lord's Day as on any other day of the week. He may be an Elder or Deacon in the Church, but he can argue with himself, "I am not a legalist, I am a believer and under grace." What a lie and curse this is! It is a religion that suits any type or class of religious hypocrites, a Romanist Protestant or even the Communist! It is easy conversion as man can convert himself, believe himself and can do what suits himself. "But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: I would not that ye should have fellowship with devils" (I. Cor. x. 20).

(To be continued.)

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

XII.—The Dark Night of Moderatism.

We have already referred to King William's determination to allow those who were the upholders of prelacy to have a place in the General Assembly of the Church of Scotland, and Principal Carstares' advice to the Church to yield to the king's desire. This afterwards proved a great evil in the Church of Scotland, and contributed much to the spiritual deadness which prevailed during the period which has been aptly described as "the dark age of Moderatism." That King William, who continued to the end to be a member of the Presbyterian Church of Holland, should thus favour prelacy to the extent of expecting that Episcopalians and Presbyterians would harmoniously sit side by side in the one church in Scotland is a mystery which has puzzled historians down through the ages. Various reasons have been given, but we believe that none went nearer the mark than Dr. Hetherington in summing up the character and views of King William. "A complete union between Scotland and England he regarded as of essential importance, to enable him to meet the compact might of the French monarchy; and though personally favourable to the Presbyterian form, yet seeing the improbability that he could persuade England to accept of it, he was desirous to induce Scotland to consent to a modified Episcopacy. He did not regard any form of church government as of divine authority; and therefore thought it practicable to induce both kingdoms to abate somewhat of their distinctive peculiarities, and to meet and unite in some intermediate arrangement. For that reason he abstained from a full recognition of Presbytery in Scotland at first, waiting to try the effect of returning peace to produce unanimity; and when he did consent to the establishment of the Presbyterian Church in Scotland, he did so in terms which have been thought to admit of a somewhat lax interpretation declaring it to be 'agreeable to the word of God,' instead of 'grounded upon the infallible truth of God's Word,' which was the form of expression used by Knox, at the first establishment of the Presbyterian Church. The same course of policy led him to desire in Scotland itself a union of the prelatie clergy of the two preceding reigns and the restored Presbyterians; though how he could expect any degree of cordiality to subsist between humbled and fangless persecutors, and their rescued, yet wounded and still bleeding victims, it is not easy to imagine. By prosecuting this specious yet baneful policy, dictated no doubt by that great deceiver of the world's sages and statesmen, expediency, William both alienated and so far paralysed his Presbyterian friends, to whom chiefly he owed the British crown, left power in the hands of enemies and traitors, and excited those feelings of discontent in the minds of the one party, and turbulent anticipations of change and counter-revolution in the other, by which

his whole reign was rendered a scene of distraction and turmoil." *History of the Church of Scotland*, p. 178.

This endeavour on the part of the King to unite two bodies whose ecclesiastical positions were incompatible with one another was followed by disastrous results. The Episcopalians, taking their example from the Vicar of Bray, conformed to Presbyterianism because a Presbyterian was on the Throne, but, though they changed their profession, they were still Episcopalians at heart, and plotted against the Church. The Presbyterians had known twenty-eight years of persecution for principles which were made dear to them because purchased at a great price. The doctrines which they professed, and the system of church government which they held, they found in God's infallible Word, the Word which they prized as the legacy bequeathed to them through the death of Christ. These doctrines and this system of church government were further made sacred to them through the shedding of the blood of their martyred forefathers, and, therefore, they could not easily cast them aside. They could not but have doubts about the sincerity of the profession of those Episcopalians who sat side by side with them in the Courts of the Church, and whose only reason for conforming was in order to remain in the priesthood for "a piece of bread." These doubts were soon confirmed by the bringing to light of the plotting and scheming which was constantly going on by these conforming Episcopalians. In the political realm there was the Popish party who sought to restore the Stuarts, in the person of the Old Pretender, to the British Throne, and these were supported by the Episcopalian faction in the Church, while the true-blue Presbyterians supported the reigning house through which they had their valuable privileges. After the defeat of the Old Pretender by Sir George Byng in the Firth of Forth, Queen Anne, who had succeeded William III., in her letter to the General Assembly, acknowledged the support of the Presbyterian ministers. The Queen, shortly afterwards, began to veer round so that it became very evident that she would rather have a Popish Pretender as her successor than the Protestant Princess Sophia of Hanover and her heirs. With this change in the Queen's attitude to a Protestant Succession there appeared a corresponding change in her attitude to the Episcopal and Presbyterian parties in the Church. To the former much favour was shown, while the latter was treated with contempt. The climax, however, was reached when, in 1712, the Patronage Act was passed.

This Act, which was a violation of the Revolution Settlement and the Treaty of Union, was passed during the reign of a Sovereign, who at heart was hostile to Presbyterianism and had departed from the ways of her predecessor. Her Prime Minister and Chief Adviser in these matters was that infidel and unprincipled statesman, Lord Bolingbroke. The passing of the Patronage Act was brought about through those in power being incensed against the Church of Scotland for her

zeal in promoting the Protestant Succession to the Throne, and in this they were assisted by the Scottish Jacobites, many of whom were in the bosom of that Church as ministers, and who were sheltering under an insincere profession of Presbyterianism. This Act provided that all Acts against Patronage be repealed, "and that in all time coming, the right of all and every patron or patrons to the presentation of ministers to churches and benefices, and the disposing of the vacant stipends for pious uses within the parish, be restored, settled, and confirmed to them." The Commission of Assembly instantly sent three Commissioners to London to remonstrate against the passing of this Act, but all remonstrance was in vain, and on 22nd May, 1712, the Act received the royal assent and thus became law. The result of this was that, through time, in an increasing number of cases, the will of the people in an election of ministers was ignored, and patrons thrust upon congregations ministers who, in every sense of the term, were unacceptable to the people, and pleasing only to their patrons, for the simple reason that the ministers were like their patrons "of the earth earthly." It was the period which followed the passing of the Patronage Act, which produced, among the ministry, such characters as the Rev. Alexander Webster, D.D., minister of the Tolbooth Kirk, Edinburgh, nicknamed *Dr. Bonum Magnum*, owing to his fondness for claret and the fact that he could sit drinking long after his companions were under the table, and the Rev. Alexander Carlyle, of Inveresk, known as Jupiter Carlyle, whose association with, and defence of, the writer of the Tragedy of Douglas is enough to leave posterity in no doubt as to his unsuitableness for the office of the ministry. These instances were men of talents and accomplishments, who were everything but what a gospel minister should be, but between them and the dull mediocrity and vulgarity found at the other end of the ministerial scale were a motley and numerous crowd who were fit for anything but the cure of souls. For the Church it was a night spiritually, the darkness of which was relieved occasionally by a star here and there, at a distance from each other, in the shape of evangelical ministers whose names are even yet household words as faithful heralds of the Cross. The Holy Spirit had been grieved so that very little of His work had been seen for many years in our native land, either in the conversion of sinners or in the sending forth of ambassadors with the message of reconciliation. One may, perhaps, find the cause of this in the Church's neglect to insist that a place should be given in the Revolution Settlement to the attainments of the Second Reformation. At the time when King James II. fled, Christ's witnesses in the land had been tired of persecution so that the least respite was welcome, and thus they accepted the Revolution Settlement, with all its defects, though conscious that it came far short of what was needed. They believed that more could not be got, and they submitted to an Erastianism which at the First and Second Reformations would not,

for a moment, be tolerated, with the result that there remained within the Church a leaven which brought death and decay upon the Church for over a hundred years.

The forcing of unacceptable ministers upon congregations helped on this state of affairs, and those who had been quickened in their souls had to make choice of one of two alternatives, that is, to sit under a lifeless ministry to the starving of their souls, or take up a position of separation from the Church. This state of affairs brought about the Secession of 1733. The General Assembly of 1733 rebuked and admonished the Rev. Ebenezer Erskine for preaching before the Synod of Perth and Stirling against an Act of the Assembly of 1732 which supported the prevalent courses of defection in the Church, and the proceedings of Church Courts in the settlement of ministers over reclaiming and dissenting congregations. Having protested against this decision of the Assembly he was suspended by the November Commission of Assembly along with three other ministers who supported him. Of course, these four brethren ignored the unjust sentence of the Commission and set up the Secession Church, which proved a Cave of Adullam for many a starving and hungry soul in Scotland. The Lord acknowledged the faithfulness of His servants, and to this day souls hungering after the Bread of Life have a rich, soul-sustaining fare provided for them in the published sermons of Ebenezer and Ralph Erskine. Our purpose, however, is not to follow the history of the Secession Church, and, therefore, we must not digress beyond saying that they were thrust out of the Church of Scotland against their will by the predominant party in the Church, who were the ecclesiastical descendants of the Episcopalians whose remaining in the Church was tolerated by the Revolution Settlement.

These nominal Presbyterians in the Church of Scotland showed at a later date that they were against the spread of the Gospel among the heathen. In the Assembly of 1796 occurred the famous debate on Foreign Missions. The speech of the day on the Moderate side was that of the Rev. Mr. Hamilton of Gladsmuir, and it expressed very fully the sentiments of his party on this subject. The following quotation may be given as a sample of it:—"To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to me highly preposterous, in as far as it anticipates, nay, as it even reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must in the nature of things take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilisation in the order of time, than to pretend to unfold to a child the *Principia* of Newton, ere he is made at all acquainted with the letters in the alphabet. These ideas seem to me alike founded in error, and, therefore, I must consider them both as equally romantic and visionary." At the conclusion of Mr. Hamilton's speech, Dr. John Erskine of

Edinburgh arose and uttered one terse sentence, "Moderator, rax (reach) me that Bible." The Bible was handed to him, as requested, and, after reading the narrative of Paul's reception, after shipwreck, on the island of Melita, where the barbarous people showed them no little kindness, and marvelled when he shook the venomous viper from his hand unarmed. "Think you," said Dr Erskine, "that when Paul wrought his miracles at Melita, and was supposed to be a god, he did not also preach Christ to the barbarians, and explain whose name it was through which such power was given unto men?" This striking appeal availed nothing with the Moderates, and the Assembly, by a considerable majority, voted against Foreign Missions. Looking at this matter, one is forced to the conclusion that it was a midnight darkness that was, at this time, passing over the Church of Scotland. However, in nature, the darkest time of the night is just before dawn, and so it appears to have been in the case of the Church at this time.

The late Rev. Finlay MacLeod, Dornoch.

While tributes were paid by the Northern Presbytery of our Church, and by our Synod, to the memory of our deceased brother in the ministry, the late Rev. Finlay MacLeod, it is fitting that notice of an obituary nature be prepared for publication in our monthly magazine. I regard others as more fit to undertake this than I, but as I was requested to do what in me lies in the matter, I ungrudgingly do what I can. I am much indebted to his son, Mr. D. B. MacLeod, for needed particulars, and to Mr. Arch. Robertson, Tain, for useful help and suggestions.

The late Rev. Finlay MacLeod was born in Kishorn, in the parish of Lochcarron, on the 3rd of August, 1892, and was removed by death to his eternal rest on Monday, the 7th May, 1956. He did not reach the age of sixty-four years when he passed away through an attack of coronary thrombosis. He was in an indifferent state of health from the time of his return from Australia and New Zealand on his second visit paid to our people there as the Deputy of the Church. It is very probable that his military service in the First World War led to an undermining of his bodily health to quite an extent, so that he was never as robust as otherwise he would normally have been.

He received his early education at the local school, and came at an early age to Inverness to learn the tailoring trade. It may here be noted that he was distantly related to the late worthy Malcolm Kennedy, and his aunt, Ann Kennedy, was a highly esteemed follower of the Saviour. Mr. Robertson, Tain, recalls precious conversation which he had with this aunt in the company of the late Mr. MacLeod. She said on one occasion to them, "This is not my house; it is yours

as much as mine." We cannot record much concerning the way in which the Holy Spirit led him from the kingdom of sin and Satan into the kingdom of God's dear Son. Mr. Angus Stewart, Inverness, a highly respected elder and missionary of our Church, made a remark which influenced him and affected him very much, but we cannot ascertain what exactly it was. He deeply prized the preaching of the late Rev. John R. Mackay, as many another one did, while regretting the course taken by him. He was specially influenced through the labours in Inverness of the late Mr. Murdo Mackay, Strathly Point, who occasionally supplied the congregation in the absence of his brother. It may have been through the labours of Mr. Murdo Mackay that Mr. MacLeod was in free, holy, and sovereign grace, blessed with the saving knowledge of his Saviour. Such was his regard for Mr. Murdo Mackay that he himself said of him, "I felt that I could walk all the way to Strathly to hear him again." In connection with his spiritual experience at the time, he wrote in a letter dated 17.4.52 as follows: "It was in the year 1915, I came forward when I was 23 years. I cannot remember that I felt what I got often since then—a sense of the Lord's presence. A good lady, Jessie Russell, said to me after the services were over that first Saturday: 'Remember,' she said, 'that you will not forget to sit at the Lord's table as often as you get the opportunity.' I tried to carry out her advice, and I think that I may say that I have not regretted since doing what she said." By April, 1916, he was in the Army, at Hornsea, England, until January, 1917, and, in later days, wrote of this, "I hope at times that I experienced the Lord's presence, even in the midst of the world." We rather regret that more details concerning his experiences were not left on record by him. He was spared in the love and kindness of the Lord to come through the war, and by December, 1919, was received as a student of the Church. He attended Glasgow University for his arts course, and then the divinity classes at Wick until 1926. He was duly licensed, and later on, ordained and inducted as pastor of the joint-congregation of Dornoch and Rogart, on the 5th of October, 1926. I do not refer in detail to his numerous visits as deputy of the Church to Canada, Australia and New Zealand, as particulars of these can be got in the volumes of our Church Magazine. For the sake of needed reference, these details are in vols. 35 and 39, and in our Proceedings of Synod for 1949 and 1956. He was a most acceptable and laborious servant of the Divine Head of the Church as Synod Deputy, and acted as Convener, as need arose, of the Canadian and Colonial Mission Committee.

Mr. MacLeod experienced, in a special measure, two sore trials which befell him in the course of his ministry. One was the prolonged case of discipline which led to the defection of many in his congregation. Throughout this trial, he stood, by divine grace, unflinchingly by the scriptural position of the F.P. Church in its doctrine, worship,

government, and discipline, as set forth in its supreme and subordinate standards. There was also, although in another way, the loss of the Evelix Church-building by a severe storm on the last Sabbath of 1951. But Mr. MacLeod set about getting a suitable building erected. A permit was speedily obtained to have a building which would accommodate a congregation of two hundred. The total cost came to about £1900. Mr. MacLeod said in connection with the above, "The money is coming in gradually, and He who has the heart of all people in His hands may try our faith; but He gives more faith." The new church is a most comfortable building, electrically heated. It was opened in June, 1953. Our Church is deeply indebted to Mr. MacLeod for his zeal and tenacity in having such an excellent building built in place of the old one.

I have before me a few extracts of his letters, and would be pleased to have more like these. The following are given:—24.12.52: "Tonight I was saying something at the prayer-meeting on words in the 85th Psalm—'Wilt Thou not revive us again that Thy people may rejoice in Thee?' I thought that I felt a little reviving in the first prayer. At times one feels discouraged because of the few people attending, especially the prayer-meetings, but recently I felt as if the Lord was saying to me—'I am with thee.' If He is with us, who can be against us?" 11.5.53: "I am over thirty years trying to preach the gospel of Jesus Christ, and Satan is as busy today in various ways trying to weaken my hands and heart as he was the first day. It is a battle in which grace alone is sufficient for us." 10.9.53: "On Monday I had the monthly meeting, on Wednesday the weekly meeting, and today I was visiting. I am kept going in that way, but for the fruit of my labours, Sabbath and week-day, little is to be seen. I did not look up the reference, but I think it is Isaiah where it is said that some few berries were to be found—two or three on this branch, and two or three on another (reference is to Isaiah xvii, 6). I thought it gave me a little reviving in my soul to think that great men of God in the past had their mournful periods when little fruit was seen by them. It will be a great day when the Lord will arise to have mercy upon Zion. At times I conclude that if I were oftener at a throne of grace, things would be better with myself and others; but our God has the disposing of all things and not we. For this we should indeed rejoice, and praise Him."

I have much pleasure in giving at this stage the substance of a letter from Rev. J. P. MacQueen, as far as this is needful for our present purpose. Mr. MacQueen gives information of a Mrs. Morrison who belonged to Applecross, and who lived in Vancouver, passing away quite recently in August of this year, to her eternal rest. She was in her eighty-seventh year. It was during Mr. MacLeod's first visit to Vancouver that he was instrumental in her conversion.

"She came regularly to our Church, but though outwardly respectable, there was nothing spiritual, till one day, when Mr. MacLeod called on her. She began to speak of the evil times in which we lived. He said to her in his firm, candid, but courteous way: 'What, Mrs. Morrison, is your own hope for eternity?' Immediately the arrow of conviction went straight to her heart. She did not get peace until some time afterwards under Mr. MacLeod's own preaching." Rev. J. P. MacQueen states that he corresponded with Mrs. Morrison till about a year ago, when, due to senile decay, her memory completely failed, as he was informed by her daughter, Mrs. Dixon. Mr. MacQueen had high esteem of Mrs. Morrison as a deeply exercised christian. He further states that last year, at the Stornoway communion, six members at least, if not eight, when met together discussed their father-in-Christ, the Rev. Finlay MacLeod. At least four of these was converted abroad—two of them in Canada and one, if not two, of them in New Zealand. The above is almost a quotation from Mr. MacQueen's letter. It is refreshing to know how Mr. MacLeod's preaching was so much appreciated, and was such a source of soul-benefit to listeners, and gratitude is due to Mr. MacQueen for so cordially supplying the information given.

We consider it appropriate to include some extracts by way of tribute paid to his memory as a servant of the Saviour. One of these is from Mr. Van Dorp, Gisborne. On receiving news of his death, he wrote: "Oh! he is happy, for ever happy—no doubts, no sins, no unbelief. Oh! how great is this blessing for him—forever happy with Jesus in heaven—always singing the unspeakable goodness and grace of the Lord in forgiving him all his sins that he may be with the dear Saviour. Oh! how great is the goodness of our merciful Mediator! Oh! I hope to meet him again before the throne of the Lamb. These were the last words that I was speaking to him . . ." We may, in addition, quote the following relevant portion of the Synod tribute: "Mr. MacLeod was noted for humility of mind which he possessed to a marked degree, and for prayerfulness, a grace in which he abounded. His counsel was generally weighed well, before he committed himself, which made him a valuable member of our Church Courts. His sympathies went far beyond the limits of his own parish, as seen in his readiness to give his services to our scattered congregations abroad. He visited Canada on three occasions, and in the past few years visited Australia and New Zealand twice, on the latter visit being accompanied by Mrs. MacLeod. Our Church has lost a steadfast friend and the Gospel a devoted minister. 'The memory of the just is blessed!'" The following part of the tribute from the Northern Presbytery is also worthy of insertion: "Mr. MacLeod was a minister who divided to his people food convenient for them, being acquainted with the deep things of God, and taught from his youth to fear the Lord. He largely overcame the early

disadvantages of education and proved himself to be a faithful servant of Christ and valued counsellor in the Church Courts. He was the friend of the sick and aged, to whose needs he was specially attentive, and his visits to their homes were appreciated and evidently enjoyed. We believe that the Great Day will declare the full fruits of his labours, for we are assured that he had many seals to his ministry among our people at home and abroad."

We can add little more to the above. He was a man who unfeignedly wrestled at the throne of grace for himself and others. He was a humble, loving servant of his Saviour, and a most savoury preacher of the Gospel. We recall some of his discourses when with us in Dingwall on communion occasions before his pilgrimage came to its close—as those on the texts: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" and also: "We would see Jesus." He himself endured to the end as seeing Him who is invisible and is gone to the city of everlasting habitation. His mortal remains were laid to rest in the New Cemetery, Dornoch, near the graves of the late Rev. D. Beaton and of Mrs. Beaton.

May the divine blessing richly rest upon his bereaved family, who were so highly privileged in recent years as to have three noteworthy servants of the Lord live and die in that home. The Lord be the shield and exceeding great reward of the bereaved widow and members of the family.—*D. A. MacFarlane.*

Searmonan.

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

(*Air a leantuinn bho. t.d 187.*)

III. Ciod e dh'fhaodadh a bhi'g oibreachadh ann an ìinntinn na mnatha so, 'n uair a thubhairt i, "Tha fhios agam gu'm bheil a Mesias a tehd,ris an abrar Criosd," cha ghabh mi orm a ràdh; na aig an am so an do dh'eirich smuaint 'n a h-ìinntinn gur e a' Mesias E Fèin a bha labhairt rithe. Bitheadh sin mar a dh'fhaodas e, bha i cur feum air Fear-saoraidh—Aon aig an robh gràs neo-chrìochnach, oir bha ise caillte—Aon a dheanadh Eadar-mheadhonair air a son, a dheanadh rèidh ris an Athair i, agus a shaoradh i bho peacaidhean. Bha i cur feum air foillseachadh air dha h-anam; agus uime sin thubhairt Iosa, ann an ioraslachd ghràsmhor, agus le saorsa shònraicht' a thaobh rathad an fhoillseachaidh, "Is mise e, a tha labhairt riut." Agus gu'n teagamh, 'n uair a chaidh na briathran gràsmhor a mach as a bhilean, chàidh cumhachd an Spioraid a mach ann an bhi soillseachadhsùilean a tuigse agus ann an a bhi'g ath-nuadhachadh a toil air a leithid de dhòigh, agus le leithid de dh'èifeachd chìnntich, agus, ge b'e air bith

cho dorch, dh'aithnich i glòir an Fhir-labhairt Dhiadhaidh, chunnaic i ann am Fear-saoraidh, am Fear-teagaisg, ris am faodadh i slàinte a h-anama carbsa, agus dh'fhairich i a cridhe a dol a mach da ionnsuidh ann an aoradh agus ann an gràdh, a chùm agus gu'm bu Leis-san i air son siorruidheachd.

Tha a leithid so de am luachmhor ann am beatha gach peacach a tha air a thearnadh; an t-am 'n uair a tha e air a bheannachadh le uibhir de dh'eolas air ar Tighearn Iosa Criosd air fhoillseachadh 's an t-soisgeul, 'n a ghràs mar Shlànuighear pheacach, 'n a fhreagarachd da ehiont, agus da dhorchadas, agus da thruaillidheachd mar pheacach, 'n a uile-fhoghainteachd, agus 'n a shaorsa, ni a tha ga mhisneachadh agus ga cho-eigneachadh gu soerachadh air Criosd air son slàinte, gu bhi toirt Dha a ehridhe, agus gu bhi ga thoirt fèin suas Dha gu bhi ga leantuinn anns an t-saoghal a tha làthair. Agus 's e so iompachadh. An robh a leithid so a dh'am, a leithid so de ní, 'n a ar eachraidh a chaidh seachad? Faodaidh nach bi sinn comasach labhairt air latha àraidh na uair, 'n uair a bha sinn air ar toirt as an t-sloehd uamhainn agus as a ehlàbar làthaich, 'n uair, an deigh dhuinn a bhi air ar toirt iosal, a bha sinn air ar cuideachadh, agus air ar cuideachadh air a leithdi de dhoigh agus gu'm b'urra'-mid a ràdh, "Pill, O m'anam, gu d' shuaimhneas, oir bhuin an Tighearna riut gu fial;" ach, am b'e foillseachadh air Slànuighear ar 'n aon mhiann agus an aon ni mhàin a bha sinn a sireadh as a dheigh? An d'thuair sinn Ann-san gu leoir gus a bhi ciuneachadh ar 'n eagal roimh fheirg, gu leoir gu bhi tionndadh ar gràidh do pheacadh gu fuath agus bròn dha thaobh, gu leoir gu bhi tarruig ar cridheachan air falbh bho'n t-saoghal agus bho'n a chreutair, gu leoir gu bhi deanamh Chrìosd dhuinn 'n a fhois agus 'n a chuibhrionn? An d'thuair sinn Ann luach mhorachd nach gabh a bhi air innse?

Faodaidh na ceisdean a chuir sinn agus feadhan coltach riutha a bhi air am freagairt ni's fearr le cuid 'n uair a theid sinn air adhart gu bhi gabhail beachd air cainnt bean Shamaria mar chainnt an iompachain aig am an iompachaidh, agus mar a tha sinn a toirt fodh'r comhar cruid dhe na comharaidhean, na dhe na dearbhaidhean, a th'air an atharrachadh. Cha'n eil e ri bhi air a thuigsinn gu'm bheil sinn a riallachadh gu'm bheil sùil gu'n toir gach fìor iompachan cainnt dha fhaireachaidhean, dha dhòchasan, agus dha mhiannaibh, anns an dòigh 's an tug ise cainnte dha 'n a nithean a bh'aice fein. Tha a suidheachadh sònraichte-se ri bhi air a ghabhail a stigh; an rathad sàmhach gidheadh uile-eifeachdach, bho'n leth a muigh, anns an robh i 's an taobh a stigh air a toirt mu'n euairt; gu sònraicht' an obannachd ghlòrmhor leis an d'rinn Criosd E Fein aithnichte dhi agus leis an deachaidh E stigh da cridhe a buadheachadh agus a toirt buaidh, agus am mothachadh iongantach beannaichte air a bhi 'n a creutair nuadh agus air a' Mesiah fhaotainn. Gu cinnteach bha e air mhodh àraidh fìor dha taobh, 'n uair a phìll an Tighearn air ais a bruid, gu'n robh

i mar iadsan a chunnaic aisling. Anns a chumantas bithidh sinn ag amharc gu'm bi ann an iompachan og, maille ri sìth ann a bhi creidsinn, comharaidhean fèin-eud, na eagal roimh fhèin-mhealladh ag oibreachadh fhaicealach na neo-stuama dòchas a thaobh an suidheachadh. Agus gu dearbh, anns a chumantas, ann an staid nithean aig an am so ann an Eaglais Chrìosd, mar is doimhne an obair 's an taobh a stigh, faodaidh gur ann is faicealaich a bhitheas cur an cèill an dòchais air taobh an neach anns am bheil e. 'N uair a thig fras de ghràs a nuas air coithional na air cuibhrionn de'n Eaglais, tha e air caochladh dòigh. An sin, da-rìreadh, mar air latha na Cuingis, tha obair ni's luaithe, n's soilleir, agus ni's glòrmhor air a deanamh. Mar a tha mothachadh air a pheacadh ni's doimhne, tha'n t-sìth ann an Iosa ni's motha; agus a mach a lànachd aignidhean blàth, beothail, cha'n e mhàin gu'm bheil e ni's nàdurra a bhi labhairt air an luachmhorachd a thuaradh ann an Crìosd, ach tha neach air a cho-èigneachadh gu innse dhoibh-san air am bheil eagal Dhó ciod a bha air a dheanamh air son an anama. Ach, ann a bhi gabhail beachd air cainnt na mnatha mar a bhi cur an cèill gu dìleas na nithean a dh'fhairich i, agus mar a bhi cur an cèill faireachaidhean agus miannaibh a' nàduir nuaidh, bheachdaichinn air na nithean a leanas dha taobh, mar nithean a tha fìor a thaobh na h-uile fìor iompachan.

(1) Bha fèin-fhiosrachadh aice air uile-lèirsinneachd Chrìosd Thubhairt i gu'n d'innis E dhith na h-uile nithean a rinn i riamh. Cha robh so gu litereil fìor; Cha d'thubhairt E mòran rithe; cha robh iad fad a còmhraidh. Gidheadh, cha robh mi-stuamachd 'n a cainnt. Bha a' chainnt so freagarach agus comasach air a bhi cur an cèill ni nach b'urra cainnt chumanta a dheanamh. Anns a choinneachadh ghoirid so, bha a beatha uile air innse dhith. Rinn Iosa aithnichte dhith uile-lèirsinneachd, mar ni bha ruigheachd a dh'ionnsuidh grunn a cridhe agus a dh'ionnsuidh a h-uile smuaintean agus shlighean. Rinn E greim air a coguis le fhocal; agus rinn coguis a h-obair ann a bhi dùsgadh suas na cuimhe, agus bha peacaidhean diomhair agus peacaidhean a bha air an di-chuimhneachadh air an toirt 'n a sealladh, agus bha solus na fìrinn air a thilgeadh air a beatha agus air a cridhe, agus chunnaic i gu'm bu pheacadh gach ni a rinn i riamh.

'S ann mar so a tha Crìosd a deanamh fathasd 'n uair a thig E dh'ionnsuidh a pheacaich le a chumhachd iompachaidh. Tha E nochdadh dha gach ni a rinn e; peacaidhean a leanabachd, peacaidhean oige, maille ris gach antromachadh a bha comhla riutha, a chion mothachaidh, a ghràdh do'n pheacadh, a neo-thaingeachachd, a cheannaire, a shannt, oleas; gus am bheil a smuaintean àrd air an leagadh sìos; gus am bheil e air a lionadh le nàire, le fèin-dhìteadh, le fèin-dhioghaltas, gun ni aig ann fèin, na dhe chuid fèin, gu fasgadh a ghabhail ann, na dòchas a tharruig 'uaith, agus rachadh e fodha ann an eu-dòchas mar a nochdadh Iosa dha ciod a rinn E agus a dh'fhuiling E air son slàinte pheacach, agus ciod na smuaintean sìth dha'n taobh

a bha'n a chridhe bho shiorruidheachd. A nis ann an toiseachadh dòchais ann an dòigh nuadh, tha e toiseachadh bròn ann an dòigh nuadh. Mar so tha Iosa a'g ullachadh a shlighe ann an cridhe a pheacaich, agus mar so tha E teagasg an anam a tha faotainn trècair a bhi measgachadh bròn diadhaidh le aoibhneas, agus a ràdh maille ri Ephraim, "Gu deimhin an dèigh dhomh bhi air mo philleadh, ghabh mi aithreachas . . ." (Ier. xxxi. 19).

(2) Thubhairt a bhean, "Nach e so Crìosd?"—Esan a dh'innis dhomh na h-uile nithean a rinn mi riamh. Thubhairt Iosa gu soilleir, "Is mise e": bha fhianuis Fein aice air; 's cha robh e coltach gu'n di-chuimhniceadh i na briathran, na gu'n di-chuimhniceadh i cia mar a dh'fhairich i 'n uair a chunnaic creidimh, ag amharc tre sgaile a dhaonnachd bheannaicht' Rìgh na Glòire 'n a mhaise. Ach bi e coltach gur e ni a rinn ni bu shoilleir làrach air a h-inntinn, agus a thug maille ris an dearbh-shoilleireachd gu'm b'e so da-rìreadh Crìosd, cumhachd agus èifeachd a bhriathran: mar gu'n abradh i, "Co 'neach aig an robh leithid de chumhachd 'n a bhriathran ann a bhi rannsachadh m'anam 's an taobh a stigh; ann a bhi deanamh aithnichte sinuaintean agus ruinntean mo chridhe; ann a bhi deanamh aithnichte dhomh m'fhior chliù, a bheatha thruagh a bha mi beo, an cridhe truailte a bha mi 'giulain mu'n cuairt leam; ann a bhi ga'm thabhairt gu bhi gabhail gu cridhe cliù an Dia neo-chrìochnach ris am bheil mo ghnothuch, agus sòlaimteachd na shiorruidheachd a tha air thoiseach orm; agus ann a bhi ga mo dheanamh comasach, eadhon a doimhneachdan mothachadh air truaighe, air gràinealachd, agus air eu-comasan, emharc ris Fein le dòchas a bhi air mo ghlanadh, air mo naombachadh, agus air mo thearnadh? Co na briathran ach briathran Chrìosd? Uime sin, ann an cumhachd briathran Chrìosd bha fianuis aice gu'm b'e a' Mesiah.

'S ann mar sin, ann am fein-fhiosrachadh cumhachd focal Chrìosd —'s e sin, focal an lagh ghlòrmhor agus a shoisgeil ni's ro ghlòrmhoire —ann a bhi dùsgadh bho chodal tròm a pheacaidh, ann a bhi foill-seachadh meallaidhean a chridhe agus diomhanasan an t-saoghail, ann a bhi beothachadh gu teicheadh bho'n fheirg a tha ri teachd, ann a bhi briseadh a chridhe chruaidh, ann a bhi toirt sìth agus fois ann am fuil agus ann am fireantachd agus ann an gràs agus ann an cuing Chrìosd—'s e am fèin-fhiosrachadh so air freagarachd an t-soisgeil air son uile fheuman a spioraid neo-bhàsmhor agus pheacach, a bheir do'n a Chrìosduidh is isle agus is boehda, dearbhshoilleireachd nach tòir foghlum na teagasg dhaoine gu bràth, gu'r ann bho Dhia tha'n soisgeul. Agus, do bhrìgh agus gur ann tre fheuchain, na a chur gu dearbhadh, a tha'm fèin-fhiosrachadh so ri ruigheachd air, uime sin, tha sinn ag ràdh, "Thig agus faic." Agus mar is e beannachd a Chrìosduidh gu'm bheil e air a dhùnadh suas ris gun a bhi'g iarruidh nì ni's lugha na'm fèin-fhiosrachadh so's an taobh a stigh, air èifeachd an fhocail bho latha gu latha, chum agus gu'm bitheadh feuman an anama air coin-neachadh riutha agus air an lionadh—mar sin 's e aon de na toraidhean

sona a tha leantuinn an Fhèin-fhiosrachaidh so an dearbh-bheachd—
 “Nach e so soisgeul Dhé, ni is e cumhachd Dhé chum mo shlàinte”?

(3) Thubhairt a bhean, “Thigibh faicibh duine a dh’innis dhòmhsa na h-uile nithean a rinn mi riamh.” Dh’fhàg i a soitheach uisge, agus dh’fhalbh i do’n bhaile, agus thug i cuireadh do na daoine tighinn a dho’fhaicinn Iosa. Faodaidh ioghnadh a bhi air cuid gu’n d’fhàg i làthaireachd Chrìosd, gun E dh’iarruidh sin oirre, aig an dearbh am ’s an robh i mothachail air tarruig neamhaidh na làthaireachd sin. Agus faodaidh nach fhaic cuid ni tuilleadh ann ach a bhi cur an Cèill mòr-ioghnadh, agus miann co-fhaireachadh muinntir eile. Ach ’s cìnnteach gu’m feum sinn fhaicinn ann ni-èigin fada ni’s luachmhor na sin—fior thoradh gràs Chrìosd, an ni a bha gu dlùth a leantuinn mothachadh air luachmhorachd—seorsa ùr de ghràdh, gràdh do anamaibh haoine eile, cùram air son an slàinte, miann an treorachadh gu Iosa. Cha bu luaithe a thuair i’n Slànuighear na bha i saothrachadh chum agus gu’m faigheadh daoine eil E mar an ceudna. Le cridhe làn ghlaodh i mach, “Thigibh, faicibh an Duine iongantach so, a nochd a leithid de thròcair a tha sruthadh thairis, do leithid de pheacach ’s a tha mise ann, agus is urrain an dearbh thròcair a nochdadh dhuibhse.” Abradh an saoghal an ni thogras e, cha’n eil gràdh fior, neo-chealgach, ach ann an Eaglais Chrìosd agus mar thoradh air a ghràs. Agus mar is motha bhitheas fein-fhiosrachadh aig a shluagh air gràs Chrìosd, ’s ann is motha bhitheas an gràdh do anamaibh muinntir eile, agus ’s ann is motha bhitheas an dicheall air son gu’n ruigeadh slàinte orra. Agus feumaidh mi beachd a ghabhail air, anns a bhuaidh a lean a h-oidheir-pean—anns a mhòran eile ann an Sìchar a bha air an treorachadh gu Crìosd—ar a chi sinn ciod e na toraidhean mòra a dh’fhaodas a bhi leantuinn iompachadh soilleir aon pheacach.

(R’a leantuinn.)

Notes and Comments.

London Professor Scoffs at Prayer.

Professor Lionel Elvin of the Institute of Education, London University, recently read a paper to the Education Section. He dealt with the question of the average doctor being a man of science; and questioned how far the average patient was scientific about his own illnesses, etc. In the course of his argumentation he stated that praying for the right kind of weather for a good harvest was to be placed alongside the belief in witches as a survival from an earlier age. The professor is evidently an atheist or agnostic, and has no God in his creed, and thus he scoffs at prayer. The Word of God informs us that, “The fool hath said in his heart, there is no God,” and so there are intellectual fools supervising some avenues of the education of the rising generation in our midst to-day. To imbibe

this talk of the scorner, along with the educational instruction is to remain under the power of spiritual darkness with the prospect of outer darkness in Eternity.

Glasgow Doctor on Gambling and Intemperance.

At the annual congress of the Royal Sanitary Association of Scotland held at Dunoon in September, Dr. A. G. Mearns, lecturer in Public Health at Glasgow University, said that intemperance and the gambling fever were cankers which gnawed at the nation's vitals, and the damage which they did to home and family was incalculable. The doctor's words are indeed true but are words of serious warning going unheeded throughout the length and breadth of the land. Dr. Mearns further asserted, "The solution to these problems will come only from a change of heart at national level." We consider that the doctor spoke wisely. The eradication of nation-wide sins, requires that God will pour upon us as a people, the Spirit of grace and supplications and bring His Word to bear upon the consciences and conduct of sinners. Truly we need such a day of power.

Rev. Dr. George MacLeod Continues Romish Propaganda.

The Moderator of the General Assembly of the Church of Scotland, Rev. Dr. George MacLeod, on his visit to Inverness last October, spoke at a Civic Reception. He said, among other things, that it was nice to have a gathering with other denominations in the town present. "It is a thrust towards unity," he said. Now let our readers pause and mark well the Word "unity." Then consider this further statement by the Moderator: "It is tragic that I was unable to meet the Roman Catholic bishop at Edinburgh until I attended the recent Boy Scout Jamboree at Sutton Coldfield." Such statements are deliberately made and with design by the Moderator. He is endeavouring to inject into the minds of the people of Scotland his personal charitable attitude to the Church of Rome with its Pope, Cardinals and then bishops and lower clergy, plus all its declared policies toward Protestant "heretics." It is over twenty-five years now since we cast our eyes upon the Iona Community on the Isle of Iona, and were reassured in our opinion that Dr. George MacLeod's aim there was an aping at Monasticism and Romanism. He is now openly, and in speeches, confirming our opinions formulated long ago, and which were probably considered by some then as the "extreme" Free Presbyterian outlook.

Roman Catholic Publicity on B.B.C. Television Condemned.

The Ayr Presbytery of Rev. Dr. George MacLeod's Church, supported a motion by Rev. G. A. McCutcheon at its meeting in September, which included the following terms: "That this Presbytery in view of the fact that the basic faith of the nation is the Reformed faith, note with concern the preponderant inclusion of items concerning the Roman Catholic Church in news bulletins and

feature programmes of B.B.C. television." The Rev. Mr. McCutcheon said that people were being sickened by the amount of Roman Catholic publicity on B.B.C. television. We are relieved to read of such an awakening in the Ayr district of the Church of Scotland. It is not before time that ministers in the National Church were speaking out against the menace of Rome. We would like to hear of the said Ayr Presbytery taking their Assembly Moderator to task in no uncertain terms for publicising the R.C. Church. And they would get the support of a large section of the people of Scotland who are discerning the Jesuit in the Assembly Moderator.

Minister's Peculiar Attitude to Non-Church Going.

The Rev. Ian A. Gray, of St. Andrew's Church, Perth, spoke at Perth Presbytery recently against a suggestion that the Presbytery should oppose the proposed opening of a Perth cinema on the Lord's Day. His foolish, childish and distorted reason was that he did not want people to attend his evening service just because every other door was shut to them, etc. Logically, he might agree to refrain from opposing the opening of public houses in Perth on the Lord's Day if such was proposed, because he did not want people to his service who preferred a visit to the public house to the house of God. What caricatures of ministers of the Gospel some men are to-day! They are not against obvious sin on the one hand, and on the other, they are not for righteousness. Surely the greatest sinners are to be warned against avenues of sin, and to be exhorted to acknowledge and seek God in Christ, in the public means of grace as otherwise! Truly, the poor people of Scotland are plagued and deceived by ministers who are as ignorant, light-headed, and carnal as the most worldly in the land.

Literary Notice.

GLEANINGS OF HIGHLAND HARVEST by Rev. Murdo Campbell, M.A., Free Church Manse, Resolis, Conon, Ross-shire, price per copy, 7/6, to be had from the author at the above address, post free. We received the first edition of this booklet some time ago, and recommended its purchase to old and young readers. We now recommend to readers a new and enlarged edition with stiff covers. There are many more anecdotes and descriptions of the godly of the past in the West and North Highlands in this new edition being printed by our magazine printers, N. Adshead & Son Ltd. This booklet, like the *Ministers and Men in the Far North*, does preserve in print, many profitable edifying and entertaining stories of eminent ministers of the gospel of Christ Jesus, and of gracious and pious men and women. It is most suitable to purchase as a gift for a friend, at home or abroad. It is to be ready by the beginning of November (D.V.).

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, 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 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 next year, 1958 (D.V.).

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 1st December, 1957, the following services have been arranged (D.V.), to be conducted by the Rev. James A. Tallach, Stornoway, and the Rev. Alexander Murray, M.A., Applecross: Thursday, 28th November, 7 p.m.; Friday, 29th November, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 30th November, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 1st December, 11 a.m., 3.30 p.m. (Gaelic), (with English Service simultaneously in Bridewell Hall, London City Mission, Eccleston Place), and 7 p.m. Monday, 2nd December, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those living in outlying districts we may state that all the week-day services will be held in the Bridewell Hall, and only the Sabbath services in St. Michael's Hall, at 11 a.m.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting in St. Michael's Schoolhouse, opposite St. Michael's Hall, on Wednesday, at 7 p.m.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. M. Rattray, 31 Fairmile Avenue, Edinburgh, £5; Anon., Inverness Postmark, £1; A Friend, in loving memory, 10/-; Miss I. Fraser, St. Giles, Kingussie, £4; Mr. Ed. M., Carrigrieh, Harris, £2; G.B., Cardross, £1; Miss M. McD., 3 Cluer, Harris, £2; A Friend, in loving memory of two sisters, 15/-; Mr. R. H. Conway, Stevenston, £2.

Home Mission Fund.—Mrs. J. G. McLennan, 93 Craiglochard Road, Edinburgh, in loving memory of her father, Roderick McLean, of Laide. Aultbea and later of Beaully, £150; "Psalm 67," Mich., U.S.A., £17 12/2; "Wellwisher," S. Harris, £2.

Home of Rest Fund.—"Psalm 67," U.S.A., £17 12/1; Mrs. M. Rattray, Fairmile Avenue, Edinburgh, £10; Anon., Glasgow postmark, £2; Mrs. J. McA., Inverkirkaig, 6/-.

Mission to the Jews Fund.—L.M., Lismore, N.S.W., Australia, £6 11/5.

Legacy Fund.—Received with grateful thanks from the Executors of the late Mrs. Helen G. Mackay, Mission House, Strathy, the residue of her estate amounting to £165 0/8, bequeathed to the Free Presbyterian Church of Scotland, to be used for behoof of the Shangani Mission, S. Rhodesia, per Messrs. Young & Robertson, Solicitors, Thurso.

Magazine Free Distribution Fund.—Mr. A. McK., Sydney, £1; Interested, 4/-; Mr. H. C., Scorraig, 8/-; Miss I. F., Kingussie, 6/-.

Foreign Missions.—Mrs. J. G. McLennan, 93 Craiglochard Road, Edinburgh in loving memory of her father, Mr. Roderick McLean, of Laide and later of Beaully, £100; Miss I. MacKinnon, Luss, £5; Rev. Wm. Matheson, Chesley, Ontario, from his congregation in Ontario, Canada, on behalf of the South African Mission, £38; F.P. Friend, Coigach, per Mr. Angus McLeod, £5; L. M., Lismore, £6 11/6; Mrs. M. Rattray, Fairmile Avenue, Edinburgh, £5; G. B., £1; Anon., Harris, £5; A Friend, Edinburgh, £2; Miss I. F., Kingussie, £1; D. Nicolson, Innellan, Argyll, 18/-; Mr. J. Couper, St. John's Road, Wembley, £2; Mr. R. H. C., Stevenston, £2.

Mission Transport Fund.—Anon., Inverness, £1; Friends of the Cause, abroad, £2 6/-; "Interested," Glasgow, £5; Rev. Jas. Fraser, Mbumba Mission, P.B.T. 198, Bulawayo, acknowledges with sincere thanks, £40 from Interested F.P. teachers in Skye, per Miss F. Macdonald. Portree, £16 for Ingwenya Mission and £24 for Shangani Mission.

Publications Fund.—Mr. J. Van Stee, Grand Rapids, £17 3/7; Mr. R. H. C., Stevenston, £1; Mr. D. J. MacSween, Portree, 10/-.

The following on behalf of the Trinitarian Bible Society: Tain Congregation, per Mr. A. Robertson, £5; Mrs. MacGillivray, Parkfield, Kirn, Dumoon, £1; "Interested," Tomatin postmark, £1; Mrs. C. Morrison, Edinburgh, Bibles for Jewish children, £1; Miss I. F., Kingussie, 10/-.

The following lists sent in for publication:

Broadford Church Building Fund.—Mr. John McLean, Treasurer, acknowledges with sincere thanks the following: Two Friends, Portree, £2; the following per Mr. J. Nicolson: Mr. P. Mackinnon, Drinan, £3; Mrs. McLean, Glasnacille, £3; Robertsons, 6 Elgol, £4; Mr. A. McLean, Kyleakin, £5; Mr. E. Nicolson, Portree, £3; Anon., Skye, £2.

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks: Sir Wm. Sinclair, Glasgow, £5 5/-; Mr. J. Livingston, Muir-of-Ord, £5; A. T. McK., Muir-of-Ord, £10; Mr. M. McL., Kyle Schoolhouse, £5; Mr. A. V. D., Tain, £1; Mrs. Gillies, Springfield, £2; Mr. D. Cameron, Achterneed, £5.

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Mr. A. Fraser, per Mr. J. Macdonald, £1; Mrs. Begg, £1; G. Mackay, Lairg, £1; Miss McL., Glenmachrie, 10/-; Miss B. F., Kingussie, £1; Mr. and Mrs. A. C., Stevenstone, £1; Mr. and Mrs. C., Fort William, £2 10/-; In loving memory, Oban family, £3; Mr. and Mrs. P. McD., Portree, £1; Misses McN., Lochgilphead, £1 10/-; "Aliguis," £1; Misses H. and J. S. Sinclair, £4; Interested, Dunvegan postmark, 15/-; Glasgow, 10/-; Mrs. F. McK., Slattadale, per Rev. A. Beaton, £2; Miss E. McD., 10/-; A. C., Glasgow, £1; Wellwisher, Harris, £2; D. R., Sinclair, Harrogate, £5; Miss F., Lochgilphead, £1; Friend, Sandwick, per Rev. J. A. Tallach, £2; Mr. N. MacT., £1; Two Inverness Friends, £2.