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Church Controversy on Bishops.

The mind of the Holy Spirit in the New Testament Scriptures upon matters of government and office-bearers in the New Testament Church, is what ought to be the alone basis and guide in determining and discussing what type of government and what kind of office-bearers Christ Jesus would have in His Church, according to the pattern obtaining in the Apostolic Church; the New Testament and apostolic pattern being what the true spiritual and faithful Church should have and retain against all encroachments of an unscriptural nature. That form and practice which is consistent with clear Scripture teaching, is inevitably Christ honouring and profitable; and obligatory upon the Church to adopt and retain under all circumstances.

Much discussion has taken place recently in the Courts of the Church of Scotland, and among the public generally, upon the main feature of that Church's Inter-Church Relations Report, viz., the proposal to introduce Bishops-in-Presbytery into the Church of Scotland. The Bishops proposed and the nature of their office and functions, are to be of the Episcopal, Prelatic order; and this drastic intrusion upon Presbyterianism in Scotland is professedly to assist in bringing unity and edification of a Christian character to the Church of Scotland in its relations with the Church of England and other Churches.

The term "bishop" is used in the New Testament now and again; but any careful reader of the Scriptures with average intelligence should perceive that the use of this term does not refer to an office or office-bearer of the Anglican sort. Let us quote from the late Professor Thomas Witherow, Professor of Church History, Londonderry, and his book, *The Apostolic Church—Which is it?* In referring to the *elder* or *presbyten*, Dr. Witherow writes: "This Church officer is often mentioned in the Acts and Epistles; but . . . no passage of Scripture ever speaks of him as holding an office distinct from the *bishop*. The same verse never speaks of bishops and elders. When Paul, for example, writes to the Philippian Church (i. 1) he mentions

the bishops and deacons, but says nothing of elders. When James directs the sick to call for elders of the Church (v. 14) he says nothing of bishops. If the offices of bishop and elder were quite distinct—if a bishop were an office-bearer bearing rule over a number of elders, it does seem strange that no passage of Scripture speaks at the same time of bishops and elders . . . To suppose that the two offices were identical accounts sufficiently for the significant fact that they are never mentioned together in the same passage of the Word of God." The Professor proceeds to cite Scripture as his warrant for arguing as above: "The first passage that comes before us is—Titus i. v. 5-7, 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.' This passage strongly confirms the truth of the supposition already made, that the two offices were identical." The Professor commends a statement by Dr. King on this passage, viz., "that the term *elder* used at the commencement, is exchanged for the term *bishop* in the conclusion, while the same office-bearer is spoken of. An *elder* must have such and such qualifications. Why? Because a *bishop* must be blameless, as the steward of God. Does not this identify the elder and the bishop? If not identification is impossible . . ." But Dr. Witherow himself further writes on this question, "Again we turn to 2nd John, Chap. 1, and we find the Apostle John styles himself an *elder*—'The elder unto the elect lady, and her children, whom I love in the truth.' Next comes up 1st Peter, chapter v. 1., and we find there that the Apostle Peter calls himself an *elder*—'The elders which are among you I exhort who am also an elder, and a witness of the sufferings of Christ.'" Professor Witherow carries his argument still further by referring as follows to Acts xx. v. 17-28, "And he (Paul) warned them to take heed to themselves and to 'the flock over which the Holy Ghost had made them *overseers*'—that is, *bishops* as the Word is elsewhere rendered. Every reader acquainted with the original is aware that the word translated *overseers*, in Acts xx. 28, is the very same as that translated *bishops* in Phil., i. v. 1, so that, we have here the evidence of inspiration, that the elders of Ephesus were bishops by appointment of the Holy Ghost . . . This conducts us to a principle—namely, that in the Apostolic Church, the offices of Bishop and Elder were identical. An elder was not inferior to a bishop nor was a bishop superior to an elder."

The late Rev. D. Macfarlane, Dingwall, in his pamphlet, *Presbyterianism and Episcopacy*, refers to the office-bearers in the Christian and Presbyterian Church as follows: "We find that there were two classes of office-bearers—elders and deacons. The elders were of two

sorts, teaching elders, whose function was to teach and to rule; while the function of the other elders was to rule in conjunction with the teaching elders or ministers . . . The deacons' work was in connection with the finances of the church . . . But in the Episcopal Church there are at least three orders of office-bearers—bishop, priest and deacon." In leaving these quotations which, we believe, set forth what the Word of God reveals and teaches on the matters dealt with; we would just note that Timothy was ordained by the laying on of the hands of the Presbytery, not by the hands of but one bishop of a prelatie character. It is envisaged in the Church of Scotland proposals anent Bishops in Presbytery, that this man "would act as its (Presbytery) principal minister in every ordination . . ."

Now the Presbyterian Church in Scotland was originally brought into being, in the divine providence, by our Reformation fathers in the 16th century; and by the light of Scripture and God's help, they purged the then Church of Episcopacy and bishops and all involved therein, with the end in view of establishing a Church of a purer and more Scriptural character, to the greater promotion of the honour of Christ Jesus and of the influence of the gospel upon the people of Scotland.

But at this present time, leaders of the Church of Scotland have only succeeded in effecting confusion and chaos in the thinking of many of their people on the claims of Presbyterianism and Episcopacy. The Scriptural foundations for the Presbyterian form of government, and offices embraced therein, have indeed been wilfully ignored, and the cry for visible and governmental unity in the professed Christian Church, has been substituted in the place of "what saith the Scriptures?" Linked up with this plausible demand for unity, are a hundred and one side issues, calculated to cloud and discredit that which is consistent with the Word of God, and which ought to be tenaciously conserved and held fast. And on the other hand Episcopacy is being carefully but favourably commended for the consideration of the people of the Church of Scotland, at all levels. At this point we would, so to speak, pause and ask—If Episcopacy and the office of the bishop of the Anglican sort *are not being positively commended* to the undermining of Scriptural Presbyterianism, then why does the Church of Scotland Report recommend that "Bishops would be chosen by each Presbytery from its own membership or otherwise . . . ?" And these bishops are to be consecrated by bishops from one or more of the Episcopal Churches.

Again, it has recently come to light, that there has been conflicting views as to how the Bishop-in-Presbytery Report was to be dealt with by Church of Scotland Presbyteries and Kirk Sessions, etc. Rev. W. D. Hunter, Clerk of Perth Presbytery, told his Presbytery in September, that he had received a letter from the Convener of the

Inter-Church Relations Committee, drawing attention to the fact that the General Assembly had recommended that informal study groups should be formed in presbyteries and parishes to consider the Report. Mr. Hunter said, "It seems rather strange that they should submit to us a Report and ask us to study it and not discuss it. We are told that they don't want discussion and motions made by presbyteries." He continued, "What then is the use of preparing a report and sending it down to presbyteries, especially a report which has caused such concern throughout the whole Church." Then another Church of Scotland minister, Rev. Donald Macfarlane, told the Inverness Presbytery, that a large number of people were disturbed because *Life and Work*, the official publication of the Church, was only giving one side of the problem, that is, as to the question of bishops. Of course that "one side" was in favour of the bishops.

By sensing the trend of things in this bishop business, we are coming to the opinion, that the pro-Anglican leaders and their disciples, are desirous that the people and the Presbyteries and Kirk Sessions of their Church shall not come to definite, concrete, formulated views and decisions against or for Bishops-in-Presbytery at present. Rev. Mr. Hunter whom we quoted, said motions of Presbyteries were not wanted. We think the Church leaders concerned wish the body of Church opinion at present to be fluid and undecided, and not to be presented at the 1958 Assembly, with figures of Congregations, Kirk Sessions and Presbyteries, definitely for or against. They may be afraid now of a decided vote against bishops, if definite figures and statistics are formally presented to the Assembly. On the other hand, they may even be shrinking from receiving a small majority vote. We may be mistaken in these observations, but we feel that the pro-bishop men, would like another debate without coming to a decision, to afford them another opportunity for careful propaganda, and to give time to many of the people and office-bearers in their Church, to recover from the shock of the bishop-in-Presbytery proposal, and to become accustomed to the question as a "legitimate" topic for discussion.

As we have already indicated many points and issues have arisen for discussion and controversy within and without the Church of Scotland on this matter; points which are immediately related to the actual installation and rule of Bishops within the Church. These varied points arousing discussion *arise from the fact* that the Report presents to the people quite a number of recommendations dealing with the *actual operation* of a measure of Episcopacy within their Church. For instance: "That Parish ministers would still admit people to Church membership but 'the rite might come to be shared by the Bishop and Parish minister acting together.'" Now our intention here is to maintain that before all the said recommendations were mooted at all to the burdening of the people's minds, the Church of

Scotland leaders ought to have presented to the people the initial and limited issues, which are recorded as follows: "But the Anglican delegates made it clear from the start that unity could be achieved only by Presbyterian acceptance of Episcopacy—that is, government by Bishops." This demand by the Anglicans upon the Church of Scotland with a view to the kind of unity contemplated, was and is now *the one and only basic question which should be before the people* for rejection or acceptance. The list of recommendations which follow are but entanglements upon the minds of many lay people, leading beyond the first and basic question—is government by Bishops to be accepted or not?

Of course we write here after this manner, on this subject, in the role of an interested spectator. We thoroughly, and out and out, condemn every step taken by Church of Scotland ecclesiastics to embrace and imbibe Episcopacy in any measure or manner, and thus to assist in casting down the ecclesiastical and Scriptural bulwark of Presbyterian form of Church government in this land of Reformers, Covenanters and eminent Presbyterian divines of the past. And we desire, however inadequately by our pen, to contribute to the exposure of and opposition to, an attempted invasion of Scotland by high Anglicanism in these days. "Let God arise, let his enemies be scattered . . ." (Ps. lxxviii. v. 1). What Scotland needs for Christian unity is not unconverted men attired in mitre and colourful robes with a large ring on one finger lording it over others in the visible Church of Christ with the title of Bishop, but the power and the authority of the Lord Jesus Christ, the alone head of His Church, to bring us back to the Bible, to the atoning death of Christ, to holy living and to separation from error and heresy, and to honour God. "Delight thyself also in the Lord" (Ps. xxxvii. v. 4).

Now by introducing the possibility of Bishops-in-Presbytery the Church of Scotland leaders affect to strive after Christian and Church unity. But even in the modernistic present day Church of Scotland, with a remaining Presbyterian tradition as to government and Church office-bearers, division of opinion and even threats of separation have been the result. Of course in the case of the Church of Scotland, if even some of the ministers and people had spiritual light and were right at heart, there would have been division and threats of separation long ago, over the teaching of false doctrine and the place the world is allowed in their Church. Be this as it may, it seems that Episcopacy to many of them, is wrong and undesirable, as we indeed believe it to be. Therefore should there be division and controversy, the responsibility is upon the shoulders of those suggesting a measure of Episcopacy in this Church, and not upon those who are in opposition thereto.

The breaking up of Scriptural unity and the creating of divisions in the visible organisation and activities of the professed Christian

Church, say, in Presbyterian Scotland itself, in what we may call recent times, have been achieved or, rather occasioned by the unfaithful and un-Christian conduct of influential Church leaders and their disciples.

Prior to the great Disruption of 1843, the Presbyterian Established Church of Scotland (with the exception of the small original Secession Church and small Reformed Presbyterian Church) embraced practically all Scottish Presbyterians. But the Disruption fathers left the Established Church in 1843 because of evils permitted and perpetrated within its borders, and separated from it to retain Scriptural principles, and formed the Free Church of Scotland of 1843, that was the Church of Scotland Free. Who destroyed the unity of the Church then? Those men who supported Patronage and other unscriptural and unpresbyterian practices in the pre-Disruption Church.

Then in 1892, the Free Church of Scotland itself about fifty years after its inception, went down the hill doctrinally and disastrously, under the leadership of Principal Rainy, by the passing of the notorious Declaratory Act, which was anti-Bible and anti-*Confession of Faith*. In May, 1893, this Act upon the Statute book of the Free Church of Scotland, or the evil doctrines contained therein occasioned another deep and sharp division in the Presbyterian Church in Scotland. The late Rev. Donald Macfarlane, as is well known (but conveniently ignored by some) protested in the Free Church Assembly of May, 1893, against the Declaratory Act, and by his protest, separated from that Church there and then, and conserved for himself and all who adhered to his protest and followed him, the Word of God in its entirety and all the doctrines of that Word as set forth in the *Westminster Confession of Faith*. He thus, and the Free Presbyterian Church of Scotland which he was employed by God to form, retained inviolate the Word of God and the Constitution of the Free Church of 1843. And so unfaithful men and erroneous doctrines were the procuring cause of this undermining of unity and the division which ensued and was accentuated by the late Rev. D. Macfarlane's righteous conduct. On this specific division in the Scottish Church, we feel it necessary to point out, as has been done in the past, that those ministers and elders and others who continued in the Declaratory Act Free Church of Scotland, and under that Act as a binding law of the said Church, from 1893 until 1900, and who formed and originated the present Free Church of Scotland in 1900, were ministers and office-bearers who were not prepared to be involved in separation in 1893, for the sake of God's precious Word and the Constitution of the Free Church of Scotland of 1843, handed down by the Disruption fathers. Rev. Mr. Macfarlane and those who adhered to his protest were, so to speak, forced to cause disunity, separation and division, by the notorious Declaratory Act, and that they might conserve for themselves and their children, the supreme and subordinate standards and Constitution of the Free

Church of 1843. They were the opposite of schismatics. Their breach of unity was founded upon a justifiable cause indeed.

We have introduced these references to the Disruption and the formation of the Free Presbyterian Church of Scotland at the close of our observations upon the Bishop controversy in the Church of Scotland to assert that two things at least lie at the root of division in the visible and professed Christian Church. The first being the introduction of unscriptural doctrine and practices into the Church. And the second, opposition to and separation from such a branch of the visible Church where such dishonour to God obtains, and that separation engaged in by those who fear the Lord and are faithful to Him. Are there any in the Church of Scotland prepared to come out on the principle of Truth, if Episcopal government in any degree, is introduced to their Church? May the Lord Jesus come unto the "temple of God" in Scotland and cast out that which defiles it and restore it to its former glory by His holy Spirit's power.

The Westminster Assembly and Romanism.

By the late REV. DONALD BEATON.

Three hundred years ago the famous Westminster Assembly of Divines made solemn and public protest against the errors of Rome. With uplifted hands, on September 25, 1643, the members pledged themselves to stand by the Solemn League and Covenant, and unanimously vowed "the extirpation of Popery." One has only to read their deliverances on the Apocrypha and "the authority of the Holy Scripture" (Conf. i. 3, 4) to realise their attitude towards the Romish view of the Bible. "The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and, therefore, are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings." This teaching strikes a hammer blow at Romish teachings on the subject. When the Church of Rome speaks of Holy Scripture it means something very different from the term as used by Protestants. Romanists include the Apocrypha when they refer to the Bible. In this connection a word of explanation may be offered on a phrase in the Shorter Catechism. "What rule has God given to direct us how we may glorify and enjoy Him?" The question is thus answered: "*The Word of God, which is contained in the Scriptures of the Old and New Testaments*, is the only rule to direct us how to glorify and enjoy Him." The italicised phrase has quite a higher critical and modernistic appearance. The simple explanation, however, is that at the time of the Westminster Assembly the Apocrypha was printed with the Old and New Testaments; hence, to guard against its acceptance as part of the Word

of God the Divines declared that the Word of God "is contained in the Scriptures of the Old and New Testaments."

The Confession further strikes at Rome's teaching when it asserts that "the authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself) the author thereof; and, therefore, it is to be received, because it is the Word of God" (i. 4).

In the important chapter (xx.) on "Christian Liberty and Liberty of Conscience," the Divines declare that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also" (section 2). Thus at one stroke the Confession sweeps aside the mass of accumulated commandments of men which Rome has been assiduously gathering during the centuries.

Chapter xxv., "Of the Church," having asserted the headship of Jesus Christ, continues: "Nor can the Pope of Rome in any sense be head thereof; but as that antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ and all that is called God" (section 6). Some have called in question the correctness of applying this unenviable title to one who is so frequently designated "His Holiness." We agree with Richard Baxter, however, when he says: "If the Pope be not antichrist, he is most unfortunate in being so like him." The late Principal David Brown, Aberdeen, an exegete of no ordinary ability, does not go beyond the mark when he says concerning the Thessalonian text: "If this (concerning the papacy) does not come up to all that is here predicted of the man of sin, we may safely say that the prediction will never be realised" (*Structure of the Apocalypse*, p. 153). The Second Scottish Confession, commonly called the National Covenant of 1580, is no less definite in its characterisation of the man of sin when it declares: "In special, we detest and refuse the usurped authority of that Roman antichrist upon the Scriptures of God, upon the Kirk, the civil magistrate and consciences of men; all his tyrannous laws made upon indifferent things against our Christian liberty . . . his worldly monarchy and wicked hierarchy." The arraignment of Rome in this confession is one of the most sweeping that exists in any ecclesiastical document of the Reformation period. The Westminster doctrine of Christ's headship rules out of court any papal authority in civil and ecclesiastical affairs.

The infallibility of General Councils, at one time a prominent plank in the Roman position, is rejected by the Confession in the

following terms: "All synods or councils since the Apostles' times, whether general or particular, may err, and many have erred; therefore, they are not to be made the rule of faith and practice, but to be used as a help in both" (xxx. 4). In 1870, it is true, the Vatican Council declared that infallibility resides in the Pope, but prior to that date thousands of Roman Catholics believed that it resided in Œcumenical Councils. What kind of ground have Romanists to rest on in this matter if infallibility no longer resides in General Councils but in the Pope? Can Newman's theory of development help them out of the difficulty? In fine, no office-bearer who has sincerely accepted the Westminster Confession of Faith can concur with the prevailing attitude of so many Protestants towards popery and its incarnation, the Pope.

Joseph Irons and Romanism.

Few Christians are aware of the devilish vileness of Popery now, It is putting on, in the days in which we live, especially in England, all the forms of apparent innocency, and beguiling, bewitching meekness, "with all deceivableness of unrighteousness," as the Apostle says, so that many are duped by its false pretensions, and many think that, in these "enlightened days," Popery is not that dire bloodthirsty thing that it once was. Romanism consists chiefly of three prominent things. In it, and by it (i) the faith of Christ is perverted; (ii.) the offices of Christ are insulted; and (iii.) the redeemed of Christ are persecuted.

The redeemed of the Lord are and always have been, persecuted by it. This is a fact that requires little proof; one must be very ill-acquainted with the history of the Church to know that, wherever and whenever Popery has had power the real saints of God have always been the victims of its fury. Could the accursed dungeons of the Inquisition tell what barbarities have been committed there; could the solitary confinements of the monasteries tell what groans and sighs are going up there; could those infernal prisons which have been erected in our own beloved country unfold the scenes they witness, and give up the female victims who have been decoyed and betrayed into these horrid dens, and would give a thousand worlds to get outside those walls again—what proof should we have even around us now, of the persecuting spirit, the murderous disposition of "the man of sin"! Or shall Spain and Portugal tell of the tens of thousands hurried into eternity by Popish intrigue? Shall France develop the horrors of black Bartholomew's day—the men, women and children, by thousands, butchered without reserve by the fury of Popery? Shall the reign of bloody Mary in our own country be exposed, and all its horrors exhibited to view? Shall Smithfield throw up, as by an

earthquake, the stakes, and the ashes and bones of martyrs, that have burned for Christ? Shall these be revealed at the day of judgment.

Ye people of God, come out of her and touch not the unclean thing; preserve your high and holy distinction as heaven born souls. The time of trial is at hand, when those who have only the name of Christianity will go over to Popery in shoals, to partake openly of her sins, preparatory to their receiving of her plagues (Rev. xviii. 4). Indeed this falling away is already commenced in the seats of learning, and among the nobles of the land. Oh, may the court and the throne be kept unsullied by Antichrist!

The Death of George Whitefield.

The circumstances and particulars of this great evangelist's end are so deeply interesting that I shall make no excuse for dwelling on them. It was an end in striking harmony with the tenor of his life. As he had lived for more than thirty years, so he died, preaching to the very last. He literally almost died in harness. "Sudden death" he had often said, "is sudden glory. Whether right or not, I cannot help wishing that I may go off in the same manner. To me, it would be worse than death to live to be nursed, and to see friends weeping about me." He had the desire of his heart granted. He was cut down in a single night by a spasmodic fit of asthma, almost before his friends knew that he was ill.

On the morning of Saturday, the 29th of September, the day before he died, Whitefield set out on horseback from Portsmouth in New Hampshire, in order to fulfil an engagement to preach at Newbury Port on Sabbath. On the way, unfortunately he was earnestly importuned to preach at a place called Exeter, and though feeling very ill, he had not the heart to refuse. A friend remarked before he preached that he looked more uneasy than usual, and said to him, "Sir, you are more fit to go to bed than to preach." To this Whitefield replied, "True, sir," and then turning aside, he clasped his hands together, and looking up said, "Lord Jesus, I am weary in Thy work, but not of Thy work. If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal Thy truth and come home and die." He went and preached to a very great multitude in the fields from the text II. Cor. xiii. 5, for the space of nearly two hours. It was his last sermon, and a fitting conclusion to his whole career.

An eye-witness has given the following striking account of the closing scene of Whitefield's life: "He rose from his seat, and stood erect. His appearance alone was a powerful sermon. The thinness of his visage, the paleness of his countenance, the evident struggling of the heavenly spark in a decayed body for utterance, were all deeply

interesting; the spirit was willing, but the flesh was dying. In this situation he remained several minutes, unable to speak. He then said, 'I will wait for the gracious assistance of God, for He will, I am certain, assist me once more to speak in His name.' He then delivered perhaps one of his best sermons. The latter part contained the following passage: 'I go; I go to a rest prepared: my sun has given light to many, but now it is about to set—no, to rise to the zenith of immortal glory. I have outlived many on earth, but they cannot outlive me in heaven. Many shall outlive me on earth and live when this body is no more, but then—oh, thought divine!—I shall be in a world where time, age, sickness, and sorrow are unknown. My body fails, but my spirit expands. How willingly would I live for ever to preach Christ. But I die to be with Him. How brief—comparatively brief—has been my life compared to the vast labours which I see before me yet to be accomplished. But if I leave now, while so few care about heavenly things, the God of peace will surely visit you.' "

After the sermon was over, Whitefield dined with a friend, and then rode on to Newbury Port, though greatly fatigued. On arriving there he supped early, and retired to bed. Tradition says, that as he went upstairs, with a lighted candle in his hand, he could not resist the inclination to turn round at the head of the stair, and speak to the friends who were assembled to meet him. As he spoke the fire kindled within him, and before he could conclude, the candle which he held in his hand had actually burned down to the socket. He retired to his bedroom, to come out no more alive. A violent fit of spasmodic asthma seized him soon after he got into bed, and before six o'clock the next morning the great preacher was dead. If ever a man was ready for his change, Whitefield was that man. When his time came he had nothing to do but to die. Where he died there he was buried, in a vault beneath the pulpit of the church where he had engaged to preach. His sepulchre is shown to this very day; and nothing makes the little town where he died so famous as the fact that it contains the bones of George Whitefield.—*J. C. Ryle.*

The Way, the Truth, and the Life.

Sermon by the REV. JAMES MACLEOD, Greenock,
on John, Chapter xiv. v. 6.

(Continued from p. 204.)

SECOND: We now come to consider the second part that Christ is the way to the Father. "No man cometh to the Father but by me." In our alienated state through the fall of Adam we know not God. We "changed the glory of the uncorruptible God unto an image made

like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i. 23). "Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them" (Jer. x. 14). We are by nature without God, and we live without hope, and die in a state of sin and misery whether born in "the land of the Bible" or in the centre of heathen darkness, unless quickened by the power of the Holy Ghost, and translated from the kingdom of darkness to the kingdom of God's dear Son. Our natural notions, ideas, and opinions about God, and a hereafter are intensely dark, and ignorant. On the altar of our worship is written "to the unknown God." Some may be devotedly religious like the Greeks in Paul's day! And all the time without God in the world. In Christian lands millions may call God "their Father" who may be as ignorant of God as their Father as the very heathen in Asia, or Africa. No sinner can understand, know, or believe that God is his Father who is not born again.

It is through the Lord Jesus that the believer can come to the Father—"If ye had known me, ye should have known my Father also." It is absolutely essential (according to the Word of God) to know the Lord Jesus savingly before any man can know the Father—"no man cometh to the Father but by me." "Now if any man have not the Spirit of Christ, he is none of His" (Rom. viii.). Is it not presumptuous for any man to say, and lay unwarranted claim that he is a son of almighty God, and at the same time, and breath deny any knowledge of or interest in the Person, and work of the Lord Jesus? It is the Spirit of the Lord Jesus in the soul that enables the believer to look to God as his Father (see Luke x. 22; John v. 23-26). Before we can say "Aba Father" we must be in possession of the spirit of adoption, otherwise it would be mockery, and deceit! The general teaching to-day is that God is the "Father" of all, and that we are His children" without the least regard to the Word of God. This is Arminianism running riot! "Universal redemption," which according to the Word of God is "universal deception." The Election of God is to the Arminian "uncharitable, unworthy, and to be rejected with all the powers of the learned rhetoricians of the school of the agnostics! What will happen to those who reject the Word of God, and resist the gospel, and deny the election of grace? We know what happened to the prophets of Baal in the days of Elijah (see I. Kings xviii. 40). Men who wickedly interfere with the revelation of grace must suffer the consequences of their presumptuous arrogancy! God the Father calls His beloved Son, "mine elect in whom my soul delighteth." Yes, and according to Prov. we read, "I was set up from everlasting, from the beginning, or ever the earth was." "Rejoicing in the habitable part of the earth; and my delights were with the sons of men." (8, 23 and 31). If Christ had not been elected by the Father from all eternity,

the Church could not have been elected in Him." (See Isa. xlv. 4; lxxv. 9; Mat. xxiv. 22; Mark xiii. 22; Luke xviii. 7; Rom. viii. 33; Col. iii. 12; II. Tim. ii. 10; Tit. i. 1; I. Pet. i. 2, and ii. 6; Rom. ix. 11; xi. 5, 7 and 28; II. Pet. i. 10). The Father elected them in Christ, Christ paid the ransom price for their redemption, the Holy Spirit applies it to all the elect of God! It is our part, and privilege to make our calling and election sure under the glorious gospel invitations, and accept what is offered to us in the gospel, which is Christ and Him crucified, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fail." (II. Pet. i. 10). For Christ is the way to the Father, to glory, holiness, and quietness forever. All who reject, and deny Christ can never come to the Father. "I am the way," to the Father and to glory. The Lord's prayer begins with, "Our Father which art in heaven," but, was that heavenly prayer given as an example to the un-converted at large, or to the Lord's people? It was given to the Lord's people, and to none else, for no one could say, "Our Father" but those who were His children by regeneration.

Christ mentions the Father twenty-nine times as "My Father" in the gospel according to John. The Lord's prayer is given by both Matthew and Luke—Mat. vi. 9 and Luke xi. 2. Mark and John are silent, not that it was omitted on purpose, but that the Holy Spirit saw it only necessary to repeat it twice, the first a Jewish writer, the second a Gentile writer. Paul mentions "our Father" some nineteen times in his epistles to the Church of God. But nowhere known to us in the Bible, Old or New Testament Scripture is there any occasion that an un-converted man, or woman addressed the Most High God, as "Our Father," or which is more frequently, "Heavenly Father!" The Lord Jesus revealed, and introduced the Father to the Church, to believers, to "born again" sinners, but never to un-believers that reject, and continue to reject Christ in the gospel. "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which has sent Him." (John v. 23). If sinners honour not the son, how can they honour the Father? If they never came to the Son, how can they come to the Father? The only way to the Father is through the Son crucified in the gospel, as all believers come to the Father in Christ and know Him in Christ, and taste of His electing love in Christ Jesus as the Holy Spirit enables them to receive it in the Word of God.

Unitarians who assert the unity of the Godhead (as opposed to the Trinity of Persons) addressed the Most High, "as our Father," or "Heavenly Father," maintain in their godless creed, that God is their "Father" and at the same time reject Christ in His Deity, Person, sacrifice, and mediation between God for guilty sinners. It is obvious to all thinking people that this is the trend of present day religion of the most of Protestant ministers. Some of them say, "We ask in the

name of Jesus Christ our Lord," which is only a blind, like the Jesuit Priest that preached a wonderful sermon on the B.B.C. on justification by faith. It is well known that (not all) large numbers of the Protestant ministers deny the Deity of the Redeemer and the physical resurrection of the Lord Jesus. Some of them speak about "their brother Priests," and the power the priests have over their people, as the Russian Communists keep their people together by the sword, death and torture of mind and body. It is as clear as noon day that Protestant ministers have lost their way in the wilderness, and that is how they "admire" the priest and his soul destroying religion. Many years ago large numbers of them fell into the mire of Unitarianism: to save face with the people, the next move is into the slough of Episcopal Ritualism and the final step will be to prepare their "golden calf" to meet the high priest of the Vatican on his own terms. But some will say, "Oh, that will never happen?" When men depart from the Word of God, their wanderings are meaningless, aimless and hopeless. The church at Rome was as pure a church as there was once in the world. The greatest letter Paul ever wrote was written to the Church in Rome. In it he takes in the condition of both Jews and Gentiles which truly covers the Christian Church to the end of time. If the Roman Church had remained, and continued to this day in the doctrines laid down in that Epistle, the Roman Church would be to-day the purest Church in the world! What is the Roman Catholic Church in Rome and Italy to-day? A cesspool of immorality, squalor, poverty, ignorance, and illiteracy. It is towards this bubonic plague that the Protestant Churches are shaping their course, and steering their people as if it were to sure and certain destruction? "For among my people are found wicked men: they lay wait, as he that setteth a snare; they set a trap, they catch men." (Jer. v. 26).

Is the heart of man changed from the days of Jeremiah? Not in the least! Free Presbyterians read carefully your Bibles and pray that the Holy Spirit would lead you to understand the mind of the Lord to establish you in the truth of God? Bear in mind that the present Church of Scotland, the Free Church, and the other Protestant sects that have departed from the Word of God, and are departing from God's Word will not help you on your way to eternity. They would flatter you, deceive you and lead you astray from the path of truth and righteousness. You must stand aloof, and separate as your fathers did in 1893. If they say that you are Separatists, and Schismatics, Pharisees and use other fanciful epithets pay no attention to their sneers for their false charges are better than their deceitful praise! It is at least safer for you. You have no friends among them, for the seed of the serpent and the seed of the woman cannot unite. The Lord's people who are associated with these bodies and sects should not be among them—"And what agreement has the temple of God with idols? For ye are the temple of the living God; as God has

said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II. Cor. vi. 16-18). The apostles warning to the Elders of the Church of Ephesus is as applicable to us now as it was to them—"Take heed to yourselves and to all the flock over which the Holy Ghost has made you overseers (or Presbyters, or Bishops, or Pastors) to feed the Church of God, which He has purchased with His own blood. For I know this after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts xx. 20-30). From the time the late Rev. Allan Mackenzie separated from our Church to the more recent separations the same spirit prevailed in each case, "to draw disciples after themselves." How some (we hope not many) look on such ungodly and arrogant divisions with a tolerant eye is really carnal! The Macqueen and MacKenzie separations un-Churched themselves and their followers. They claim to be the "Free Presbyterian Church of 1893," or We are "the relief Free Presbyterian Church." "Relief" from what? From the Courts of the Church of God, from the ordinances of the Church of Christ on earth: and "Relief" from the discipline of God's Word. No Courts, no Church of Christ: no ordinances. no Church of Christ: and no discipline! It is not even an organisation like the Plymouth Brethren. The Brethren have inner circles and dozens of outside circles, but the inner circles can exercise some form of discipline on their disciples, but those who left the Free Presbyterian Church through pride, and ignorance cannot exercise any form of discipline if need be because they have no courts. If this is the nature of their "Relief" it is extremely chaotic! Turn back to the Church of your fathers and seek earnestly grace to crucify self, and submit to the laws, rules, and government of the Church, for why should you remain un-Churched because of sinful carnal pride?

No man can come to the Father but through our Lord Jesus. When His poor children sin, the glorious Lord Advocate is with the Father, and if you put your pride and selfish-carnal wisdom into His hands He can crush it and save your soul from the power of the devil. Satan is the author of confusion, divisions, and strife. "This man receiveth sinners," and the door of the Free Presbyterian Church is wide open to receive sinners, the chief of sinners—let back-sliders and prodigals come to its door and if they acknowledge their sins and promise obedience in the Lord, and to the Courts of His Church within the pale of our Church they will be received, according to the Word of God. Christ is the way to favour, to God in the Person of the Father and to all the blessings of the covenant of grace. If Christ frowns

upon you, and turns against you there is no hope for you according to God's Word! My beloved friends within the Church whether at home, in Canada, Australia, New Zealand or Rhodesia, your Church is resting firmly, and sure on the glorious foundation of Prophets and apostles, and the great and glorious Head of the Church, Lord, and King within its borders. Young men and women adhere faithfully to your Church in the face of all opposition, sneers, and satanic mockery that you may meet with in a world of sinful men that are rushing head-long to destruction, if God will not prevent it. May the Holy Spirit fill your hearts with divine love to blessed Jesus, His cause, Word, and people? "He followed Jesus in the way." You do likewise, "I am the way."

May He bless His Word to our souls. Amen.

Wolfenden Report: Church Protest.

To the Home Secretary, Mr. R. A. Butler, P.C.

The Religion and Morals Committee of the Synod of the Free Presbyterian Church of Scotland view with grave concern and alarm the recommendations of the Wolfenden Committee on Homosexuality and Prostitution. We hereby utter our solemn and emphatic protest against these recommendations, and pray that the Government will refuse to legislate along the lines suggested.

We fully agree with the member of the Committee who dissented from its findings when he says that if the recommendations of the Committee, that homosexual behaviour between consenting adults be no longer treated as a criminal offence, be adopted, the moral force of the law would be weakened, and that "the current relaxed attitude towards moral conduct and relationship, so prevalent everywhere, makes the present an inopportune time for loosening bonds and removing restrictions."

Be it noted, moreover, that the civil law, whose moral force is thus weakened, is based upon the Divine Law as given by the Eternal God in the Scriptures of the Old and New Testaments. In these Scriptures we find, in the destruction of Sodom and Gomorrah, a fearful example of the punishment of a people who were given over to the sin of homosexuality. Under the government which the Lord set up in Israel there was a special precept abolishing the sodomite from among the sons of Israel (Deuteronomy xxiii. 17). When Asa brought about a reformation in Judah it is particularly noted that "he took away the sodomites out of the land" (I. Kings xv. 12); which work was completed by his son, Jehoshaphat (I. Kings xxii. 46). In the Epistle to the Romans i. 25-27, we find homosexuality brought forward as an evidence of the degradation to which people had sunk who "did not

like to retain God in their knowledge," while in I. Cor. vi. 9, we find those who commit this sin among those who shall not inherit the kingdom of God.

In the light of the foregoing revelation of the mind of God, this professedly Christian nation should have nothing to do with removing this form of sin from the category of criminal offences, being firmly convinced that if Parliament is called upon to legislate on the recommendations of the Wolfenden Committee's Report they would be serving the highest interests of the country from a religious and moral point of view by throwing them out. "They that forsake the law praise the wicked: but such as keep the law contend with them" (Proverbs xxviii. 4).

On behalf of the Committee,

JOHN COLQUHOUN, *Convener.*

Free Presbyterian Manse,
Glendale, Isle of Skye,
Inverness-shire.

The late Reuben Mzamo, Deacon, Africa.

Reuben Mzamo was born at Libeni, a station about three miles from Ingwenya Mission, in the year 1910. He belonged to the Fingo tribe and during the latter part of his life lived at Maqaqeni in the Fingo location, which lies between Ingwenya and Bembesi.

His father, Patrick Mzamo, was for many years an elder in the Ingwenya congregation and was known as a man of prayer and one to whom the Cause of Christ was very dear. A young man who is now a believer tells of how as a herdboyc he often used to come across Patrick wrestling with the Lord in secret prayer among the thorn bushes which surround Ingwenya. He was at first awe-struck by the solemn sight of this man of God pouring out his heart before the Lord, but soon awe gave place to enmity and he resolved that he would put an end to the good man's practice. In a place so much frequented by Patrick that the ground bore the marks of his knees, this young lad placed a number of large thorns facing upwards. He then hid among the bushes to await the coming of the man of prayer and to gloat over his pain. To his dismay Patrick knelt down, without any signs of discomfort, in the midst of the thorns and began to pray aloud with great earnestness. The young lad fled in terror from the spot and never again molested the man whom he now believed to be under the special protection of the Most High.

Little is known of Reuben Mzamo's early life, but what can be gleaned suggests that the instruction and example of his godly father had little or no effect upon him for many a long year. He gave himself with abandon to the besetting sins of his people, especially

to drunkenness. As a young man he attended church only once a year, usually on the Sabbath of a communion season.

At the age of twenty-five he became aware of the danger of his lost condition and began to reform his ways, giving up beer-drinking and attending the House of God with apparent interest and concern. His outward reformation, however, was of short duration; within a few months' time he was again the companion of wicked men.

Reuben's father was in the habit of calling his family around him each Sabbath evening and going over with them the sermons preached in the Ingwenya Church during the day. When he was thus engaged in the evening of a Communion Sabbath in 1937 and enlarging on the love of Christ in pouring out His soul unto death on behalf of unworthy sinners, the arrows of the Almighty pierced Reuben's soul and from that moment he knew no peace until the Lord's time came to bind up tenderly the wounds He himself had inflicted. It is not known what portion of truth, if any, was used by the Holy Spirit to bring peace to his guilty soul, but those who knew him well noticed that from that time onwards, the first three verses of Psalm 110 were specially precious to him. Soon after this experience, Reuben was received as a full member of the Ingwenya congregation and about five years later he was elected as a deacon.

In 1943 he was appointed headman of the Maqaqeni district and as such was responsible for the maintenance of law and order among his own people there.

It was during the closing years of his life that Reuben Mzamo really won the hearts of all at the mission. It seemed to some of us at least that he had been anointed with fresh oil about two years before the end of his life and we thought we saw in him something of the quiet dignity and depth of experience which characterised his worthy father. He left with the Radasi faction in 1953, but within a year he deeply regretted having done so. Early in 1955 he returned to the church of his father and in September of the same year he appeared before the session seeking restoration. After pointing out the evil of his having left the Church, the moderator asked Reuben if he had anything to say. His reply was, "I have nothing to say except that I heartily agree with all you have said about my wickedness in leaving this Church. Nobody can blame me more than I blame myself for having done so." These words were uttered with great feeling. Several of the Maqaqeni people returned to the Church along with Reuben and we believe they were influenced by him to do so.

In 1956 Reuben Mzamo was sometimes called upon to conduct services at Ingwenya. He did so with great acceptance. Like his father, he was apt in the use of illustration. Speaking at a service held within a few weeks of his death, he used the following illustration: "When school children make mistakes in their exercise books,

their teacher takes a red marking pencil and strokes out all they have done wrong. So the Lord Jesus washes away the sins and errors of His people in His precious blood, cancelling them for evermore."

The visit in 1956 of the deputies, Revs. Sinclair and MacLean, brought Reuben much joy and refreshing. The melting of heart which he so obviously experienced on the Sabbath of the communion at which they officiated will not readily be forgotten by those who witnessed it.

Unknown to himself, Reuben had a serious heart condition for some time before the end. Although he often felt unwell, he did not realise how ill he was and continued his work as a thatcher, often cycling long distances to his work when he ought to have been in hospital. When at length he agreed to submit to medical treatment we hoped that with care and attention he would be spared for some years, but the Lord willed otherwise and in October, 1956, Reuben Mzamo entered, we believe, into the joy of His Lord. We miss him very much and our sympathy goes out to those who must miss him even more, especially his widow, a fine christian woman, and his brother, the Rev. Petros Mzamo.—*Rev. James Fraser.*

Searmonan.

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

(Air a leantuinn bho. t.d. 217.)

A Chrìosduidh! tha bean Shamaria 'n a h-eiseimpleir dhuit-sa, agus ma dh'fhoillsich Se E Fein dha t-anam, cha d'rinn E so air do sgàth-sa a mhàin, ach a chum gu 'moladh tu a shlainte agus a shlighean do mhuinntir òile. Ged a dh'fhaodas nach eil thu comasach air mòran a labhairt mu Chrìosd, faodaidh tu a mholadh le beagan fhocal a labhairt na thràth ri do cho-phcacaich bho chda; agus faodaidh tu a mholadh le caithe-beatha a reir a shoisgeil, caithe-beatha iorasal, fhaicealach, ghràdhach, naomha; faodaidh to an cuireadh gu Crìosd a dhearbhadh, agus gu tighinn agus coinneachadh Ris far an do gheall E coinneachadh r'a shluagh agus am beannachadh. Agus bi cinnteach as a so, gu'm faigh thu cridhe agus neart air son na h-obair so, dìreach mar a bhithas tu beo fodh fhèin-fhiosrachadh cumbachd focal Chrìosd.

Tha bean Shamaria 'n a h-eiseimpleir dhuinn mar mhinistirean. 'S e so 'n obair mhòr—a bhi cuireadh ar co-phcacaich gu Iosa. Cia beannaicht', a dh'aindeoin na duilgheadasan agus na ualaichean, a tha 'n obair, anns am bheil sinn gu ceart a saothrachadh, 'n uair, ann a bhi seilbheachadh co-chomunn ris an t-Slànuighear agus a mothachadh èifeachd a shoisgeil, a dh'fhaodas sinn a ràdh, "An ni a chunnaic agus a chuala sinn, tha sinn a cur an cèill duibhse." O 's e ar nàire, am feadh a tha leithid de theachdaireachd ghlòrmhor againn gu bhi labhairt oirre, nach eil ar cridheachan a ghnàth lasadh

an taobh a stigh dhìnn, agus gu'n abair sinn cho beag gu bhi co-eigneachadh ar co-pheacaichibh gu tighinn gu Crìosd fhaicinn. Ach so chanadh-mid an diugh; ris an naomh, Thig agus coinnich ri Iosa, chum agus gu'n toir E dhuit as ùr deoch dhe'n uisge sin a bhitheas 'n a "thobar uisg ann, a sruthadh suas chum n' a beatha mairearnnaich," agus ris a pheacach, "O thig gu Iosa 'n a fhocal chum agus gu'n innis E dhuit ciod e thu, ciod a bha thu deanamh, c'ait am bheil thu dol, ciod e t-fheum, cia mar is urrain thu bhi air do thearnadh, maitheanas fhaotainn, bhi air t-fhìreanachadh, agus a bhi beannaichte gu bràth.

PRONNAGAN BHO THEAGASG NA'N AITHRICHEAN.

C'ait an do chuir iad Crìosd. "Thug iad bh'uam mo Thighearn agus cha'n eil fhios agam c'ait an do chuir iad e." Is e th'ann an so gearain anama ghràs-mhor a tha'g ionndrainn an Tighearn, agus saoilidh mi gu'm bheil neach ann an so a tha'g ràdh: "B'abhaist dhomh an Tighearn fhaotainn anns an fhocal air a shearmonachadh, ach cha'n eil mi 'g a fhaotainn an sin a nis. Thug iad bh'uam mo Thighearn agus cha'n eil fhios agam c'ait an do chuir iad E." Ach tha fear eil ag ràdh: "Tha mo chor-sa ni's miosa na sin, oir b'abhaist dhomh fhaotainn anns an fhocal air a shearmonachadh agus anns an fhocal air a leughadh cuideachd, ach cha'n eil mi ga fhaotainn ann an sin a nis. Thug iad bh'uam mo Thighearn agus cha'n eil fhios agam c'ait an do chuir iad e." Ach tha fear eil a tha'g ràdh, "Tha mo chor-sa ni's miosa na sin, oir bha mi ga fhaotainn anns an fhocal air a chearmonachadh agus air a leughadh, agus mar an ceudna anns an uaignidheas; ach cha'n eil mi ga fhaotainn ann an aon dhe na trì àiteachan sin a nis. Thug iad bh'uam mo Thighearn agus cha'n eil fhios agam c'ait an do chuir iad e." Ach cluinidh mi fear eil ag ràdh: "Is e mo chor-sa as miosa uile, oir bha mi ga fhaotainn anns na h-àiteachan sin agus ann an comunn a shluaigh, ach cha'n eil mi ga fhaotainn ann an àite sam bith a nis." Thug iad bh'uam mo Thighearn agus cha'n eil fhios agam c'ait an do chuir iad e." Anaim bho chd, mas e sin do ghearain, innsidh mi dhuit trì àiteachan as nach urrain iad a thoirt; Cha'n urrain iad a chaoil a thoirt a coimh-cheangal siorruidh nan gràs. Cha'n urrain iad a chaoil a thoirt a gealladh saor an t-soisgeil, agus cha'n urrain iad a chaoil a thoirt as an ionndruinn a tha agad 'n a dhèigh.—*MacRath Mòr.*

Deanamh aithreachas. Bha caileag òg ann am baile àraidh, o chionn ghoirid le'm bu toil a bhi leughadh a Bhiobuill, agus leabhraichean maith eile, agus ag ùrnuigh, agus a seachnadh gach ni a b' fhios dhith a bhi ole. Thàinig tinneas trom oirre; agus 'n uair a bha i air leabaidh a tinnis, dh'iarradh i air a h-athair agus air a màthair, agus air a chloinn eile, a chuid so, agus a chuid ud eile dhe'n Bhiobull a leughadh dhith, agus bhitheadh i fhèin ag ùrnuigh air an leabaidh. Arsa ise aon latha ri màthair:— "A mhathair

ghràidh, tha mise air bheul 'ur fàgail agus a dhol air falbh." "Am bheil fhios agad a ghluaidh mo chridhe" arsa a mathair, "c'àit am bheil thu dol?" "Thà mi," arsa ise, "a dol do ionad nì's ro ghlòrmhoire na's urrain dhomh innse dhuibh." "O," arsa ise, "Deanamh aithreachas, agus creidimh an soisgeul." Beagan an deigh sin, chaochail i. Nach bu mhaith leat, air do leabaidh bàis a bhi ann an cor na caileig so. Gabh comhairle a Bhiobuill ma tà.—*An t-Urr Fraing MacBheathain.*

An geata cumhang. Tha an geata so cumhang dhuit-sa, le t-fhèin-fhìreantachd, oir leigidh e steach esan a theid troimhe gu slàinte tre ghràs. Is ann do chroit t-uail, no do callach do "luidcagan salach," a tha e cumhang. Cha'n eil e idir cumhang dhuit-sa mar pheacach, agus ma theid thu troimhe mar pheacach, cha'n fhaigh thu cumhang e, cha'n fhaigh, eadhon, ged bu tu, ann an sùilibh Dhé, mar 'n a do shùilibh fein, ceann-feadhna n'an uile pheacach a bha riamh air an talamh. Ach cha leig e steach t-fhèin-fhìreantachd agus mar a dealaich thu rithe, feumaidh tu fantuinn a muigh. B'aithne dhomh, uair-eigin, duine aig nach robh a chiall, air an robh mearan gu bhi tional gach luideag is enàimh 'us nàir iaruin air an leagadh e a lamhan 'n callach mòr air, agus timchioll a chuirp; agus aig an robh uiread de dhiadhachd an t-seann chùmhnaidht agus a rinn a chorp luchdaichte 'n a fhìor shamhladh air anam. Agus chualadh mi ma dhuine euthaich anns an àirde fada mu thuath a chuir ri mearan tional nan luideagan, rùn nach rachadh e gu bràth a stigh air dorus nach leigeadh e fhèin agus callach a steach le cheile. Air teachd dha, air feasgar fuar geamhraidh gu oir mòintich fhàsail troimh an robh aige ri dhol, rainig e dorus an aon bhothain anns am faigheadh e fagadh, ach bha an dorus iosal agus cumhang, agus dh'fhairtlich air callach a dhinneadh troimhe. Ach cha dealaicheadh e ris, agus a mach air a mhoinntich chàidh e 'n uair a bha dubhar 'n a h-oidhechd a dùmhlachadh air an t-sliabh. Beagan làithean an dèigh so thuairleadh e ann an cuithe sneachd, rag, marbh, fodh callach. Thuair e bàs, cha b' ann do bhrìgh gu'n robh dorus a bhothain ro chumhang air a shon fein, ach, a chionn gu'n d'rinn e ro chumhang dha fein e le a luideagan. Is amhuil sin a gheibh thusa bàs, a pheacaich, ma dhiultas tu dealachadh ris gach uile nì a dh'aomas tu gus an neo-eisemeileachd is lugha air saor ghràs Dhé ann an Iosa Criosd.—*Dr. Ceanaideach.*

Notes and Comments.

Roman Catholic Jesuits Rebel.

There appeared in *The Scotsman* on 26th September, a special article with the heading "Spiritual Rebellion of Jesuits," written from Rome by this paper's special correspondent. There are 35,000 members of the Society of Jesus, the most important religious Order

in the Roman Catholic Church. Its activities cover the globe and scores of branches of human activities. This article reveals that 180 leaders of this Society met in Rome in September for an Extraordinary General Assembly, only the sixth in the Order's four centuries of history. This was said to be sensational. The Order's leaders came to Rome from every part of the world, except Communist countries, to discuss demands by the "younger generation" of Jesuits to "modernise the Order's organisation" and "to analyse and if necessary revise the Order's attitude" towards communism. It was generally known that this meeting under the chairmanship of the Order's ailing Belgian general, Father Janseus, was judged by the Pope as a near-breach of discipline. The Pope gave a severe reprimand in a public address to the Order's leaders, at the beginning of the Assembly instead of at the end. He declared that there was no reason why the Order should be modernised and that they should continue to live in their present austerity. The Pope also quoted canon law emphasising that the Order owes the Popes unquestionable loyalty and obedience. The article refers to reports that the Jesuits do not see eye to eye with the Vatican, and states: "According to those who have close connections with the Order, the spiritual rebellion in the Society of Jesus began in the United States among the younger members of the Order." This gained ground, the article says, in France and Germany, etc. The rebellion is said to be directed against the archaic and antiquated vow of poverty. Poverty, it is said, compels members to use primitive methods and means for the Order's teaching and missionary work. "The vow of poverty, they say, is to-day a formalism without substance of reality in modern times. A Jesuit has no personal property and all his needs are supplied by his superiors: even books or bus fares when he is not expected to walk." The Order owns valuable properties all over the world and often inherits vast fortunes. "The younger Jesuits now demand that the tenets of individual poverty should be adjusted to the realities of our time, and that those engaged in teaching or on other intellectual occupations on behalf of the Order should have some use of the material profits gained from their activities." And the article refers to another group of Jesuit rebels who are pressing for the modernisation of the Order's structure and organisation. "The ferment in the Jesuit Order made such a deep impression on the Order's priest general, that he yielded to the demand for an Extraordinary General Assembly. . . . If the rebels should win, the Order would have to defy the Pope. . . . But if the Papal reprimand is heeded the efficaciousness of the Order may be seriously impaired."

Now these extracts and quotations are significant from varied points of view. In a word, where is the blind, absolute obedience to the Pope, by all sections of the R.C. Church, in the light of the Jesuit rebellion? Where is the boasted unity which is said to exist throughout

the R.C. Church when the most powerful Order in that Church is completely out of harmony with the Pope and Vatican on basic matters within the borders of the same? This article in *The Scotsman* is most illuminating.

A Boycott by Roman Catholics Damaging to their Cause.

Our readers will have read about the wife of a farmer in Fethard-on-Sea, 120 miles from Dublin, who, being a Protestant, left her Roman Catholic husband taking her two children with her and disappeared. From the domestic circumstances and religious feelings involved there arose in the above village a bitter situation last Spring and Summer. Because the children were not traced nor returned to their Roman Catholic father, the majority in the village who are R.C.'s, boycotted out and out the Protestant merchants and people. At one stage even Mr. de Valera condemned the boycott as "ill-conceived, ill-considered and futile." Priests have supported the boycott, But Mr. Donald Barrington, lecturer in Public Administration and Constitutional Law, University College, Dublin, said that the boycott of Protestant traders and their families is the most terrible thing that has happened in Ireland since the civil war. He said it was damaging the cause of Roman Catholicism. It appears to us that Mr. Barrington is an R.C. himself, and if so, he ought to know his Church's basic policy regarding Protestants who are looked upon as heretics.

Deplorable Church Attendances in Glasgow.

Dr. Julian Hight, lecturer on Sociology at Glasgow University, recently gave the following figures for average Church attendances in Glasgow, viz. : "Something like three-quarters of Glasgow adults either stayed away from or were relative strangers to public worship. In 1956 average attendance of just under 50,000 represented 28 per cent. of Church of Scotland membership in the city, and about 6.8 per cent. of Glasgow adults." What a sad and dismal picture this is of Glasgow, especially on the Lord's Day. (It applies of course to other cities in Britain.) The vast majority in this great city being without any public recognition of God, with no heart for religious worship, and the Lord's Day deemed a day for secular and worldly activities. In other words, practical atheism is rife, and neither Billy Graham nor Rev. Tom Allan can deal with the root of this plague. And true, godfearing ministers of the gospel cannot personally deal with it either. Glasgow and Scotland need a day of the power of the Holy Ghost with the pure gospel to regenerate sinners and to implant in their souls the life of faith upon Christ Jesus, which will bear the fruit of love to God's Word, worship and house.

A Free Church Suggested Claim if Bishops Proposal Effected.

In a letter to the Editor of *The Scotsman* on 18th October, Rev. Kenneth A. MacRae, Free Church, Stornoway, in dealing with the

possibility of the introduction of Bishops into the Church of Scotland, states that this will deprive the present State Church of all claim to be recognised any longer as the Church of Scotland, etc. He then declares: "If the proposal materialises, the Free Church will inevitably feel it obligatory to press her claim before Parliament for recognition as the Church of Scotland as declared in the Treaty of Union." One would think by this statement that the present Free Church of Scotland, and their original leaders who formed the present Free Church in 1900, and who did not go with Principal Rainy and the majority of the pre-1900 Free Church into the Union with the United Presbyterian Church in 1900, were always faithfully holding to the principles of the Church of Scotland since the Reformation and the Disruption Free Church of 1843. This is of course not the case, although they did, as a minority, win their case in the House of Lords in 1904, as heirs of the Free Church property. The fact is, that the Free Church leaders who formed in 1900 the present Free Church of Scotland, were ministers and men who remained under the Declaratory Act of 1892 right on till 1900; the said Act containing subject matter and teaching contrary to the Word of God and the Confession of Faith, and as a fixed Act of the Free Church from 1892, it vitiated, undermined and changed the Constitution of the Free Church from then onwards. And thus from 1892 until indeed 1905, when the present Free Church rescinded the evil Declaratory Act of 1892, the Free Church therein failed to hold to the Word of God and doctrines of the Confession of Faith these being the Supreme and Subordinate Standards of the Church of Scotland, Reformed and Established three centuries ago. In other words, the Free Church with the Declaratory Act on its Statute Book from 1892 till 1905, was completely out of line with the Constitution and practice of the Church of Scotland (Free) from its best days. The fact is, historically and legally that when the late Rev. Donald Macfarlane, then of Raasay, in the Free Church Assembly, May, 1893, protested against the Declaratory Act, and thereby separated from the Declaratory Act Free Church and formed the Free Presbyterian Church of Scotland as presently constituted, that the constitution and continuity of the Free Church, or the Church of Scotland (Free) of 1843, and the Disruption, were thus conserved and preserved intact. And thus, small and despised as the Free Presbyterian Church of Scotland is, it can with humble confidence and composure claim to be the only Church in Scotland in the direct line of the Church of Scotland in its best days. But we hear nothing of the Free Presbyterian Church of Scotland, being prepared to claim recognition as the true Church of Scotland, should Episcopacy enter that Church. God will in His good time, fully and manifestly vindicate the position of the Free Presbyterian Church of Scotland, as brought into existence by His divine interposition and use of humble instruments for the genuine conserving of His Truth in Scotland.

The Death Penalty.

As the law stands at present, every one guilty of proved murder, although sane, are not put to death. But since a recent relaxation in the law as to the administration of the death penalty, cruel and brutal murders are said to have increased. Two Members of Parliament were to ask the Home Secretary, in October, if he would consider reintroducing the death penalty for all murders in view of the increased number of murders. We support the attitude and procedure of those M.P.'s, and hope that something will be done by the Home Secretary. Firstly, criminals expose themselves to appropriate punishment in the administration of justice. The consideration of the reformation of any proved criminal is a secondary matter when the protection of society is at stake.

Dr. George MacLeod and the Sabbath.

Rev. Dr. George MacLeod, Moderator of the General Assembly of the Church of Scotland, said among other supposed clever things during one of his many public appearances in September: "How can we possibly insist on old-fashioned Sabbath Observance when we accept the economic need for Sunday work?" We would ask, but who are the "we"? True, god-fearing Christians following in the footsteps of the godly in Scotland of past days, and with the laws of God in their hand, do not accept at all the economic need for cursed unnecessary work on God's Day, when no emergency or necessity exists. Dr. MacLeod, of course, moves in an atmosphere of worldly Christianity, if there is such a thing. True Christianity separates from the world and Sabbath desecration. But Rev. Dr. MacLeod is conversant with the attitude of the many ministers, elders and members in his own large Church, who do not insist on no work on the Lord's Day. The backsliding and worldly ministers and members of the Church of Scotland cannot condemn now what they have condoned for years, viz., laxity of every form in relation to the Sabbath Day.

Widow Wins a Cash Fortune.

A Mrs. McGrail, Reddish, Cheshire, won on a football Pool coupon, in November, £205,000 for the expenditure of twopence. She revealed that she did not even work a system, but selected a set of numbers at the beginning of the football season and kept putting them down. Although we do not know the varied processes adopted by people in this gambling cancer throughout the nation, we do know from what Mrs. McGrail has said that the whole business was a complete gamble every week with her. And it was the money lost by other gamblers which went in to make up her cheque of £205,000. There can be no blessing from God with this money, and His blessing alone maketh rich, in the truest, highest sense, spiritually and eternally.

Literary Review.

Relations between Anglican and Presbyterian Churches: A Reply.

This is a 12-page pamphlet drawn up by a Committee appointed by the Synod of the Free Presbyterian Church of Scotland. It is being issued *Free of Charge* and is obtainable from Mr. John Grant, 4 Millburn Road, Inverness. The Rev. James MacLeod, Convener of the said Committee, writes in the Preface: "This Pamphlet is not intended to be a complete refutation of all the points in the Report on Church Relations, but rather as a warning to the people of Scotland of some of the dangers contained in it." There are 5 Sections or Chapters and under the 5th heading, "The Ultimate Goal," there appears the following statements, *inter alia*: "It is clear that the goal is to sweep away Presbyterianism to open up the way for ultimate union with the Church of England . . . It is notorious that the majority of her clergy are unfaithful to the 39 Articles. The Bishops take no steps to discipline them even when they say "Mass in their Churches." Our people should obtain copies and distribute them after having themselves read the pamphlet carefully. The pamphlet is written clearly and concisely, yet deals adequately with basic issues, sufficient to sound a warning note to serious readers.

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 Beaulay; 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.).

Mr. Jan Van Woerden and African Mission.

Mr. Jan Van Woerden who was recently appointed to work in the Church's Mission at Zenka, Southern Rhodesia, sailed from London for Africa on Thursday, the 31st October, 1957. By the time this note appears we trust he has been taken safely to his destination in the kind providence of God, and that he will be divinely guided and assisted in his work for the Lord. We have of course, learned that Miss MacCuish arrived safely at Ingwenya sometime ago, and we wish her well in the Lord.

Articles Held Over.

We are glad to state that friends have been very mindful in recent times in sending suitable reading material for the pages of the Magazine. We have sent personal letters of thanks. But we wish to state that some of these articles are inevitably held over to future issues of the Magazine, and this is a helpful state of matters when the Editor has "reserves" to call upon from month to month.

Free Distribution Donations.

The General Treasurer informs us that during this past financial year—1957—donations from kind friends for the Free Distribution Fund have fallen below previous year's givings. As Editor, we thought that the unofficial mention of the above, would help friends to decide on giving in this direction from the beginning of 1958, as Magazine funds require assistance.

Induction at Bracadale.

At Bracadale Church, Skye, the Western Presbytery met on 15th October, 1957, for the purpose of inducting Rev. Donald A. Maclean, M.A., to the pastoral charge. The Rev. A. Beaton, Moderator, preached from Colossians iv. 12, 13, and solemnly inducted Mr. Maclean to the pastoral charge of the congregation. Thereafter the newly-inducted pastor was addressed by the Rev. Alex. Murray, M.A., and the congregation by the Rev. D. J. Macaskill, M.A. The Call was signed by 12 Members and 156 Adherents. May the ministry begun prove a fruitful one.—*John Colquhoun, Presbytery Clerk.*

A Correction in Synod Proceedings.

It seems necessary to answer questions raised regarding the report of my Synod remarks, as reported near the bottom of page 13 of the *Synod Proceedings* for 1957. It seems that I speak with such rapidity that it would put the typist to a test to keep pace with me, in transferring my words to paper; hence the mistakes in reporting. The correct version of what I said is as follows, so that such a person as Rev. Donald MacLeod was not mentioned at all: "I may mention that the late Rev. Dr. Norman MacLean, at the funeral service of General Ross of Cromarty, said that the ideal aim of the Church of Scotland

was one world, one faith, and one baptism, and he added that that world organisation was there ready for us in the Church of Rome, with the Pope as head, with modifications. That is exactly what the Church of England is also aiming at—a world Church—and the Pope is very pleased with what they are doing, while waiting for absolute submission. May I be permitted to emphasise again that our supreme authority in these matters is, of course, the Bible. Bishop Lightfoot, an ardent episcopalian, after his scholarly researches, declared that there was not a vestige of foundation for prelate diocesan bishops in the Apostolic Church until one goes beyond 70 A.D. Rev. Professor Rawson Lumby of Cambridge, also a great scholar and ardent episcopalian, came to exactly the same conclusion as Bishop Lightfoot." Will readers of the *Synod Proceedings* for 1957, who, as a general rule, retain their copies for future reference, please make this necessary correction near the foot of page 13 of their copies.—J. P. MacQueen.

New Church for Mbuma, S. Rhodesia.

The following is an extract from an interesting and encouraging letter received recently from the Rev. J. S. Fraser: "Last month we had communion services at Mbumaw and the number of people who attended was far in excess of any previous record. There was a contingent from Ingwenya, another from Zenka, a third from Donsa Dam and the people belonging to the stations around Mbuma turned out in great force, especially on the Sabbath. Owing to the lack of accommodation we had to conduct Sindebele and English services in two classrooms throughout the Sabbath. For the actual communion service the two congregations combined. The tables (three) were served in the shade of a small clump of trees near Mr. Mzamo's house. While everything went very smoothly, the need for a church at Mbuma was brought once again very forcibly to our minds. It occurred to me that I should write the Committee and ask permission to begin building a church, using funds available on the mission. I should like, if possible, to begin this year, even if we cannot complete the building until next year. The African people who attended the communion were deeply impressed by our need of a church at Mbuma and, I understand, the elders wish to start collecting for this purpose in all our congregations. You will remember that my application for permission to build a church last year was not approved by the Committee owing to the low state of the Foreign Mission Fund."

The Committee agreed to give Mr. Fraser permission to go on with the building of this Church as funds became available. They also considered that friends at home might like to assist our African people if they knew the circumstances, and *this notice is intended to give such an opportunity to help*. Donations for this purpose should be sent to Mr. John Grant, 4 Millburn Road, Inverness, and marked "Mbuma Church."

JOHN COLQUHOUN, *Convener*.

DONALD MACLEAN, *Clerk*.

The Jewish and Foreign Mission Committee.

Publications. "Memoirs and Remains of the Rev. Donald Macdonald, Shieldaig," by the late Rev. Donald Macfarlane, Dingwall.

In keeping with Synod's decision our Publications Committee has now reprinted this valuable book. The names of Rev. D. Macdonald and Rev. D. Macfarlane, the valiant witnesses for truth and upholders of the Church of the Reformation in Scotland in the crisis of 1893 continue in remembrance. The stand they were enabled to take, by the grace of God, appears more and more valuable as we see the sad apostasy that has followed the passing of the infamous Declaratory Act.

Since the original issue in 1903 this much appreciated book has had a special place in many homes but this reprint is now needed and desired. This is an opportunity to have it widely circulated among the present generation. It is a very appropriate gift for readers overseas.

It is modestly priced at 7/6 per single copy (postage 9d extra). Quantities are being sent to congregations for sale post free.

Supplies can be had from Mr. J. Grant, 4 Millburn Road, Inverness.
—W. Grant, Convener.

Deeds of Covenant.

A method whereby friends of the Church can greatly increase their contributions to the Funds without additional cost to themselves is provided by the Income Tax Acts and consists in the recovery of the tax already paid on subscriptions given.

The practical effect of this method is best seen by an example:

Suppose that a person pays £5 per annum in to the Sustentation Fund (or any other fund). He decides to sign a Deed of Covenant under which he continues to pay in cash the same amount as before, i.e., £5 per annum. As long as Income Tax remains at 8/6 in the £ the General Treasurer would be able to *recover* Income Tax amounting to £4 13/11. This would make the total amount annually received by the Church, £9 13/11. The important point is that although there has been an increased benefit to the Church, the donor has no increased expense.

The following rules apply to the scheme:—

1. Deeds should be granted only by those who pay Income Tax at the full standard rate (i.e., 8/6 in the £) and tax equivalent at least to the gross annual contributions (i.e., £9 13/11 in the above case).
2. Deeds must be granted for at least 7 years but can be made for a longer period and are made to terminate on the death of the donor.
3. At the time of each payment the donor will be required to sign an Income Tax Certificate.
4. Deeds of Covenant forms can be obtained from the General Treasurer who will also send the Income Tax Certificate from year to year.

Deed of Covenant.*

I, _____
(Full Name)

of _____
(Full postal address)

DO HEREBY COVENANT AND AGREE that for the period of _____
(must be more than six)

years, or until my death (whichever should be the shorter period) I shall pay to the General Treasurer of the Free Presbyterian Church of Scotland a sum which, after deduction of Income Tax at the Standard rate, will amount to _____ pounds per annum,
(Sum in words)

for behoof of the _____

(State the Fund or Funds and the sum to be given to each)
the first of the said payments to be made on the _____ day of _____ 19_____, and to be entered in the books of the Church as my annual subscription for the year ending 5th April following and so forth until _____ payments have been made by me.

In witness whereof I have subscribed these presents at _____ this _____ day of _____ nineteen hundred and _____ in the presence of the witnesses undernamed and designed hereto with me subscribing.

Signature _____

Signature _____ (Witness)

Address _____

Occupation _____

Signature _____ (Witness)

Address _____

Occupation _____

DONALD MACLEAN,
Convener, Finance Committee.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, Edinburgh, £1; Mr. J. A. MacCormick, Tobermory, Mull, £2; Anon., Skye, £1.

Home Mission Fund.—Anon., Skye, £1.

*The above is only a facsimile.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mr. D. Mackay, Melvieh, o/a Strathy Congregation, £1.

Donminions and Colonial Missions.—Mr. Rod. MacRae, Kelwood, Manitoba, Canada, £1 16/8.

Publication Fund.—Mr. G. McLeod, Gerinish House, South Uist, £1; Special Contributions, per Rev. W. Grant, £9; Mr. J. Gillanders, Estcourt Road, London, £4 17/8; The following o/a Trinitarian Bible Society: Strond, Harris, Congregation per Mr. D. MacLeod, £4 1/-; Mr. A. MacCuish, Seilabost, 10/-; A Friend, N. C., Applecross for Bibles, per Rev. A. Beaton, £1.

Home of Rest Fund.—Anon., Skye, 10/-; Mrs. G. and Mrs. W. Cullicuden, per Rev. Wm. G., £2.

Mission to the Jews Fund.—Anon., Skye, 10/-; A Friend, per Rev. W. G., £2.

Synod Proceedings Fund.—M. Macdonald, Culag, Lochinver, per, Rev. A. McAskill, 10/-; C. McLeod, Cruimer, Lochinver, per Rev. A. McAskill, 8/-; Mr. A. McL., Chessebay, Lochmaddy, 7/8.

Foreign Mission Fund.—Anon., Inverness postmark, £5; Anon., Argyll, £5; A Friend, Inverness, £1; Mrs. Smith (of Stornoway) Golspie, £2 10/-.

Mission Transport Fund.—Anon., Skye, £2; Mrs. C. Munro, 15 Doris Drive, Toronto, £2; Mrs. Smith, Golspie, £2 10/-; Mr. A. McLennan, Muir of Ord, £1; Mrs. Jean Munro, c/o Bank of Montreal, Hamilton, £5.

Magazine Free Distribution Fund.—Mr. R. MacRae, Kelwood, Manitoba, Canada, £1 16/7; Rosehall Friend, per Rev. W. G., £1; Mr. M. G., St. Vincent Street, Glasgow, 14/-; Mrs. J. F., Austen Road, Glasgow, £1; Miss A. M. A. D., Crowborough, £1 6/-; Gairloch Friend, £1; Mr. G. J. D., Wanganni, New Zealand, 6/-.

The following lists sent in for publication:—

Broadford Church Building Fund.—Mr. J. McLean, Treasurer, acknowledges with sincere thanks: A Friend, £2; C. C., per Mr. J. MacKenzie, 21 Sand, £12; C. C., per Mrs. M. MacKenzie, Carnmore, £15 7/-; C. C., per M. McLean, Lonemore, £15 16/6; A Friend, Breakish, £2. The following per Mr. J. Nicolson: Friend of the Cause, £2; Friend, Lochcarron, £2; Friend of the Cause, £3; Friend, Lochcarron, £2.

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the following: Anon., 10th Oct., £5; Dr. A. Anderson, Bonar Br., £1; Mr. F. McLeod, Ardgay, £1; Mr. D. A. McD., Vancouver, £3 13/-; Ps. 85 and 12, £1 2/-; Friends, per Rev. Wm. Grant, £5; C. F. M., Argyllshire, £2; To His Glory in loving Memory of K. from J., £10; Mr. and Mrs. M. Fraser, Gairloch, £2; Friends, Halkirk, per Rev. D. A. Macfarlane, £8; Mrs. McLeod, Davidson Drive, £5.

Fort William Manse Fund.—Mr. Ian Matheson, Treasurer, acknowledges with sincere thanks the following: "Forward," in memory of J. Macdonald, Oban, £10; D. and A. McPhee, Oban, £2; Mrs. Cameron, Diabaig, £2; Mrs. Zeigler, Texas, £3 10/3. The following per Mr. M. McRaid: Glasgow Friend, £2 10/-; Knightswood Friend, £1; Mr. McCuish, Arrochar, £1; Prov. 11-24, £1 10/-.

Edinburgh Congregation.—The Treasurer gratefully acknowledges £1 from "Still interested," o/a Church Repairs Fund.

Gisborne, N. Zealand F.P. Church Building Fund.—Mr. M. Macpherson, acknowledges with grateful thanks the following: Friend, in loving memory of the late Rev. F. McLeod (from Australia), £5; Friend of the Cause, Auckland postmark, £5; Mr. and Miss McLeod, Fielding, New Zealand, £5; Friend, Lochcarron, per J. Grant, £2.

Glendale Church Repairs Fund.—Mr. A. McLean, Treasurer, acknowledges with grateful thanks: Friends, £5; Friends, Glasgow, £10; "Two Friends," £20; I. Sam. xxx. 26, £1; M. G., £1, all per Rev. J. Colquhoun.

Halkirk Congregation.—Rev. Wm. Grant, gratefully acknowledges the following: Mrs. G. and Mrs. W. Cullicuden, £1; Mrs. M. Birnam, £1 both for Trinitarian Bible Society.

Lochcarron Congregation.—Mr. R. MacRae, Treasurer, thankfully acknowledges the following donations: From Mrs. C. Gordon, Inverness, £2; o/a Sustentation Fund; Mrs. W. Matheson, Edinburgh, o/a Sustentation Fund, £2; also 10/- o/a Home Mission and 10/- o/a Foreign Missions.

London Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks the following:—Friends, Halkirk, £8; Dr. Cameron, Finchley, £5; A Raasay Friend in Dingwall, £4; Misses Mackay, 2 North Tolsta, £4; Mrs. McK., 2 N. Tolsta, £2; Mr. M. Matheson, Stornoway, £1; A Raasay Friend at Greenock, £3; A Greenock Friend, £2; Applecross Friend at Greenock, £3; Mr. J. McL., 5 Ardrol, Uig, £2; A Friend, N. Tolsta, £1, in memory of my beloved elder, John Mackay.

Oban Congregation.—Rev. J. Tallach's Memorial Stone Fund: Mr. John Martin, Treasurer, thankfully acknowledges: Friends, Halkirk, £2; Anon, Gourock, £1; Mrs. S. & R., Beauly, £1; Mrs. John Tallach and Family, £20; Mrs. J. McD., Oban, 10/-; Mrs. B., Oban, 10/-; Mr. A. McK., Oban, 10/-; Anon., Dunkeld postmark, £1; Mrs. F., Glasgow, £1; London postmark, 7/6; Portree Friend, £1; I. Zeigler, Texas, per Mr. I. M., Fort William, 10 dollars; Mr. A. McD., Stornoway, £1; Friends, Dingwall, £2; Mrs. McK., Oban, £1.

Inverness Congregation.—Mr. Wm. Mackenzie, Treasurer, acknowledges with grateful thanks the sum of £5 for Manse Fund from Miss I. Mackinnon, Luss. and £2 from A Friend, Inverness postmark, o/a Manse Fund; also £5 for same Fund from Anon Friend, Inverness postmark.

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Raasay Congregation—Car Fund.—Mr. J. Gillies, Treasurer, thankfully acknowledges the following:—Mrs. A. N. Torran, 10/-; Mr. A. N. Torran, 10/-; Mr. McL., Inverarish, £1 10/-; Mr. J. McB., Inverarish, £1; Mrs. N., Cottages, £1; Friend, Applecross, £2; J. McL., Glasgow, £2; Mrs. C. McL., Glasgow, £1; M. McS., East S., £3; A. M. McL., West S., £2; M. McL., Osgaig, £1 10/-; Friend, Coast Applecross, £1. Raasay Sustentation Fund.—Mr. E. Macrae acknowledges with sincere thanks, £2 from Friend, Raasay; £2 from Friend, Greenock, C.G.C.F., £1.

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Shieldaig Congregation.—Mr. J. Gordon, Treasurer, thankfully acknowledges on behalf of Sustentation Fund, £6 from Mrs. Rathray, Edinburgh. £2 from Mr. J. Matheson, Glasgow; £3 from Mr. D. Gordon, Couldoran; also from same, £2 o/a Home Missions Fund; and £1 o/a Foreign Missions Fund.

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Vatten Congregation.—Mr. J. Mackay, Treasurer, acknowledges with thanks £2 from A Friend o/a Foreign Missions Fund.

St. Jude's South African Clothing Fund.—The Committee acknowledges with thanks £2 and a parcel of clothing from Edinburgh Friends.