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Happy Art Thou, O Israel.

Moses, the man of God, in blessing the Children of Israel before his death, declared in the concluding part of his blessing this precious view he had of the blessedness of God's spiritual Israel, and that indeed they were a people who had a right and reasons to be happy. They were a "people saved by the Lord," and who was their divine shield and sword. They had their trials in the wilderness; and although about to enter the land of Canaan under Joshua, had difficulties and burdens ahead of them. Yet on many accounts they had God given reasons to be happy and to be viewed as a blessed people, and surely the words of Moses are most suitable and appropriate in their application to the children of God to-day, and with a view to their comfort, as they find their lot cast in extraordinary times in the history of the world.

In the year and years which have recently past, events, activities, circumstances and conditions, nationally and internationally, involving religion, morals, politics, social and economic problems, etc., have all contributed more or less to confront us with a dark and cloudy day, a day full of discouragements and anxieties. The Cause of Christ is weak, relatively, despite charitable views to the contrary. The threat of terrible conflict and war with nuclear weapons is constantly envisaged by the leaders of the great and opposing powers. And there is active strife and bloodshed occurring frequently in different parts of the world. Materialism and irreligion are leaving masses of men and women restless and covetous. Wickedness of all kinds is rife. And the year which has opened, does not begin with any manifest hope of improvement in spiritual or temporal affairs.

In addition, the people of God have their own personal and immediate spiritual and providential trials, temptations, conflicts, and adversities. As David reminds us "Many are the afflictions of the righteous" (Ps. 34, v. 19).

And yet in the midst of all that is fitted to cast down the true, living believer on the Lord Jesus Christ, there is an abundance of subject matter in the Word of God which points conclusively to the fact that they are to be considered a blessed people, with heavenly authority to draw consolation, comfort and happiness from many distinct truths revealed in the Holy Scripture.

There is the oft repeated assertion that God reigneth. "The Lord reigneth: he is clothed with majesty: the Lord is clothed with strength, wherewith he hath girded himself . . . Thy throne is established of old: thou art from everlasting" (Ps. 93, v. 1-2). And in the Book of Revelation, John writes, "The Lord God omnipotent reigneth" (Chap. xix. 6); and Daniel in addressing King Nebuchadnezzar on one occasion declared to him among other things, "that the Most High ruleth in the Kingdom of men." And later on the King uttered the following extraordinary words regarding the Most High, viz.: "And I praised and honoured him that liveth for ever and ever, whose dominion is an everlasting dominion, and his Kingdom from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand or say unto him, what doest thou?" (Daniel, iv. 34-35). Truly the Lord reigneth supremely to the fulfilling of His own counsels and purposes, and for the promotion of His own glory on the earth, and with respect to the salvation of His people and the overthrow of His enemies. And we read: "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake and it was done: he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations" (Ps. xxxiii. 8-11). And it is to be said to Zion, "Thy God reigneth" (Isa. lii. 7). And as those of the spiritual Israel are all the children of God by faith which is in Christ Jesus and by the indwelling in their hearts of the Spirit of God, even the spirit of adoption; they have thus a gracious, beneficial and comforting interest in the great and tremendous fact, that their God reigneth. "The Lord reigneth, let the earth rejoice" (Ps. xcvii. 1).

Then all things work together for good to the Israel of God. Paul by the Spirit leaves this on record as a precious truth which he and his believing brethren knew. As he writes: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans, viii. 28). All that they experience and pass through of even the severest spiritual and providential afflictions and trials, as well as all the sweet and comforting mercies which the Lord may bestow upon them, are measured and supervised and overruled by divine, loving and almighty hands for

their advancement and growth in grace, and to the end that all things will contribute, one way and another, to their sanctification and their being made "meet for the inheritance of the saints in light." For instance, Paul himself gloried in tribulation that the power of Christ might rest upon him. And the Lord is leading His people "by the right way, that they might go to a city of habitation" (Ps. cvii. 7). At times they are brought to wells of spiritual refreshment on the way; being led by the Spirit into the Word of Truth and renewed views of their crucified Lord, and brought to taste afresh of the mercy of God in Jesus to their needy souls, but at other times they find the way to be crooked and rough and dark, in their inward experience and in their outward circumstances. But this is "the right way," and the Lord makes the crooked things straight, the rough places plain, and darkness light before them, but in His manner and time. And they learn, and shall learn, that therein "all things work together for their good." And thus the Lord will have them to draw comfort out of this truth and to derive that comfort by experience. Surely they are a happy people indeed of whom it is absolutely true, that all things work together to fit them for and to bring them to heaven.

Again, there are great and precious promises given by God to His spiritual Israel, which are yea and amen, in Christ Jesus. These promises are to be found scattered throughout Scripture, and are many and varied, holding out a wide range of favours, benefits and blessings, which God for Christ's sake, intends for His people, and which He fulfils in His Covenant love and faithfulness as divine purposes and wisdom determine. There are promises having their fulfilment in time and there are other precious words of promise which hold out the expectation of the actual enjoyment of the fulness and perfection of salvation in the eternal world. The following beautiful words in Psalm 84, verse 11, embrace so much of what we have just stated, viz., "The Lord will give grace and glory." He has fulfilled these promises to multitudes, He is doing so now, and will continue to do so to all His people; whatever their fears may be, and however deeply sensible they are of their own unworthiness. They are a people saved by the Lord, and He will not leave them, but fulfil to them all that He has promised to do for them; not one word shall fail. He will hear their prayers, He will sustain them in trouble, He will make ways of escape for them out of their temptations, He will keep them unto His heavenly Kingdom, and He will bring them to be where Christ Jesus is, and cause them to behold His glory. "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me" (John xvii. 24). And Christ's prayer here is in harmony with many of God's promises to His people, and the Saviour's prayer will indeed be answered. Aren't those who have an interest in these promises a blessed people, and haven't they reason to be comforted and encouraged, in an evil and dark day?

A happy New Year we may wish for one another, according to the will of God. But the spiritual Israel of God are destined unto a happy eternity. Readers thus should search and examine into their own relationship to the God of Israel, the God and Father of our Lord Jesus Christ, to ascertain where they stand in this all important matter. Each day, month and year, brings every individual sinner nearer to the unspeakably solemn event of entering eternity and meeting with God. Have we an interest in Christ or not? Have we a good hope through grace of eternal life, or not? Is God the God of our salvation, or are we without God in the world? Let the Bible speak. Let conscience speak. Let conduct speak. Let the gospel of Christ Jesus speak. Let the Sabbath speak. Let the prayer meeting speak. Let the secret chamber speak. What is their testimony regarding us? Have we marks of being aliens from the commonwealth of Israel, or do they indicate to some extent that we are of the living, spiritual, saved Israel of God? "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord . . ." (Deut. xxxiii. 29).

Episcopacy and Presbyterianism.

By Rev. JOHN COLQUHOUN, Glendale.

XIII.—The Coming of a Brighter Day.

In the previous article we have seen that the night of Moderatism in the Church of Scotland was a dark one indeed, relieved only by the presence of a mere handful of ministers, separated far from each other, and ostracised by the majority of those who had the power in the Church Courts, who were bright and shining lights in their day. Apart from their own congregations they were not much in contact with the people of Scotland for it was on rare occasions that a Moderate minister would allow an evangelical minister to preach within his domain, so that in many parishes generations lived and died without hearing the Gospel preached in its purity and in its fulness. Not only so but the majority of these creatures stigmatised, as enthusiasts who should not be listened to, those who truly preached the Gospel, while their own effusions were dry, cold, formal essays on morality or some other topic, and even that was often borrowed matter. In fact, it has been known that whenever one of them wrote a sermon it went round from one parish minister to another till the manuscript was tattered and unreadable. During this period matters were equally dead in the Church Courts, and little of the contentings to be seen at a later period were heard of. Erastianism held almost undisputed sway so that when a patron presented a minister, who was everything but what he ought to be, there were very few in congregations who had as much of spiritual life as to show their

disagreement. As these Moderates, who were in reality the successors of the curates left in the Church of Scotland by the Revolution Settlement, increased in number, the blight of their presence and their preaching well-nigh banished evangelical religion out of the land. Though, in later years, it awakened their ire to be referred to as Moderates, yet it is a name which they took to themselves at first when boasting that they were not infected with that enthusiasm of which they accused those who were truly evangelical.

The character of these Moderates is well delineated by Sir Richard Hill when he said, "A Moderate divine is one who has a very moderate share of zeal for God. Consequently, a moderate divine contents himself with a very moderate degree of labour in his Master's vineyard. A moderate divine is too polite and rational to give any credit to the antiquated divinity of our articles, homilies, and liturgy. And, therefore, he seldom quotes them except it be to show his contempt for them, or to torture their meaning; nevertheless, a moderate divine is ready enough to subscribe to them, if by so doing he can get an immoderate share of church preferment. A moderate divine is always very cool and calm in his pulpit; he never argues, except when he is preaching, against such fathers of Israel as the pious and lowly Mr. Hallward; and then a moderate divine loses all his moderation. And so, I daresay, do the moderates of the kirk of Scotland, when denouncing the principles and conduct of the evangelical and zealous servants of Christ, who seek to do away with abuses which are favourable to moderatism. A moderate divine is usually an advocate for card-parties, and for all assemblies except religious ones; but thinks no name too hard for those who assemble to spend an hour or two in prayer, and hearing God's Word." The history of the reign of Moderatism in Scotland reveals that this description is in no sense of the word an exaggeration.

The darkness of Moderatism was, however, passing away. The gallant stand of Dr. Erskine on behalf of Foreign Missions may be looked upon as one of the first streaks of the dawn. In 1810, Dr. Andrew Thomson was translated from Perth to the New Greyfriars Church, Edinburgh, where he began a ministry which had far-reaching effects. Shortly after his induction in Edinburgh he began the publication, known as *The Christian Instructor*, which, at the time when it was most needed, played an important part in the cause of the pure Gospel. In 1814, the new church of St. George had been opened for worship and Dr. Thomson was fixed upon as its minister. His congregation was composed chiefly of the higher classes of society, many of whom at the time had little or no relish for the doctrines of grace. One of his biographers says of him, "In addressing himself to a congregation peculiarly

exclusive and sensitive, he stood upon the high ground of his office as an ambassador for Christ; and with the Apostle of the Gentiles, to whose bold unfearing character his own in many points bore a striking resemblance, he determined to know nothing, as the subject of his ministry, but Jesus Christ, and Him crucified." Such an attitude and such preaching was much owned of the Lord, with the result that the ranks of the evangelical party were greatly strengthened. A large number of the future ministry of the Church came under his influence while passing through the University, and in process of time they carried the torch of the Gospel to the furthest away parts of the land, so that, to an incalculable extent, he was an instrument in originating that movement which culminated in the Disruption of 1843.

The state of affairs, as he found it, and the change for the better which began to take place under his influence, are well stated by Dr. Chalmers in a sermon preached in St. George's Church on the Sabbath after Dr. Thomson's death. "His was the olden theology of Scotland; a thoroughly devoted son of our Church, he was through life the firm, the unflinching advocate of its articles, and its formularies, and its rights, and the whole polity of its constitution and discipline. His creed he derived by inheritance from the fathers of the Scottish Reformation; not, however, as based on human authority, but as based and upholden on the authority of Scripture alone. . . . The whole system originated in deepest piety; and has resulted in the formation of the most moral and intelligent peasantry in Europe. Yet, in spite of this palpable evidence in its favour, it fell into discredit. Along with the elegant literature of our sister country, did the meagre Arminianism of her Church make invasion among our clergy; and we certainly receded, for a time, from the good old way of our forefathers. This was the middle age of the Church of Scotland—an age of cold and feeble rationality, when evangelism was derided as fanatical, and in very phraseology was deemed an ignoble and vulgar thing in the upper classes of society. A morality without godliness—a certain prettiness of sentiment, served up in tasteful and well-turned periods of composition—the ethics of philosophy or the academic chair, rather than the ethics of the gospel—the speculations of natural theology, and, perhaps, an ingenious and scholar-like exposition of the credentials, rather than a faithful exposition of the contents, of the New Testament; these, for a time, dispossessed the topics of other days, and occupied that room in our pulpits which had formerly been given to the demonstrations of sin and the Saviour. You know there has been a reflux. The tide of sentiment has been turned: and there is none who has given it greater momentum, or borne it more triumphantly along, than did the lamented pastor of this congregation. His talents and his advocacy have thrown a lustre around the cause. The prejudices of thousands have given

way before the might and the majesty of his resistless demonstrations. The evangelical system has in consequence risen prodigiously, of late years, in the estimation of general society—connected to a great degree, we doubt not, under the blessing of God, with his powerful appeals to Scripture, and his no less powerful appeals to the consciences of men.”

The influence of Dr. Andrew Thomson brought men face to face in a more serious way than ever before with the necessity of ecclesiastical reform in general, and especially in connection with the rights of congregations in the calling and settlement of their ministers. To safeguard these rights the Veto Law was passed by the Assembly in 1834. This led to many congregations exercising their rights in protesting against the settlement of undesirable presentees, and this, in turn, led to the famous Auchterarder Case which was finally decided against the Church in the House of Lords. Other cases followed, such as the Lethandy Case, and the forced settlement at Marnoch, and, in consequence of the latter case, the suspension of the majority of the Strathbogie Presbytery by the Commission of Assembly. Upon this the civil courts interfered and interdicts were served upon ministers who went to supply the parishes of the suspended ministers. These interdicts went unheeded and the pure Gospel was carried into the preserves of Moderatism with results which only the Great Day will reveal. Matters, however, proceeded step by step in the Church's fight against the civil courts, and each step making it appear that the Church was fighting a losing battle until the final repulse by Parliament, when the legislature refused to recognise the Church's Claim of Right. Defeats have sometimes proved more valuable than a victory to the defeated, and so it has proved in this case, for the rejection of the Claim of Right brought on the memorable Disruption of 1843 which was the greatest triumph over Erastianism which the Church of Scotland ever had. It was an emancipation from interference by the civil courts in spiritual matters and a complete separation from the ecclesiastical successors of the Episcopal clergymen left in the Church of Scotland under royal favour at the Revolution. That the Moderates were the ecclesiastical successors of the conforming curates and the Jacobite clergy who were the plague of the Church after the Revolution Settlement, is not a mere delusion as some might be ready to argue. Their conduct during the ten years conflict previous to the Disruption proves it, for they were continually a drag upon the Church in her struggle with the civil power, and this was the view of men who had passed through this conflict. One of these Disruption worthies, Dr. James Begg, says of them, “The contrast between principle and profession was never better illustrated, than in the immediate conformity of these men to the very system which they had previously persecuted. Some who had a direct hand in the previous

bloody persecutions not only conformed to Presbytery, but continued to plot against and undermine the Church, and to rail against her measures even after they were taken in; and thus the foundation was laid for the moderate party in the Church, which has never had much Presbyterianism except the name, and whose recent treacherous conduct to the Church of Scotland, in revenging their own just defeat by endeavouring to subvert her constitution and the liberties of her people by the aid of the civil power, forms an exact copy of the conduct of the Jacobite clergy, whose natural successors they are."—*History of the Patronage Act.*

For many years now, and especially for a few years before the Union in 1929, the Disruption of 1843 was, for obvious reasons, branded as a mistake, and a great deal of blame was attached, in certain quarters, to the honoured fathers who took a leading part in it. That they could not act otherwise and preserve a clean conscience, and also preserve, to the generations to come, an ecclesiastical heritage based on the Word of God, should be apparent to all. They were involved in a struggle which could only be decided by that Word, and if their opponents paid no regard to the authority of that Word, and persisted in their own way, they were left with no alternative. As Principal William Cunningham puts it: "A serious collision can scarcely arise between Church and State without one or other of the parties alleging, at least, that they are influenced by a regard to the authority of Scripture; and as this is the ultimate rule or standard to both parties, an allegation to this effect never can be irrelevant, and never should be set aside or disregarded, if it come from any quarter entitled to respect, and if important consequences hang upon the adjustment of the point. Whenever the authority of Scripture is pleaded by Church or State, the matter must be one of conscience, and therefore can be rightly settled only by an appeal to the laws of Him Who is Lord of the conscience; so that, if the Church and State come into collision upon any matter which either party considers to be settled in the Word of God, they must either, by consultation and discussion, come to an agreement upon Scriptural grounds, or else they must separate from each other. Before so serious a result is allowed to take place as the breaking up of an alliance between Church and State, either party is entitled to expect that the other will give them a fair hearing; will listen to and consider their Scriptural arguments, and decide the matter, professedly at least, according to the standard of God's Word. The civil magistrate may, indeed, refuse to listen to any appeal to the Word of God, and doggedly declare that he is resolved to adhere to the compact, or to his own interpretation of it; but if so, he is certainly not executing the functions committed to him by the Word of God and by the twenty-third chapter of the Confession; and therefore is not entitled in this matter to any respect or obedience. If a dispute

that may arise about a matter which ought to be determined by the Word of God, cannot be rightly and competently settled by the mere dogged determination of the civil magistrate to adhere to the compact, or to his own interpretation of it, still less can it be lawfully and satisfactorily adjusted by any of his subordinate functionaries, in the exercise of mere brute force—by interdicts and actions of damages—by civil pains and penalties.”—*Discussions on Church Principles*, pp. 219-220. The history of that period reveals clearly that the refusal of the civil magistrate to be directed by the Word of God was what brought on the Disruption. The Church appealed to the legislature but the legislature turned a deaf ear to her appeal leaving her no alternative but to forego the benefits of a State connection while still holding the Establishment Principle.

Love to the Sovereignty and Justice of God.

By Dr. JOHN LOVE, D.D.—1785.

The true people of God love those things in Jesus Christ, which are most offensive to the natural corruption of the human heart; such as His sovereignty and justice. To hypocritical professors, the sovereignty and justice of God, in permitting his creatures to fall into sin, appear hateful; because any love which they may have to Christ is wholly of an interested kind. They do not love Him for what He is in Himself; and so, when His interest or *theirs* comes into collision, they cannot endure that their own interest should give way to His. They think it unreasonable and cruel, that creatures be permitted to fall, and be punished for ever; and that His glory should be displayed in their punishment. But those who have truly seen the glory of Christ, have a desire for the manifestation of it, even although it should be at the cost of the creature's happiness; and in some cases the true people of God will feel this so strongly, as that they will desire that His glory should be manifested, even although they themselves should be eternally shut out from Him. They may be so transported, as to lose sight of their own interest for the sake of His glory. There are different expressions in the word of God, uttered by saints to this purpose; such as the words of Moses, in Ex. XXXII 31-33; and those of the apostle Paul, in Rom. IX, 3.

When the sovereignty and justice of God are contemplated by those who are under the lively exercise of Grace, these attributes will not be disputed not contended against, but they will be completely acquiesced in; and sometimes this love to His sovereignty and justice appears, even in opposition to the strongest returned affection towards friends and relations in this world.

This appears still more wonderful, when we consider it in connection with love to our fellow-men; for the love of true Christians to God does not render them indifferent to that love which is due to others—such a kind of love would be diabolical in its nature. It is to be feared that this is the sum of the religion of many professors, and that their sentiments are like those of Cain, Gen. IV, 9, “Am I my brother’s keeper?” But the love of which we now speak is widely different from this. Whenever it is found, the person has a spiritual regard to all men; but then he sees that, however valuable the interests of men may be, the interests of the glory of God are far superior, and that it is consistent with the purest love to men, for a Christian to acquiesce in the justice of God as manifesting itself in the eternal perdition of the finally impenitent. There is an example given us of this in these words of Jesus Christ, “Matt. XI, 25, 26, “I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.” And this thanksgiving is said to have been accompanied with joy.—Luke X, 21. “In that same hour Jesus rejoiced in spirit.” And so also, in His intercessory prayer, we find Him, as it were, burning with love to the persons who were to be the subjects of His salvation—John XVII, 10: “And all mine are Thine and Thine are mine; and I am glorified in them”; and verse 9, “I pray for them”—but mark what follows—“I pray not for the world, but for those whom Thou has given Me, for they are Thine.”

We mention these things to show that the strongest benevolence to mankind is consistent with the most perfect resignation to the justice of God as manifested in those who perish; for surely we know nothing at all of Christ if we suspect Him as being indifferent to the real good of mankind. We have examples of this also, in that eminent saint, the apostle Paul, as in II Cor. II, 4, “For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.” Here we notice the expression of love to men in this language which was particularly addressed to those who were true believers.

But in reference also to those who appeared to be in an unconverted state, particularly as to the excommunicated person mentioned in the fifth chapter of the former epistle to the Corinthians, verses 1-6, the love of the apostle eminently shines forth. See the manner in which he speaks of this person in II Cor., II, 5, 6, 7, “But, if any have caused grief he hath not grieved me but in part, that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him lest perhaps such a one should be swallowed up with overmuch sorrow;” that is,

“This poor man, notwithstanding the heinousness of his guilt, ought to be regarded as having been already severely enough punished by men”; and so, the apostle adds, in verse 8, “Wherefore, I beseech you, that ye would confirm your love towards him”; and in verse 10, “To whom ye forgive anything I forgive also”; that is, I beseech you to do this, as soon as there is room for the exercise of forgiveness towards that person by his being brought to a sense of his sin—by his showing signs of grief for it—and by the circumspectness of his conduct.”

Now, it might be thought, that one who was so much in exercise of love as this apostle was, would be backward to submit to the justice of God. But see how he acquiesces in this, at verses 15, 16 of the same chapter: “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death,” etc. So also in Rom. IX, at the beginning we see him expressing the strongest benevolence to the very worst of sinners; and yet at verse 14 and downwards we find him strongly pleading for the glory of the justice and sovereignty of God; and he thus concludes at verse 20, “Nay, but O man, who art thou that replies against God? Shall the thing formed say to him that formed it, “Why hast thou made one thus? Hath not the potter power over the clay, of the same lump to make one vessel to honour, and another to dishonour?”

Thus, the friends of Jesus Christ love Him in the exercise of His justice and sovereignty. The friends of Christ are distinguished by this, that they are deeply interested in all matters which belong to His spiritual kingdom. They are concerned for the enlargement of His kingdom; and whatever His heart is set upon, so is theirs also.”

(From a sermon on Songs, V.1, preached by Dr. John Love, Greenock, on Sabbath, January 23, 1785.)

Act of Security, 1706.

During the negotiations which led up to the Union of the Parliaments of Scotland and England in 1707, in order to prevent in all time coming the changing of the national religion and form of Church government in Scotland—for Episcopacy or any other form of religion and Church government, in any way different from or derogatory to the true Protestant religion and Presbyterian Church government established and endowed as at that time in Scotland—the Scottish Parliament, in 1706, passed the Act of Security. In this Act it is expressly stated:

“That this Act of Parliament, and settlement therein contained [the true Protestant religion and Presbyterian Church government,

discipline and worship] shall be insert and repeated in any Act of Parliament that shall pass, for Agreeing and Concluding the foresaid Treaty of Union betwixt the Two Kingdoms; and that the same shall be therein expressly declared to be a Fundamental and Essential Condition of the said Treaty of Union in all Time coming. WHICH ARTICLES OF UNION, and Act immediately, above written, Her Majesty, with advice and consent foresaid; Statutes, Enacts, and Ordains to be, and continue in all Time coming, the sure and perpetual Foundation of a complete and entire Union of the Two Kingdoms of *Scotland* and *England* under this express Condition and Provision, that the Approbation and Ratification of the foresaid Articles and Act, shall be nowise binding on this Kingdom, until the said Articles and Act be Ratified, Approven, and Confirmed by Her Majesty, with, and by the Authority of the Parliament of *England*, as they are now Agreed to, Approven, and Confirmed by Her Majesty, with, and by the Authority of the Parliament of *Scotland*."

"As required by this Act the whole Act of Security is appended to and forms part—and the Foundation—of the Act of Union passed by the Parliament of Scotland in 1707, and the Articles of that Scots' Act of Union, including the Act of Security as Fundamental to the Union, was Agreed, Approven, and Confirmed by the Parliament of England at Westminster, in its Act of Union of the Two Kingdoms in 1707; and the Scottish Act of Security is contained as a fundamental Condition of Union—and stated to be so—in *The Exemplification under the Great Seal of England, of the Act of the Parliament of that Kingdom, Intituled, An Act for a Union of the Two Kingdoms of ENGLAND and SCOTLAND, as the same was Transmitted to the Parliament of Scotland, and Ordered to be Recorded.*"

The Scots also require that the Monarch be bound officially by Oath to maintain inviolate the true Protestant religion and Presbyterian Church government in the Church of Scotland, and this Oath the Monarch is required to take within forty-eight hours of his or her accession to the throne.

The Scots Parliament and people insisted on this double security of the Oath, and the Foundation of the Act of Union, because Presbyterian Church government is that which is set forth in the Scriptures, and, besides being of Divine appointment, it is the most representative, democratic, the strongest, and most flexible form of government known.

Mr. Finlay Beaton, elder, Inverness, sent us a copy of the Act of Security, as above, and the following personal observations along with it, which we take the liberty of publishing here, viz.: "You will have noted, as reported in the press, that the Government intend, in their proposed reform of the House of Lords, to

give direct representation in that House to the Church of Scotland on the same basis as that presently held by the Church of England, by giving seats in the House of Lords to some of the ministerial leaders of the Church of Scotland, that is, they are to be made—or at least the proposal is to be advanced—Lords Spiritual in being made life Peers, as the Prelates of the Church of England are designated in that House.

“Now the pastor or the minister of the gospel is forbidden to be a lord over God’s heritage. He is to give himself wholly to the work of the pastorate, feeding and ruling the Lord’s flock. Further, a Prelate or Lord Spiritual with a seat in the House of Lords is a very different functionary from the New Testament bishop or elder. The apostle Peter called himself an elder, not a Lord Spiritual or Prelate. Again, this proposal mixes up the kingdoms of this world with the Kingdom of Christ, an evil which the British reformers maintained tended to greatly corrupt the Church of Rome.

“Furthermore, this proposal is a political, religious and ecclesiastical matter, and the religious and ecclesiastical are fundamental. Nevertheless, this Government proposes to foist upon Scotland the Church of England form of Episcopacy or Prelacy for which they have no mandate; for this is implied in turning some of the ministers of the Church of Scotland, in which Church Presbyterian ministerial parity is the rule established by law, into Lords Spiritual having a seat in the House of Lords.

“Nay, more, if this proposal becomes law, it thereby overthrows or subverts the Act of the Union of the Parliaments of Scotland and England, 1707. For in order to prevent just such an attempt at foisting Episcopacy upon the Church of Scotland, as some of the leaders of that Church and the Government advocate, the Scots Parliament in 1706 passed the Act of Security to secure Presbyterian Government for the Church of Scotland, ‘for all time coming.’ To make assurance doubly sure, they made the Act of Security fundamental to Union, stating that until the Parliament of England accept that Act as a fundamental condition, there could be no union. The Parliament of England did accept this condition and their acceptance of it and of the Act of Security, are both inserted in *The Exemplification under the Great Seal of England, of the Act of the Parliament of that Kingdom, Instituted An Act for an union of the Two Kingdoms of England and Scotland, as the same was Transmitted to the Parliament of Scotland, and Ordered to be recorded.*

“Are the people of Scotland prepared to see the Act of Security, the foundation of the Act of Union, treated as a scrap of paper, and with it the Monarch’s Scottish Oath which requires the Monarch to maintain the Presbyterian Government of the Church

of Scotland? Surely not. But they need to be informed on these vital issues now at stake."

As a matter of interest, there appeared in *The Scotsman* of 7th December, 1957, the day we received Mr. Finlay Beaton's above statement, two letters on the question he deals with. First of all, we quote from Rev. Professor Thomas F. Torrance's letter *inter alia*, "The suggestion for 'Kirk peers' I view with considerable alarm. I should like to ask the advocates of this suggestion whether it is not basically un-Christian for those who have been set apart for the holy ministry to be assimilated to secular rank and honour in this way, even if it is intended to be in the interests of the Gospel. The ordained minister shares in a peculiar way in the self-consecration of Christ to the humble ministry in the form of a servant, in which he is ready to be made of no reputation for Christ's sake. It seems to be altogether un-Biblical, un-Christian, and un-Reformed for any minister of the Gospel, as such, to be clothed with secular rank and prestige and therefore with worldly power. In his ordination the minister renounces all such worldly ambitions in order to be 'a slave of Christ.'"

We now quote from a letter from Rev. J. Strathearn McNab, Ayr, *inter alia*, "Consultations, we are told, are going on with a view to having the Church represented in the House of Lords. Such a thing would be a complete subversion of what the Church has consistently held, since the First Book of Discipline, about the relations of Church and State. . . . Even if the 'leading personalities' favour the proposed change, the presbyteries will not allow our Presbyterian principles to be violated and will have nothing to do with 'Lords Spiritual.'"

Professor Torrance and Rev. Mr. McNab both belong to the Church of Scotland, and their views coincide with those expressed by our Church elder, Mr. F. Beaton, on these vital issues.

Augustine on the Pleasures of Sense.

There is another evil of the day, and I wish the day may be sufficient for it. We refresh the continual ruins of the body by food, till this corruptible shall put on incorruption. Thou hast taught one to use aliment as medicine. But while I am passing from the uneasiness of hunger to the rest of satiety; in the very passage the snare of concupiscence is laid for me; and the bounds of innocence are not easily defined, and a pretence for indulgence is made on that very account. These temptations I daily endeavour to resist, and I call on Thy right hand for my salvation, and make known to Thee my agitations of soul, because I am not yet clear on the subject. I hear my God, "let not your heart be overcharged with surfeiting and drunkenness." The latter is far from

me, let it not approach me; the former sometimes steals upon me, keep it at a distance from me. Who is there, Lord, that is perfectly temperate? Whoever he be, let him magnify Thy name. But I am not he, I am a sinful man. However, I magnify Thy name, and He who overcame the world, and numbers me among the weak members of His body intercedes for my sins.

The pleasures of the ear have deeper hold on me. I find, even when I am charmed with sacred melody, I am led astray at times by the luxury of sensations, and offend, not knowing at the time, but afterwards I discover it. Sometimes guarding against this fallacy, I err in the other extreme, and could wish all the melody of David's Psalms were removed from my ears and those of the Church, and think it safer to imitate the plan of Athanasius, bishop of Alexandria, who directed a method of repeating the psalms more resembling pronunciation than music. But when I remember my tears of affection at my conversion under the melody of Thy Church, with which I am still affected, I again acknowledge the utility of the custom. Thus do I fluctuate between the danger of pleasure, and the experience of utility and am more induced, though with a wavering assent, to own that the infirmity of nature may be assisted in devotion by psalmody. Yet when the tune has moved me more than the subject, I feel guilty and am ready to wish I had not heard the music. See where I am and mourn with me, ye who are conscious of any inward feeling of godliness. I cannot expect the sympathy of those who are not. Thou, Lord my God, hear and pity and heal me.

The pleasures of the eye I find to entangle me from time to time. But Thou deliverest me, sometimes without pain, because I fall into them gently; at other times with pain, because I stick in them.

Hurry It Over.

Hurry over your morning and evening service in your family! Is this the way? What! rob God! rob yourself, your wife and little ones? Who ever lost anything by giving sufficient time in the closet, in the praying circle, around the family altar! Beloved, give yourselves time, ample time, for reading exposition and prayer, whenever you assemble for family devotions. Calculate on this, come prepared for this. Embrace these morning and evening services as seasons of refreshing, of soul richness, to gain strength and to impart strength. Take time, read, pray, pour out your soul, lift up holy hands, expect a blessing, heavenly food, the food of angels. Let nothing drive you hence, no hurry or flurry of business. Say to the world, "Stay here, while I go yonder and pray."

(Extracts from *Casket of Odds and Ends*.)

Sabbath Sickness.

Not long since, on hearing it related that a certain minister was accustomed, in the stated exercise of the sanctuary, to pray for those able to labour hard through the week, but too ill to attend public worship on the Sabbath, our attention was especially directed to this suffering class of our fellow-beings; and as the disease is far more prevalent than is generally imagined, and it is thought to be contagious—as whole families usually have it when the head is materially affected—and frightfully dangerous, it seems but an act of humanity to give the alarm.

The seat of the disease is said to be the heart, and through that organ the head and other parts of the system become affected. It is not, however, an enlargement of the heart, but rather an extreme contraction of that organ. Moreover, it is found that persons who naturally have small hearts are predisposed to the disease, and on such remedial agents have less effect. Like other internal diseases, its approaches are insidious and stealthy; and although the subject constantly bears with him the elements of the malady, which may be seen by the careful observer, yet, as the symptoms are remittent, and only develop themselves strongly on the return of the Sabbath, the patient has little or no apprehension of evil from the seventh-day ague.

But his apathy increases his danger. The most intelligent authors who have written upon it are all agreed that, without a remedy applied, it invariably terminates in death; and what may seem singular, it is said that on the dawn of a future Sabbath, of which the present is only a figure or prelude, each and all of these subjects of Sabbath sickness will be found incurably sick—the whole head sick and the whole heart faint—and totally unfit for the services of the true tabernacle; and on that memorable Sabbath they will all die.

The premonitory symptoms of this disease are, during the week, inordinate love of the world, extreme devotion to the pursuit of its honours, its pleasures, and its profits, accompanied with a disrelish for secret prayer or pious meditation, and an apprehension of the want of time for reading the Scriptures, and for family devotion. As the Sabbath morning dawns, the subject manifests great lassitude and debility, sighs, groans, complains of divers pains, becomes nervous, dreads especially a little rain, and rises late. If the attack is light, the weather fair, and all things favourable, he drags himself to the house of worship. But here the symptoms of Sabbath sickness in its mildest forms are often seen. The subject is seen to seat himself or herself in a convenient place, say, in the corner of a pew, as he or she feels the premonitory symptoms coming on. The eyes look heavy, the eyelids drop, the muscles of the neck give way, his respiration appears asthmatic,

and he drops into a death-like stupor. Towards the close of worship the patient gives signs of life, gradually raises the head, and the red forehead and blinding eyes, as they gradually salute the light, plainly say that animal life is not extinct. By the time the benediction is pronounced the paroxism appears over, the subject has the hat or parasol ready, and, with a countenance bright and beaming, starts for home, rejoicing in the prospect of six more happy days before the return of the day of evil.

But if the Sabbath morning attack be severe, the sufferer is far too ill to attend church, and lounges away the whole forenoon. In the afternoon the symptoms abate, and the person is often seen in the fields. As the evening comes on, he appears quite well. The plans of operation for the coming week are all made.

But the worst form in which this disease manifests itself is that in which it so affects the head as to derange the judgment. The heart at first dreads prescribed duties of the Sabbath, until, through sympathy, the judgment is perverted, and the subject is left to say, and half believe, that there are no duties peculiar to the Sabbath.

But there is remedy for this widespread contagious epidemic. The sufferer needs daily a proper dose of godly sorrow, combined with self-denial, mixed with precious faith, and an exercise unto godliness; and in severe cases a double dose is required, fasting on Sabbath morning, and the cure is sure. The seventh-day ague will disappear, and the Sabbath-dread no more trouble the poor invalid. The Sabbath will become his delight, and his duties his meat and his drink. And soon, very soon, for ever cured of Sabbath sickness, he shall enjoy that Sabbath rest which remains to the people of God.

—(Extract from *Casket of Odds and Ends*.)

The late Mrs. Margaret MacLeod, Strath, Gairloch.

This good woman passed, we believe, to her eternal rest on the 27th day of May, 1955. Had she lived another three days she would have reached her 95th birthday. It was at Fleuchary, Dornoch, the residence of her daughter, Mrs. Ross, that she ended her pilgrimage. She practically spent the whole of her long life in Strath, Gairloch, where she was born, apart from the five years she spent with her brother in Wales in her young days, and the thirteen years she resided in Paisley after her marriage. Her maiden name was Macintosh, and our older readers will have recollections of her pious mother, Mrs. Thomas Macintosh. She had a sister, Mary, who was a humble follower of the Lamb, and died many years ago. Mrs. Bain was another of her sisters, who died some years ago, "having obtained a good report through faith."

Mrs. MacLeod was somewhat old before she made a public profession, that is not to say that she was old when she was changed in her state and nature. She was very reserved and slow to speak of her personal spiritual experience, but she was one whose life was an epistle of Christ that could be known and read of all men"—her "conversation" was in heaven. She was naturally of a bright disposition but she was not a stranger to indwelling corruption which made her "groan within herself." The burden of her corrupt nature drew from her many an ejaculatory prayer, when she could not resort to her "closet," to Him who "hath not despised nor abhorred the affliction of the afflicted." She was one who sought a better country that is an heavenly, and laboured to enter it. She could say with holy Jacob, "All the days of my pilgrimage are few and evil." The days of the believer are evil, and it is well they are but few, and in this shipwreck of man's felicity he sees the shore and a landing place where he may be safe at length. The standing place of the just is in Christ Jesus, and is a standing place of prospect, in which he rejoices "in the hope of the glory of God."

Mrs. MacLeod was an example in her attendance on the public means of grace, for as long as she could drag her legs, and it is dragging them she was latterly, though tall and stately in her carriage, her seat was never empty. She was an old "land-mark," as we may say, in the congregation, who is fondly remembered and much missed. Her death was the effect rather of the gradual decay of nature, than of any distinctly marked disease. We have no information about her end, but as John Newton used to say, "You need not tell me how the man died; tell me how he lived, and I can tell you how he died." To her daughter who nursed her in her time of need, and to her son, our elder, we extend our sympathy. A.B.

The late Mrs. Mary MacInnes, Kyle-Scalpay, Harris.

Mrs. MacInnes, Kyle-Scalpay, Harris, was a true friend of the cause of Christ and by heart experience knew what "fervent love" to the Lord's people is. She was not of those (very common in our day) who, "having a form of godliness, deny the power thereof." We read in the Word of God of godly women who "came very early in the morning when it was yet dark unto the sepulchre." Her love to Christ and the Means of Grace constrained Mrs. MacInnes to rise early on Sabbath morning and, after attending to the needs of a large family, to walk a long distance to the public worship of God. She was not one of those who absent themselves from the morning service on the Lord's Day with the lame excuse that they have to prepare dinner for the family.

"Then they that feared the Lord spoke often one to another," Malachi 3, 16. It could be said of her that she feared the Lord above many and that she delighted in spiritual conversation with the people of God. According to the promise in John 16, 33, "In the world ye shall have tribulation but be of good cheer, I have overcome the world," she had her share of the trials of the wilderness. Her husband was taken from her by death, and afterwards her young son was lost during the Second World War. With Christian patience and reconciliation to the Will of God, she ran "the race set before her looking unto Jesus the author and finisher of her faith." The nature of her religion was that defined by a saint of old when he said that "religion does not consist in mere feeling but in a patient, plodding, perpetual, painstaking, persevering life of obedience to the Will of God."

She lived to see, with much rejoicing, one of her sons as a preacher of the Gospel in our Free Presbyterian Home Mission. Her life and conversation testified that she was a warm friend of the godly men of Harris who stood with the late Revs. D. Macfarlane and D. Macdonald on the side of Truth in our beloved Scotland in 1893. As a token of her love to the Cause of Christ she bequeathed of the little she had of this world's riches £20 to the funds of the Free Presbyterian Church. She was not of the rich of this world who despise Christ, but she was of the "poor of this world rich in faith," and her heart-theme was "Christ, although He was rich, yet for your sakes He became poor that ye through His poverty might be rich." Though for some time before the end her memory was very much impaired as to the things of the world, we could easily notice that her mind was exercised in the Truth. At time she would say softly to herself, "Repentance and forgiveness of sins."

This warm-hearted friend of the Cause passed, we believe, to her everlasting rest on the 5th day of May, 1956, at the ripe age of 90 years. Her remains are at rest in the sands of Luskintyre Cemetery waiting for a glorious resurrection when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality; and then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15, 54, 55.

To her sons and daughters, who witnessed in the life of their godly mother what real godliness is, we extend our sincere sympathy. A.McK.

The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow (Ps. 90, v. 10).

Searmonan.

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

SEARMON XI.

“Dà bhliadhna dheug a dh’aois bha Manaseh ’n uair a thòisich e air rioghachadh.” II. Eachd. xxxiii. 1-20; II. Rìgh xxi. 1-18.

“Oir ge b’iad nithean air bith a sgrìobhadh roimhe so, is ann chum ar teagaisg-ne a sgrìobhadh iad; chum tre fhoghaidean agus chomh-fhurtachd nan sgrìobtur gu’m bitheadh dòchas againn.”—Rom. xv. 4.

Tha mòran do theagasg sòlaimte agus eudthromach ri bhi air fhoghlum bho bheath Mhanaseh, agus deiligidhean Dhé ris.

Bu mhae e do dhuine bha iomraiteach air son a dhiadhachd gu pearsanta, agus air an do chuireadh urram mòr le Dia; aon mu’m feumadh e bhi fìor gu’n robh e cur deagh eiseimpleir mar athair agus mar cheann teaghlaich. Agus ’s e sochair àrd a th’ann a leithid de athair a bhi aig neach, agus nì tha ciallachadh uallach mòr a thaobh cùntais dhoibh-san aig am bheil e. Ach bha athair air a thoirt air falbh ’n uair nach robh esan ach dà bhliadhna dheug a dh’aois. Bhithheadh so, ann an suidheachadh air bith na bhuile uamhasaich, ach air mhodh sònraicht’, ’n uair aig aois cho òg, a bha e dol a lionadh àite cho eudthromach agus cho cunnartach ri bhi ’n rìgh air Iudah. Ciod e na nithean sònraichte a bha’g oibreachadh gu bhi ga ribeadh agus ga thruaillleadh, cha’n eil e air innse dhuinn. Ach ma bha Hesecciah iomraiteach air son a dhiadhachd, dhearbha a mhae a bhi iomraiteach air son aingidheachd. Rinn e aile ann an sùilibh an Tighearn, a reir gràinealachd nan cinneach, a thilg an Tighearn a mach roimh chloinn Israel.” agus an t-òle sin air a chur an cèill le eagnuidheachd uamhasach. (Faic ruinn 2-10) Thòisich e le tàmailte a thoirt do chuimhne athar agus do Dhia athar, le bhi togail “suas a ris na h-àitean àrda a sgrios Hesecciah athair.” Agus mar gu’m b’e ni beag a bh’ann a so, chaidh e air adhart gu bhi suidheachadh iodhal-aoraidh, a togail altairean do Bhaalim, agus ag aoradh do uile fheachd neamh; a faotainn a mach diomhanas a chuid iodhal, ach ag oidheir-peachadh a bhi deanamh suas air son an diomhanas le an àireamh. Mhi-naomhaich e ainm agus tigh Dhè, agus thug e dùbhlàn do Dhia, a togail altairean ann an tigh an Tighearn agus ann an dà chùirt tigh an Tighearn air son uile fheachd neamh, agus chuir e dealbh shnaidhte, an iomhaigh a rinn e, ann an tigh an Tighearn. Bha e ciontach de’n an-iochdmhorachd ’bu ro-ghràineil mar athair, ann a bhi toirt air a chloinn dol troimh ’n teine ann an urram do’n iodhal Moloch. Rinn é co-cheangal ri ifrinn, ga thoirt fhèin thairis do’n a gisreagan a bu shuaraich’. Thug e air Iudah agus air Israel peacachadh, agus dhoirt e mòran de fhuil neo-chiontach, gus an do lion e Ierusalem bho aon cheann gus a cheann eile le fuil. Agus bha so uile air a dheanamh ni b’an-tromaichte le e bhi ’n a mhae de leithid sin a dh’athair, agus le e bhi ’n a rìgh air Iudah far an robh aithne air Dia; le breitheanasan

Dhé a chaidh seachad an aghaidh luchd riaghlaidh agus sluagh; le a bhuannachadh fada ann am peacadh; agus leis na rabhaidhean sòlaimte a thuair e agus air an d'rinn e dìmeas,—oir “labhair an Tighearn ri Manaseh, agus r'a shluagh; ach cha'n èisdeadh iad.” Tha'n t-ìomradh uile a cur fodh'r comhair cliù peacach ro-chruadhaicht', seachad air eagal, faìreachadh, na nàire. Agus eo aig a bhàtheadh sùil ri nì air bith eile ach gu'm bitheadh a leithid sin de pheacach a bha toirt dùbhlàn do neamh, an dèighr dha tomhas aingidheachd a lionadh suas, air fhuadach air falbh 'n a aingidheachd?

Ach “thug an Tighearn orra ceannardan feachd rìgh Asiria; agus ghlac iad Manaseh ann an droighnich, agus cheangail iad e le slabhruidhean, agus thug iad eò e gu Babilon. Agus an uair a bha e ann an àmhbbhair dh'iarr e an Tighearn a Dhia, agus dh'ioraslaich se e fèin gu mòr ann fianuis Dhé aithriche, agus rinn e urnuigh ris, agus rinneadh esan rèidh ris, agus dh'eisd e ri atehuinge, agus thug e air ais e gu Ierusalem d'a rioghachd. Agus dh'aithnich Manaseh gur e'n Tighearn a's Dia ann.” Bha e fodh àmhghair, agus bha àmhghair air a naomhachadh dha. Cha'n eil an àmhghair is cruidhe innte fèin comasach air am peacach a thoirt gu inntinn cheart. Cha'neil teagamh nàch eil cuid de nithean, a dh'heumas am peacach fhaicinn agus fhaireachadh ann an am na h-àmhghair ghoirt; mar eiseimpleir, diomhanas an t-saoghail, truaigh a bhi gu'n dòchas fìor ann an Dia, searbhadas a pheacaidh; ach faodaidh so uile bhi air fhaicinn agus air fhaireachadh, agus, gidheadh, an cridhe bhi nì's cruidhe agus nì's dùinte suas an aghaidh Dhè. Dh'fhaodadh na slabhruidhean agus am priosan, an caochladh bho mhòrachd agus eumalach bho'n leth a muigh gu truaigh, masladh, agus call, aithreachas a thoirt a mach ann a' Manaseh coltach ri aithreachas Chàin agus Iudais; ach as eugmhais gràis, b'e sin uile e. Gidheadh, ann an laimh an Tighearn, agus ann an co-cheangal ri fhocal, tha àmhghair ga nochdadh fèin èifeachdach gu bhi briseadh a chridhe rag agus ag ioraslachadh a pheacach is treuna. Agus tha 'n Tighearn gu tric a deanamh feum luachmhor dhetl, agus a toiseachadh obair luachmhor le laimhsichidhean cho cràiteach.

Cia fhad a dh'fhaod gu'n d'fham e ann am breislich agus balbh fodh laimh Dhè, 'n a chreich do oibreachadh mhiannaibh a bha ga luasgadh, a feuchainn mar a b'fhearr a dh'fhaodadh e cur suas leis an nì nach b'urrair e seasamh 'n a aghaidh, na air a thoirt a nuas agus air uamhasachadh gun a bhi air ioraslachadh; ciod e'n ifrinn a dh'fhaodadh e bhi faireachadh 'n a bhroilleach 'n uair nach robh aig ach a chridhe fèin agus an Dia sin a bha e strì gu bhi 'g a dhi-chuinmhneachadh gu comhludard a chumail riutha; na ciod e 'n a buairidhean gu fèin-sgrios leis am faodadh e bhi air a thaghal anns an t-suidheachadh so, cha'n eil fhios againn. Ach thoilich e'n Tighearn taghal air 'n a thròcair ard-uachdaranail, agus an àit fhagail fodh uachdaranachd inntinn mhi-chèillidh, a bhi leigeil a stigh urrad de

sholus dha thuigse dhorch, agus a rinn bith, agus làthaireachd, agus fagusgaidh, an aon Dia bheo agus fhior fìor dha. Ann an sin b'fhìrinn e gu robh Dia ann; Dia a Bhiobuill, an Cruithidhear, an Dia mòr agus uamhasach a labhair bho Shliabh Shinai—Dia aithrichean. Dh'fhaireich e a làthaireachd; Ris-san bha a ghnothach; 'n a aghaidh-san bha e peacachadh agus a cathachadh re a bheatha. Bha a choguis a nis air a dùsgadh bho a cadal fada; agus ciod a chasaid a bh'aic ri thoirt 'n a aghaidh. Thòisich a nis am peacadh ri bhi air fhaicinn 'n a dhatl fein. Dhùisg a chuimhne suas. Bha a bheatha chaidh seachad fodh a chomhair. Bha na teagasgan a thuair e'n am a leanabachd air an cuimhneachadh leis. Sheas dealbh athar diadhaidh fodh chomhair, agus dealbhan 'n an anamaibh a mharbh e. Ciod a bha e deanamh air talamh Dhè gus a nis? O ciod e cho dall 's a bha e. Cia cho fìrinneach 's dhearbh se e fein 'n a leanabh leis an diabhol.

O na bitheadh a bheatha aige gu bhi ga caitheamh thairis a rithisd, le a bliadhnachan luachmhor gu bhi ga'n ath-cheannach do Dhia, le a cothromam beannaicht' gu bhi 'glòrachadh Dhé. Ach cha'n urrain sin a bhi. Ciod nach toireadh e nis gu bhi dubhadh a mach cùntas dubh a pheacaidhean. Ach bha iad an sud, an leabhar Dhé, agus ann an leabhar na coguis mar an ceudna, nan uile mheudachd, gun lethsgèul, agus an-tromaichte, air an lionadh le feirg an Uile-chumhachdaich. C'ait an amhaire e air son comhfhurtachd? Tha saighdean an Uile-chumhachdaich a cheana an taobh a stigh dheth; Tha e ann an lamhan Dia feargach, Dia gu minic a chonaich e, am feadh a chruadhaich esan a mhuineal.

Am feum e bhi 'n a shoitheadh feirge? Am feum e a bhith shiorruidh a chaitheamh ann a' mallachadh latha a bhreith? Mar thuiteas e mach a slochd a phrìosain gus a dhol fodha an slochd ifrinn, tha e faireachadh gu'm feum e 'ghiulain leis an dearbh-shoilleireachd gu-m bi e fulung gu ceart. Cia minic a ghairm Dia agus a dhiùlt esan? Cia minic a shìn Dia mach a làmh agus nach do ghabh esan suim? Nach fhaod Dia 'nis gàire a dheanamh r'a sgrios, agus fanoid a dheanamh r'a eagal? Ach O. ma tha na tha e mothachadh de fheirg an Uile-chumhachdaich agus de phianntaibh coguis chiontaich cho eu-comasach an giulain, ciod e bhitheas ann an làn-fhaireachadh na feirge sin—a bhi luidh sìos ann an losgadh sìorruidh. Faic ciod an t-atharrachadh a dh'oibrich leigeil a stigh 'n a fìrinn air an inntinn (an fhìrinn mu Dhia agus mu pheacadh) anns an duine uabhrach, chruaidh, neo-aithreachail. Faic mar tha ghlùinean a bualadh 'n a chèile, agus mar a dh'fheudas eu-dòchas a bhi air a leughadh 'n a ghnùis, am feadh a tha sùil aige gach tiota ri cur an gnìomh 'n a binn a tha mach 'n a aghaidh.

Am bheil dòchas ann? Am bheil e tuiteam ann an dubh-eudòchas? Agus an e so an sealladh uamhasach air am bheil ar sùilean 'n am fianuisean a chùim agus gu'n gabhadh-mid rabhadh? Am bheil Sàtan ceart 'n uair a tha e'g ràdh, "Bu dìleas a sheirbhisich thu dhòmh-sa fad

do bheatha; a nis is leam-sa thu gu bràth. Cha do chaill mi riamh aig an aon uair deug aon a sheirbhisich dhomh mar a rinn thusa.”

Ard-urram do’n ghràs a chùim Manaseh bho eu-dòchas. Bha Caraid nam, Peacach ann an toll a phrìosain sin, a’ toirt cleachdadh do’n a ghràdh a bha, ann an coimhlionadh na h-aimsir, ri bhi air a dhòrtadh a’ mach air a chrann mhallaicht. Bha e sgrìobhta ’n a Fhocal, “An Tighearn an Tighearna Dia, iochdmhor agus gràsmhor, fad-fhulungach, agus pailt’ ann an coibhneas agus am fìrinn, a’ gleidheadh tròcair do mhìlteibh, a’ maitheadh aingidheachd agus eusaontais, agus peacaidh.” ’S cìnnteach gu’n do dh’oidheirpich Heciah na briathran sin a sgrìobhadh air cridhe a leanabh; dh’fhaodadh gu’n d’thàinig iad gu chuimhne a nis. Agus bha e mar an ceudna sgrìobhta anns an fhocal cheudna, “Ach ma dh’iarras tu’n Tighearna do Dhia as a sin, amaisidh tu air, ma dh’iarras tu e le d’uile chridhe, agus le d’uile anam.” Cha robh ni air bith tuilleadh ’us cruaidh na tuilleadh ’us saobhair air son a leithid sin do Dhia. Cia cho iongantach, thairis air tuigse, an fhoghaidean a bha air a cleachdadh dha thaobh bliadhna an dèigh bliadhna. Ma tha leithid de shaoibhreas ’n a fhad-fhulungais, cia do-fhoillsichte agus do-rannsaicht an saobhreas a dh’fheumas a bho ’n a thròcair saoraidh. Nach fhaodadh e bhi, uime sin, gu’m bitheadh peacaidhean coltach ri pheacaidhean-san air a’ maitheadh, gu’m bitheadh truaighan salach coltach ris-san air a ghlanadh, agus gu’m bitheadh a leithid de cheannaireachd ’s a bha esan riamh ann air a dheanamh rèidh? Go b’urraim a ràdh ciod a dheanadh a leithid sin de Dhia? Agus nach robh ùrnuigh ann freagarach do neach ’n a leithid de chor ’s a bha esan ann? “Air sgath t’ainm, a Thighearn, lagh mo chionta; oir a ta i mòr.” Thuair fhaireachaidhean, a bha air an druidealh suas, dol a mach dhoibh fein ann an rathad nuadh. Ruith sruthaibh dheur a nuas bho shùilibh mar a shìn se e fein an làthair Dhé. “Feuch, tha e ri ùrnuigh.” An sealladh sòlainnte beannaichte—ceann-feadhna na’m peacach a deanamh aideachaidh; aideachadh saor, nach eil ni’s fhaide air fhàsgadh bh’uaith; aideachadh a dh’fheumas a bhi air a dheanamh, eadhon ged a thilgeadh an Tighearn e as a shealladh; làn-aideachadh gun ni air bith a chleth, na oidheirp a dheanamh air fèin-fhìreanachadh; aideachadh sònraichte—a pheacaidhean a tighinn a stigh air, na air cumail fodh chomhair, mar a tha iad gun àireamh, na’n uile an-tromaichidhean mar ann an aghaidh soluis, agus shochairan, agus chomainean, agus laimhsichidhean, agus rabhaidhean, mar ann an aghaidh Dhé—agus a leithid do Dhia. Ga dhìteadh fèin mar bhrùid, mar dhiabhol—mar a toilltean an ifrinn is iochdraiche; ga ioraslachadh fèin an lathair Dhé, an T-Aon Naomh, ’n a shealladh nach eil na neamhan glan; ga ioraslachadh fèin “gu mòr” an làthair Dhé aithrichean; a glaothaich le osnaidhean do-labhairt; gidheadh, ag asluchadh air son tròcair agus air son cridhe gu pilleadh ris an Tighearn; agus ag asluchadh mar an ceudna, na’m bitheadh e co-shìnte ri Glòir na Diadhachd, nach be mhàin gu’m

bitheadh a pheacaidhean air a maitheadh agus a nàdur air ath-nuadhachadh, ach gu'm bitheadh e air aiseag air ais a dh'ionnsuidh an àite agus an dùthaich far a d'fhug e, air son ùine cho fad, eas-urram do Dhia, agus a bha e mort anamaibh, a chùim agus gu'n toireadh e mach toradh iomchuidh an aithreachais, agus gu'n guileadh e ann an eudachsaic an làthair a shluaigh, agus gu'n oidheirpicheadh a bhi dùsgadh anna mothachadh air aingidheachd nan slighean a dh'ionnsuidh an do mheall e iad.

(*R'a leantuin.*)

Notes and Comments.

A Message to our Readers.

To all our readers, at home and abroad, at the beginning of another year, 1958, we extend our prayerful good wishes, that they enjoy the blessing of the Lord, out of the fulness of His grace in Christ Jesus. This is what alone enriches the soul for time and eternity. As we write we think of our people and friends, not only at home in Britain, but of those in Canada, America, Australia, New Zealand, and in our African Mission at Ingwenya, Zenka and Mbuma, Southern Rhodesia. The Free Presbyterian Church of Scotland has its links throughout quite a large part of the world, although comparatively a small denomination; and we trust this magazine, under the Lord's blessing, keeps those who are interested in spiritual things and the testimony for Christ and His truth, in touch with the continued witness of our Church, in a day of widespread wickedness, apostacy, much superficial and false Christianity.

We would inform our readers that for some years now, we hear once and again from gracious and exercised Christians belonging to the Free Presbyterian Church of Scotland, that they seek to feel thankful that there is such a Church with its Scriptural doctrines, worship and practises; albeit there is no perfection here. Imperfections there are, but cleave to your Church, whether at home or abroad; and primarily, of course, to Christ and His precious, infallible Word, as you value your soul and its spiritual welfare. None of us know what the days and months ahead may hold for us of difficult duties and trying experiences, if spared in the divine providence and kindness. May burdened and tried readers and friends be enabled by the Spirit to turn to the Rock, Christ Himself, who is higher than they. In Him they can find consolations of love and fellowship, and divine strength.

On the other hand, we would enjoin upon our Christian readers to examine themselves, as the days go by, as to the worthiness of God to be praised and thanked for spiritual and gospel blessings

and benefits experienced, and for mercies new every day in providence. And, further, we would emphasise to all who love the Lord Jesus Christ in sincerity, and who read these pages, that they would give themselves more than ever to prayer in secret, seeking the continual aid of the Spirit of Grace and of supplications. Pray, in the name of the Redeemer, more earnestly than ever, for an outpouring of the power of the Holy Spirit upon God's servants and people, and upon Christless sinners, in connection with the ordinances of the gospel. Satan will, no doubt, be as determined during the year 1958, as in the recent past, to attract the multitudes of old and young to all manner of evil, by old and new methods and means. We need God's help to watch for ourselves and to warn others against his snares and traps. Let those who name the name of the Lord in these dark days be concerned to walk wisely toward those that are without, redeeming the time, because the days are evil. May great grace be upon us all.

Representatives of Different Denominations in Fellowship.

Under this heading we shall do little more than quote. First of all, from the opening article in *The Monthly Record* of the Free Church of Scotland for December, viz., "The evangelicals in Scotland also need fellowship in these testing days if they are not to lose the keen edge of their zeal and fervour. Ways and means must be found for providing that link between like-minded brethren that will draw them closer together in the bonds of a common faith."

Secondly, from the report in *The Monthly Record* of the Free Church, of the ordination and induction of Rev. A. P. W. Fraser to Elgin Free Church, in November, viz., "Rev. H. Firth, rector of the Episcopal Church, Elgin, Rev. G. M. Graham, minister of the Baptist Church, Elgin, and Rev. J. F. Scott, assistant in St. Giles Church, Elgin, . . . attended the ordination service and the function at the George Restaurant. . . . Rev. Murdoch Macphail, Mr. Graham and Mr. Scott spoke some words of congratulation and encouragement. At the evening meeting very cordial messages of welcome were given by Rev. W. M. Macartney, M.A., minister of St. Giles Church of Scotland, Elgin, Rev. J. W. Evans, M.A., minister of the High Church of Scotland, Elgin, and Lt. Gallan, Salvation Army, Elgin."

The third quotation is from a letter in the *Stornoway Gazette* of 3rd December, 1957, headed, "Another Church Union." The quotation is: "As recently as the end of last month (October) in the "Church Notices" in the *Inverness Courier*, Prof. R. A. Finlayson, Editor of the *Free Church Record*, was advertised to preach in the Free North Church at 11 a.m. and 12.15 p.m. and in the West Church of Scotland at 6.30 p.m. the same day. On the same date the preacher they had conducting the regular 11 a.m.

service in the East Church of Scotland was advertised to preach in the Free North Church at 6.30 p.m., which was the regular evening service that same Sabbath.

"The same Prof. Finlayson of the Free Church was advertised in the *Glasgow Herald* on October 12th to preach 'Anniversary services' at 11 a.m. and 6.39 p.m. in Adelaide Place Baptist Church, Glasgow."

Free Presbyterian readers, and, if so be, Free Church readers of these quotations are left to judge for themselves what they think of the professed Free Church witness of which we hear frequently. It seems that at Elgin the Roman Catholic priest, if there be a local one, was practically the only ecclesiastic not invited. "Can two walk together except they be agreed?"

Lord Pakenham and Roman Catholic Heritage.

It seems that Lord Pakenham is a convert to the delusions and deceits of the Romish faith. During last November, he addressed a meeting of Roman Catholic men in the Usher Hall, Edinburgh. He exhorted his hearers to play some part in public affairs at some level. Speaking of the importance of example, Lord Pakenham said, "As Catholics they possessed a priceless heritage, which it was their duty to offer to their brethren of whatever denomination in this country or abroad." We do not think Lord Pakenham could have known, or remembered, that Protestants are not looked upon or treated as "brethren" in present day Spain and in South America. Many are being given a bitter taste of the awful heritage of the Papacy, persecution. Lord Pakenham may have used the smooth tongue type of Romish talk in Edinburgh, but better far for him to devote his influence to calling a halt to the abominable treatment of Protestants in other parts of the world.

Annual Report of Trinitarian Bible Society.

This Report has been issued from the headquarters of the Society as the one hundred-and-twenty-sixth Annual Report of the Society. This Report costs one shilling. In it, we find in detail an account of the Society's activities and also finances for the year ended March 31st, 1957.

It appears that the 1957 Annual Meeting in May, 1957, "proved to be the best attended for many years, much to the encouragement of all who have the interests of the Society at heart." The Report states: "Vast changes have taken place since the Society commenced its work in 1831. . . . Today the Society still stands firmly upon those sure foundations laid by the godly men who originated it, and it is the one Bible Society which, in its very title, proclaims its adherence to those doctrines and principles which, through the ages, have been the strength of the Church of

God, and the glory of His grace." As to circulation, the Report states, "Over a quarter-of-a-million Scriptures have been circulated during the year, a total about equal to that of previous years, but owing to heavily increased costs of production and carriage, expenditure this year has been greater than income." Without quoting more of the Report, it is, of course, true that the Trinitarian Bible Society is doing a most valuable work in connection with the spreading of the precious Word of God throughout the world; but let our readers note that costs of all kinds have risen, in printing, etc., as we well know. And so the Trinitarian Bible Society needs increased practical financial support. Will our readers kindly note this. We wish the Society God's continued favour and blessing. The Society's address is 7 Bury Place, Bloomsbury, London, W.C.1.

Romanism and the American State Department.

The Converted Catholic of New York is a monthly magazine edited and controlled by ex-Romanist priests, and is distinguished for its meticulous regard for accuracy of statement, and consequent reliability. The following quotation is from an article in the October, 1957, issue, relative to the Romanised position of the State Department at Washington:—"The recent alteration in the Romanist Church's attitude (towards U.S.A. participation in war) is undoubtedly attributable to her increasing control over State Department policy, so that now she is practically assured of the use of America's armed forces, rather than advocating isolationism, in the furtherance of her schemes throughout the world. In other words, she considers the U.S.A. to be 'the sword of the Papacy,' a description once applied by the Pope to Germany. Of only incidental importance is the circumstance that our heavily Romanised State Department is at present administered by a Secretary with a Jesuit son. Vatican control of the Department is of much longer standing than the present Administration, and is merely one phase of Rome's domination of all our (U.S.A.) Government departments.

"Were the Pope ever to achieve a concordat with Moscow the Romanist Church's professed enmity toward Communism would reverse in a day." Long since the present writer expressed the views now published by the *Converted Catholic*, both with regard to the State Department at Washington as a mere annexe of the Vatican, and also about Rome's pretended opposition to Communism. If it would suit the Pope's international policy he would make a somersault compromise, and sign a concordat with the Kremlin tomorrow.

J. P. MACQUEEN.

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, Fort William, Stoer and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Seourie; third, Broadford and Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Plashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finbay and Laide; fourth, Vatten, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breaslete; second, Strathly; 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 1958 (D.V.).

Congregational Financial Statements.

Congregational Treasurers are now required, as formerly, to send their Annual Financial Statements for year ended 31st December, 1957, to the Clerks of their respective Presbyteries, for examination by Presbyteries.

ROBERT R. SINCLAIR, *Clerk of Synod.*

Kirk Session and Deacon's Court Records.

These Records are to be presented to respective presbyteries through Presbytery Clerks for the usual annual examination. This should be done as soon as possible.

ROBERT R. SINCLAIR, *Clerk of Synod.*

Communion List.

Will ministers kindly consult the list of communions printed in the magazine; and send at once any changes in dates to the Editor, that the list for the year 1958 may be corrected.

Letter from Deputy to New Zealand.

c/o 4 Maude Street,
Gisborne, N.Z.
25th November, 1957.

My Dear Mr. Sinclair,

I am enclosing herewith note on "Opening of New Church in New Zealand" for insertion in our Church Magazine. The congregation, which numbers about 60 between members and adherents, is very loyal, and shows much interest in the cause of Christ. They are quite able and willing to provide for a minister that might be settled among them. It would be a great blessing if one of our younger ministers would get the mind to come to New Zealand to preach the everlasting gospel.

We felt very sorry parting with our friends in Australia. They also are very anxious to have a settled ministry, and would give a very hearty welcome to any of our ministers who would feel disposed to labour among them.

Our sojourn in Australia and New Zealand has been very pleasant. Apart from a few hours' sickness—which I believe was due to a chill I caught—both my wife and myself have been very well since we left home six months ago, and we have much cause therefore to praise the Lord for His wonderful kindness to us.

I was pleased to hear you were assisting at the Glasgow Communion. May the good seed of the Kingdom bear much fruit. If we are spared to return home we will miss some from St. Jude's whom we loved and have gone to be for ever with the Lord.

May this short note find you and yours well.

With kindest regards and best wishes.

Yours very sincerely,

D. J. MATHESON.

Opening of New Church in New Zealand.

The new Church at Gisborne—the first Free Presbyterian Church of Scotland in New Zealand—was opened for divine worship on Friday, 22nd November. Rev. D. J. Matheson preached from the words, "Even He shall build the temple of the Lord; and He shall bear the glory; and He shall sit and rule upon His throne; and shall be a priest upon His throne."—Zech. VI, 13.

The Church, which is a neat, comfortable building, will accommodate about 150 and it cost about £4,000. The sum of £1,000 is still required before the building is free of debt. The young men of the congregation gave much of their time and labour in having the Church erected which reflects much credit on the work undertaken by each of them. May this place of worship be the birthplace of many souls. D.J.M.

Student Received.

At a meeting of the Outer Isles Presbytery, held at Stornoway on 24th September, 1957, Mr. Donald M. Campbell, of 6 Lionel, Port of Ness, was received as a student studying with a view to the Ministry in the Free Presbyterian Church of Scotland.

F. MACDONALD, *Clerk of Pres.*

Deeds of Covenant.

In the illustration given in last month's magazine relative to these deeds it is stated that the Income Tax recoverable is £4 13s. 11d. This figure should be £3 13s. 11d. This means that the effect of granting the Deed would be as follows:—

Donation £5; Income Tax recoverable £3 13s. 11d. Total—£8 13s. 11d.

The effect from the donating of larger amounts may be seen from the following table:—

<i>Donation</i>			<i>Income Tax Recoverable</i>	<i>Sums received by Church</i>
£10	...	...	£7 7 10	£17 7 10
£20	...	...	£14 15 8	£34 15 8
£30	...	...	£22 3 6	£52 3 6

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.—Mr. J. Couper, Wembley, £2; Miss I. C. Drinnin, Oban, £1 7/6; Mr. M. McK., Fiscary, Bettyhill, £2; Friend, Applecross, £1; Miss P. M., Corstorphine, o/a Stoer Cong., £1; Mr. J. G. Broadford, o/a Luib Cong., £2; A.M., o/a Beaulie Cong., £5.

Home Mission Fund.—Mr. Jas. McLeod, Achness, Strathnaver, £20; A Friend, Applecross, £1; Mr. M. McKay, Fiscary, £2.

Foreign Mission Fund.—Mr. T. Macdonald, Winnipeg, £14 14/-; Miss J. McDonald, Outlook, Sask., £6; Miss I. McDonald, Eston, Sask., £7; Friend, Applecross, £1; Mr. M. McK., Fiscary, £2; Mr. J. W. D., 3 Tockavaig, Sleat, £2; Mr. J. McL., Northton, £1; Misses J. and M. McN., Lochgilphead, £1; Mrs. Mackenzie, Brackloch—M. Mission Box, £2 5/-; Mr. and Mrs. McAskill, Glenvicaskill, o/a Mbuma; Church Building Fund, per Rev. D. McLean, £5; Anon., Harris, £4; A London-Skye Friend, per Rev. J. P. Macqueen, £5.

Mission Transport Fund.—Mr. J. McD., 3 Tockavaig, Sleat, £1; Misses J. and M. McN., Lochgilphead, £1.

Home of Rest Fund.—Miss M. Moffat, Glenelg, 11/-; A Stratherrick Friend, £1; Mrs. Mackenzie, Brackloch, £1; Moy and Dal. Congregation, Thanksgiving Day Collection, £9 10/-.

Mission to the Jews Fund.—Anon., 6/-; Friend of the Jews, 6/-.

Publication Fund.—Anon., Harris, £2 6/-; Mrs. M., Toronto, per Rev. W. Grant, £1; Mr. R. G., Toscaig, 6/-.

The following on behalf of the Trinitarian Bible Society:—
Stratherrick Congregation, £8 15/-; Creich Congregation, per A. Campbell, £6 10/-; Mrs. M. McA., Uig, Skye, £1.

Legacy Fund.—Received with grateful thanks from the Estate of the late Mrs. M. A. Matheson, Portree, the sum of £300, bequeathed to the Sustentation Fund, £100; Foreign Mission Fund, £100; and to Home Mission Fund, £100 per Messrs. Macdonald and Fraser, Solicitors, Portree.

Magazine Free Distribution.—Mrs. J. A. McK., Balnacra, 6/-; Miss M. D., Lochgilphead, 6/-; Miss M. S., Kyle, £1; Mrs. J. G., Inverness, 6/-; Mr. C. McL., Cruimer, 6/-; Miss J. McL. Leckmelm, 12/-; Miss K. McK., Dingwall, 6/-; Mr. J. McD., Tockavaig, 6/-; Mr. A. McK., Brackloch, 6/-; Miss C. M., Edinburgh, 8/6; Friend, Edinburgh, 6/-; Miss I. McD., Outlook, Canada, £1; Mr. J. McL., Cairnglass, £1; Mr. J. McL., Muir-of-Ord, 10/-.

The following lists sent in for publication:—

Broadford Church Building Fund.—Mr. J. McLean, Treasurer, acknowledges with sincere thanks the following:—A Friend, £1; Mr. and Mrs. McK., Glenvicaskill, per Rev. D. McLean, £5; C.C., per Mr. A. Matheson, Culkein, £21 1/-; Two Friends of the Cause, per Mr. J. Nicolson, £2.

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the following:—Mr. M. Macdonald, Tain, £2; Mr. N. McLeod, Rosemarkie, £5; Mr. M. F., Applecross, £5; Miss I. McDonald, Outlook, Sask., £9; Miss J. McDonald, Eston, Sask., £15, both per J. Grant.

Dornoch Congregation.—The Treasurer acknowledges with sincere thanks the following:—In loving memory of Rev. F. MacLeod, towards Memorial Stone, Australia, £10; Friend, New Zealand, £10.

Fort William Manse Building Fund.—Mr. Ian Matheson, Treasurer, acknowledges with sincere thanks £5 from Mr. and Mrs. McK., Glenvicaskill, Skye, per Rev. D. McLean.

Gairloch Congregational Funds.—Mr. D. Fraser thankfully acknowledges o/a Sustentation Fund £5 from Mrs. M. Duncan, Brooklyn, U.S.A.; £10 from Mr. C. U., Luibmore; £1 10/- from Mrs. McL., Lochmaree; A Loyal Friend from Home, £8; o/a Home Mission Fund, Mrs. M. Duncan, £2; Mr. C. U., £3; Mrs. McL., 10/-; Friend from Home, £2.

Car Maintenance Fund.—Mr. A. McLean acknowledges with sincere thanks:—Mr. C. U., Luibmore, £5; Mrs. McK., 19 Porthenderson, £2; Friend, Diabaig, £1; Friend, Strath, 10/-; Two Laide Friends, £1 each.

Gisborne, New Zealand, F.P. Church.—Mr. M. Macpherson, 4 Maude Street, Gisborne, Treasurer, acknowledges with grateful thanks the following:—Mrs. Bacheldor, Rotorua, £5; Mrs. MacGrail, Wanganui, £10; the following per J. Grant—"In loving memory of parents, MacRae Family, Diabaig, £3; also £1 from A Friend, N. Tolsta.

St. Jude's, Glasgow.—Mr. Wm. D. Fraser, Treasurer, acknowledges with grateful thanks, o/a Sustentation Fund:—Friend, Grafton, per Rev. D. J. M., £5; Friend, per D. McP., £1; o/a Home Mission Fund, Anon., 10/-; Trinitarian Bible Society, Anon., £2; Home of Rest Fund, Anon., £1.

Lochinver Congregation.—Mr. K. McLeod, Treasurer, acknowledges with sincere thanks £1 from A Wellwisher, Lochinver, o/a Sustentation Fund.

London Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks £3 from three sisters, per Mrs. B. McLeod, Applecross; A Wellwisher, £6; Mr. and Mrs. M. Livingstone, Arrina, £5; Mr. K. Livingstone, Cuaig, £2; A Friend, North Coast, Applecross, £1; Mr. R. McKenzie, Inverness, £1. o/a Congregational Funds—Mr. J. C. Campbell, Treasurer, thankfully acknowledges A Friend, Edinburgh, £3; Mrs. Campbell, Inverness, £2; A Friend, £1; Mr. and Mrs. MacKinnon, Glenvicaskill, per Rev. D. McLean, £5; A London Friend, £4; Mr. J. McLennan, Diabaig, Ross (July, 1957), £2; A London F.P. Friend, £1, o/a Trinitarian Bible Society.

Glendale Church Repairs Fund.—Rev. J. Colquhoun acknowledges with sincere thanks the following:—Two friends, Glendale, £2; F.P., Raasay, £2; Friend, Edinburgh, £1; Hector MacRae, £1; A. and C. Matheson, £5; Friend, North Applecross, £1; Friend, Raasay, £1; Mrs. McLeod, Helmsdale, £3; Mrs. McDonald, Spanish West, 10/-; A.C., £1; Friend, Edinbane, £1.

Lochcarron Manse Fund.—The Treasurer acknowledges with sincere thanks, Friend of the Cause, £1; C.C. Kishorn, per A. McLeod, £16 5/-; Towards Kishorn Book, £2, per J.M.K.; C.C., Jeantown, per K.M.R., £15; Coulags and Achintee, per D.G., £4 2/6.

Oban Congregation.—Rev. J. Tallach's Memorial Stone Fund. Mr. J. Martin, Treasurer, acknowledges with sincere thanks Brother and Sister, Loch Tayside, £4; A Mackay, Strathy Point, £1; Mrs. Maskill, Strathy Point, £1; Miss S. Macdonald, Oban, 15/-; Miss J. McK., Glasgow, £1; Mr. M. Matheson, £2; Miss E. H., Glasgow, £1; Oban Family, £1 10/-; R.R.S., £3 3/-; Sympathiser, per Rev. R. R. Sinclair, £2 2/-; Mr. and Mrs. A. M., Dornoch, £2; Mrs. McLaine, Oban, £1; Mrs. C., Oban, 10/-; Friend, 7/6; A.C.M., 10/-; London-Skye Friend, per Rev. J. P. M., £1; Skye Friend, per Rev. J. P. M., £1; K.T., London, £2.

Raasay Congregation Car Fund.—Mr. John Gillies, Treasurer, acknowledges with sincere thanks the following:—Mr. J. Nicolson, £3; A Friend, £1; Mr. J. Graham, £1; Miss McD., £1, all of Inverarish; Two Friends, Raasay, £1 10/-; A Friend, Raasay, £1; A Friend, Oskaig, £5; Mr. and Mrs. McD., Oskaig, £2; D. Gillies, Fladda, £1; Mrs. McL., North Arnish, £4.

Shieldaig Congregation.—Mr. J. Gordon thankfully acknowledges £5 from Mr. and Mrs. U., Luibmore, o/a Sustentation Fund.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks Raasay Congregation, per Rev. J. A. M., £46 2/-; Miss M. McDonald, Knebworth, Herts., £5; A Friend, North Coast, Applecross, £1.

Valtos Mission Hall Repairs Fund.—Mr. M. McLennan, Treasurer, thankfully acknowledges £1 from A Friend, Stornoway.

St. Jude's S. African Clothing Fund.—The Committee acknowledges with thanks contributions amounting to £18 15/-, also £1 from J.G.T.