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**The Children of The Living God**

In the Epistle to the Romans, chapter 9, the Apostle in writing of the sovereignty of God in having mercy on whom He will have mercy, and in hardening whom He will, he comes in his argumentation to the statement: "And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God" (vr. 26).

Now, the thinking and the teaching of a vast number of professed Christian leaders today on the question as to who are the true, spiritual children of God, contributes to much of the erroneous doctrine which satisfies carnal men and deceives multitudes into entertaining false views and hopes regarding their relationship to God and an interest in His love and salvation. One may well conclude from the unscriptural doctrines that are so popular, that all the children of men on the face of the earth are in some way the spiritual children of God, with a sort of emphasis upon those who are more particularly and prominently associated with the Christian religion and the activities of professed Christian Churches. The universal Fatherhood of God is the false and unscriptural basis for their gospel, which is not the gospel of Jesus Christ, nor consistent with His infallible Word and teaching. To unbelieving Jews He said: "I speak that which I have seen with my Father: and ye do that which ye have seen with your father" (John viii, v. 38). And later He explains who their father was, viz., "Ye are of your father the devil, and the lusts of your father ye will do" (John viii, v. 44).

It appears thus from the clear teaching of Scripture that *there are two distinct classes in the world*. Thus the children of the living God are, of course, the children, or the sons and daughters of the God and Father of the Lord Jesus Christ. And then there are others, even like the Jews with all the privileges of their religion, who are the children of the devil and revealing this by their wicked works.

As to those who are now and presently the children of God on the earth and in heaven, let us clearly understand that *they were exactly the same as all the human race in their relationship to the first Adam*. They sinned in him and fell with him in his first transgression, and were corrupted in their whole nature, exposed to all the miseries of this life, to death itself and to the pains of hell for ever. "All have sinned," and "There is none righteous, no not one," the Bible declares. Some who are "wiser" than the Scriptures hold that the children of God were never the children of the devil. They conclude thus by an entirely false and unwarranted view of election unto the adoption of children, in the case of those who become the children of God. We may observe in this connection that the Redeemer in His prayer to the Father in the 17th chapter of John, in which election is clearly made known, refers to those who have been chosen and elected, in the following terms: ". . . the men which thou gavest me out of the world," verse 6. Surely in their relationship to Adam and as born in sin and shapen in iniquity, they were of the ruined race of Adam, who by nature served sin and were the children and servants of the devil, even as others. But, of course, they were in the Covenant of grace, and before the foundation of the world, predestinated unto the adoption of children, from among the mass of fallen humanity. For example, the saints which were at Ephesus, were "by nature the children of wrath, even as others" (Ephesians, ch. 2, v. 3), in their own persons and conduct, and were brought, in the grace of God, in their spiritual experience and at a time determined by heaven, to be the children of God and saints at Ephesus.

The children of God became such, *by a great work wrought in them* and upon them by the Spirit of God. The Saviour tells, while addressing Nicodemus, of this marvellous work of a man, a sinner, being "born again" of the Spirit. And unless a man is "born again" he cannot enter the Kingdom of God or become a child of God. In this vital work which is accomplished through "the Word of God which liveth and abideth for ever," sinners are brought as such to believe upon the Lord Jesus Christ unto salvation, and to repent of their sins toward God, and to fear and love God, the God of their salvation in Christ Jesus, "the first-born among many brethren" (Romans viii, v. 29). And so, those who are now the true children of God, are those among a sinful world who have been powerfully and savingly wrought upon in their souls by God, the Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God" (Romans, ch. 8, v. 14).

They are "*dear children*" in the estimation of God, in the sense that they are precious to Him, and as the Truth declares: "The Lord taketh pleasure in his people" (Ps. 149, v. 4). He

loved them with a sovereign and everlasting love; He spared not His own Son, but delivered Him up to the Cross and the shedding of His precious blood to redeem them from their sins. He sent His blessed Spirit of truth and grace into their hearts; and he exercises a constant and tender care for them during their sojourn in an evil world, His eyes being upon them and His ears open to their cry. And whoso toucheth them, toucheth the apple of His eye. In them His name is exalted and is yet to be glorified more fully as the God of their salvation. They are His sons and daughters and are dear in His sight; He will sustain, protect and deliver them in face of all their enemies, and in regard to all their afflictions and trials, of which they have their own share in the world. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103, 13).

They are *to be concerned to live "as obedient children,"* not fashioning themselves according to their former lusts in their ignorance, but as He which hath called them is holy, so they are to be holy in all manner of conversation (See 1st Peter, ch. 1, verses 14 and 15). Obedience is required by the moral law of children toward their parents. Obedience is required of all the children of God by the principles and claims of God's Word throughout. Obedience is an outstanding fruit of grace abounding in the hearts of those who fear and love God. This obedience is to evidence itself and be operative in two ways. First of all negatively, in God's children dying unto sin and their former lusts, in crucifying the flesh and denying all ungodliness and worldly lusts, and in laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, etc. Surely the children of God must be unlike the world that lieth in wickedness. And secondly, they are to seek conformity to the holy image of God's Son Jesus Christ, they are to have a conversation that becometh the gospel of Christ, they are to have their eye on Christ's example which they are enjoined to follow, and they are to be regulated by God's Word and their Saviour's commandments in their attitude to one another and the world. "Hereby we do know that we know him, if we keep his commandments" (1st Epistle of John, ch. 2, v. 3). There are those who make a great profession and noise about grace and what it brings into the experience of the soul, who yet are ready to charge others with being legal in their doctrine and teaching if they but mention that the Lord's people should do this or that in response to law or gospel. We know that it is in the strength of the Spirit that they can do anything to the praise of the Most High. And it is well to remember what John says further: "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

*These children are heirs of God;* as the Apostle states it: "And if children, then heirs; heirs of God, and joint-heirs with

Christ; if so be that we suffer with him, that we may be also glorified together" (Romans, chap. 8, v. 17). They are heirs of a great and glorious inheritance laid up for them in the world to come, and promised to them. This inheritance is laid up for them by God, and God Himself is declared to be this inheritance. "The Lord is the portion of mine inheritance and of my cup" (Ps. xvi, v. 5). The full enjoyment of God to all eternity in heaven, where they shall be glorified together with Christ, will constitute their inheritance. And this inheritance is said to be attained unto by being "joint-heirs with Christ" by virtue of union to Him, and also by experiencing sufferings in relation to Christ in that measure which God sees fit to allow. But those sufferings shall be light and but for a moment when viewed from the standpoint of the inexpressible glory of the inheritance which is incorruptible, and undefiled, and that fadeth not away, and which is reserved in heaven for all the children of the living God.

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### **An Earnest Ministry: The Want of the Times**

An Extract from JOHN ANGELL JAMES

"I am aware it is sometimes said that the times are altered since the Apostles' days, and that the state of the world is different from what it then was. But is not human nature in all its essential elements the same? Is it not the same in its moral aspect, impotency and necessities? Does it not as much need, and as much depend upon, the Gospel plan of salvation, as it did then? Is not the Gospel as exquisitely and fully adapted to its miserable condition as it was then? Can sin be pardoned in any other way than through the atonement of Christ, or the sinner be justified by any other means than faith in the Lord our Righteousness, or the depraved heart be renewed and sanctified by any other agency than that of the Holy Spirit? Are not all the motives of evangelical doctrine as adapted, as powerful, and as efficacious, now, as they were then? No alteration of subject can be called for now to meet the advancing state of society, since the Gospel is intended and adapted to be God's instrument for the salvation of man, in all ages of the world, in all countries, and in all states of society.

"The moral epidemic of our nature is always and everywhere the same, in whatever degree of virulence it may exist, and the remedial system of salvation by grace, through faith, is God's own and unalterable specific for the disease, in every age of time, in every country in the world, and in every state of society. Men may call in other physicians than Christ, and try other methods of cure, as they already have done, but they will all fail, and leave

the miserable patient hopeless and helpless, as regards every other means of health, beside that which the cross of Christ presents. We reject alike as delusive and fatal the ancient practice of conforming the evangelical plan of salvation to systems of philosophy, and the modern notion of progressive development of Christian doctrine by the professing Church. To the men who would revive the former we say, 'Beware lest any man spoil you through a vain and deceitful philosophy, after the tradition of men, after the rudiments of the world, and not after Christ,' and to the latter we say, 'Jesus Christ, the same yesterday, and today, and forever, so be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace.'

"It appears to me that something like the same attempts are being made in this day to corrupt the Gospel by superstitious additions on the one hand, and by philosophic accommodations on the other, as were made in the early days of Christianity. It should never be forgotten that the time when the Apostles discharged their ministry was only just after the Augustan era of the ancient world. Poetry had recently bestowed some of its golden favours on the empire of letters in the works of Virgil and Horace. The light of philosophy, though waning, still shed its lustre on Greece. The arts, and their most splendid creations in architecture, sculpture, and painting, still lived, though they had ceased to advance. It was at such a time, and amidst such scenes, the Gospel of Jesus Christ began its course. Apostolic voices were listened to by sages and their pupils, who had basked in the sunshine of Athenian wisdom, and were reverberated in startling echo from temples and statues that had been shaken by the oratorical thunders of Cicero and Demosthenes; yet these holy men conceded nothing to the demands of philosophy, eloquent oratory, and the refinements of elocution, but held forth the cross as the only object they felt they had a right to exhibit. They never once entertained the degrading notion that they must accommodate themselves to the philosophy or the taste of the age in which they lived, and the places where they ministered. It is true that the philosophy of that day was a false one, but it was not known or acknowledged to be such at that time. It was admired as true, though like many systems that have succeeded it, it gave place to another, and was doomed, like some that now prevail, to wane before new and rising lights.

"Whether the apostle addressed himself to the philosophers on Mars Hill, or to the barbarians on the island of Melita (Malta); whether he reasoned with the Jews in their synagogues, or with the Greeks in the school of Tyrannus—he had but one theme, and that was Christ and Him crucified. And what right, or what reason, have we for deviating from this high and imperative

example? Be it so, that we are in a literary, philosophic, and scientific age, what then? Is it an age that has outlived the Gospel for its salvation; or to the salvation of which anything else can supply a means, but the Gospel?

"The supposition that something else than pure Biblical, apostolic, Christianity, as the theme of our pulpit ministrations, is requisite for such a period as this, or that this must be presented in an eloquent philosophic guise, appears to me a most perilous and preposterous statement, as being a disparagement to the Gospel itself, a daring assumption of wisdom superior to the Divine, and containing the very germ of infidelity. The Gospel sustains the nature of a testimony which must be exhibited in its own peculiar and simple form; a testimony to certain unique and momentous facts which must be presented as they really are, without any attempt or wish to change their nature or alter their character, and, like their Divine Author, the same yesterday, and today, and forever, immutable and infallible, and not therefore to be brought into a nearer conformity to the systems of men. Let the taste be cultivated as it may by literature, or the mind enlightened by science, or the reason be disciplined by philosophy, the heart is still deceitful above all things and desperately wicked, the conscience still burdened with guilt, and the whole soul in a state of alienation from God. The moral constitution is mortally diseased, and nothing but the Gospel can convey God's saving health, which is as much required for the spiritual restoration of the polished son of science, as for the Hottentot of South Africa. All else is but pretence and empiricism, and the man who would be in earnest, and successful in the salvation of souls, must have a clear conviction and a deep Spirit-wrought impression of these facts. Philosophy must never be allowed to dilute the elixir of life, nor to evaporate it into the clouds of metaphysics."

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### **Episcopacy and Presbyterianism.**

By REV. JOHN COLQUHOUN, Glendale.

#### **XVII.—The Growth of Ritualism in Scotland.**

At the time of the Reformation the Scottish Reformers made a clean sweep of everything that savoured of Romanism. They acted on the principle that everything in the Church should be regulated by an express warrant from Scripture, and refused to receive anything which, though not forbidden, was not commanded. Thus the Reformed Church in Scotland was protected from taking in any of the corruptions of Rome, or receiving anything, contrary to Scripture, that might be approved by any body of men, however numerous. This can be clearly proved from her subordinate

standards from the first Confession of Faith ratified by the Scottish Parliament in 1560 to the Westminster Standards ratified by Parliament in 1649. With regard to the public worship of God, it consisted of prayer, reading of the Scriptures, preaching the Word, and dispensing the Sacraments. This was to be done according to what the Scriptures teach and not according to what men think should be in the worship of God. The Westminster Confession of Faith is very clear on this point. "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan under any visible representation, or in any other way not prescribed in the Holy Scriptures" (Chap. xxi. sect. 1). This is the principle on which the vast majority of the people of Scotland have acted for generations. Not only so, but the very Constitution of Britain forbids a change. In connection with the Revolution Settlement in the first Parliament held by William and Mary in Scotland, an Act was passed, expressly ratifying the Confession of Faith, and settling the Presbyterian Church Government. Act 23 of the Parliament of 1693 provided in very express terms for "uniformity of worship" as "at present performed." As the Church of Scotland at the time was absolutely free of a liturgy of any kind, by this Act ritualism was positively forbidden.

Such was the standing of the Church of Scotland when the Union with England took place in 1707, and this was the position which our Scottish legislators so effectively guarded by the Act of Security, which has been incorporated in the Treaty of Union, and enacted that "the true Protestant religion, and the worship, discipline, and government of this Church" was to "continue, *without any alteration*, to the people of this land *in all succeeding generations*." Thus we find that the law of the land uncompromisingly forbids ritualism in the worship of the Church of Scotland. Not only so, but the Sovereign on his, or her, accession to the Throne has to "swear and subscribe, that they shall inviolably maintain and preserve the foresaid Settlement of the true Protestant religion, with the Government, Worship, Discipline, Rights and Privileges of this Church as above established by the laws of this kingdom in prosecution of the Claim of Right." One would think that these solemn enactments would forever, as they were meant to do, effectively close the door against ritualism in the Church of Scotland, but subsequent history reveals the contrary to have been the case.

The prelatie party in Scotland, who were so leniently dealt with by the Revolution Settlement, and many of whose clergy upon the taking of oaths of fidelity to the reigning House, were received into the Church of Scotland, were at heart bitter enemies to the Throne and constantly plotting for a Popish successor when

an opportune time would come. They had no love for the Presbyterian form of Church government or the mode of worship of the Church into which they had been received, and would overthrow that government and worship if only they had the power. For a considerable time previous to the passing of the Toleration Act, many of these were secretly and illegally using the liturgical form of the Episcopal Church so that when this Act was passed it only made legal what was before practised illegally. It is, however, with the growth of ritualism in the Church of Scotland that we purpose to deal. This was the Church that witnessed the effects of the fiery eloquence of John Knox and Andrew Melville, was led through very difficult times by the statesmanship of Alexander Henderson, heard the Gospel in its irresistible power and winning sweetness from the lips of such men as Donald Cargill and James Renwick. These are mentioned among many who preferred rather to die than admit ritualism into the Church which they were instrumental, in the Lord's hand, in setting up and maintaining in the face of persecution, bodily tortures, and cruel deaths. Each had his own special gift, and these, when sanctified by the Holy Spirit, were made meet for the Master's use. This "great cloud of witnesses" all died in the faith, and were succeeded by generations of ministers who, to all appearances, solicited to be put into the priesthood that they might eat a piece of bread. Their natural gifts varied, but they all emerged from the mould of Moderatism, introducing a deadness which might be felt into the worship of the sanctuary. Their sermons were lifeless productions which confirmed their hearers in that spiritual death in which they were by nature, and the other parts of worship in which they engaged, such as prayer and singing, coming, as they did, from hearts not quickened by the grace of God, manifested in the clearest possible manner the tokens of spiritual death. Episcopalians were not slow to ridicule the form of worship in the Church of Scotland, and especially the manner in which it was performed. Some who took up a more friendly attitude towards the Church began to entertain the idea that a liturgy was the only panacea for the deadness which was all too apparent. The result was that endeavours were made to enlarge the Psalmody by putting parts of the Old and New Testaments into metre without any particular regard for the precise meaning of the original languages in which the Bible was written.

From 1648 to 1781 the question of an enlarged psalmody, on various occasions, occupied the attention of the General Assembly of the Established Church of Scotland. This proposed enlarged psalmody took the form of various passages of Scripture being turned into metre, and in 1781, an Interim Act anent Psalmody was passed by which the Assembly "appoints these

translations and paraphrases to be transmitted to the several Presbyteries of the Church, in order that they may report their opinion concerning them to the ensuing General Assembly; and, in the meantime, allows this collection of sacred poems to be used in public worship in congregations where the minister finds it for edification." This is the only authority the Supreme Court ever gave for the use of paraphrases in the public worship of the Church of Scotland. This permission, such as it is, was given in the dark days of Moderatism, and in an Assembly, many of whose members gave the clearest possible proof that they were of the earth earthy. From then onwards many additions have been made to the Hymnal used in the Church of Scotland, each addition manifesting but little regard to the inspired manual of praise originally used by the Church of the Reformation in Scotland. In 1866 the same question began to agitate the Free Church of Scotland, and in 1872 the Assembly allowed the use in public worship of a collection of paraphrases and hymns presented to it that year.

In 1778, Dr. James Beattie, Professor of Moral Philosophy and Logic in Aberdeen University, and the author of the well-known essay on "Truth," wrote to Dr. Hugh Blair of Edinburgh a letter dealing with congregational singing. In this letter he suggested that only good singers should sing in Church and that those who did not come into that class should remain silent. Here we find the origin of a trained choir as far as the Reformed and Presbyterian Church of Scotland is concerned. On the subject of instrumental music he is equally far astray from Scripture. He avers that the reasonableness of instrumental music in worship can be proved "from Scripture; from the general practice of Christians; from the constitution of the human mind; and from the very nature of the human voice, and of musical sound." The result of these effusions on the part of the learned professor was seen in a more practical form than he ever thought would take place for many generations. In 1807 Dr. Ritchie, the minister of St. Andrew's Church, Glasgow, and a few heads of families in his congregation, formed themselves into a Musical Association for the purpose of improving themselves in the art of sacred music. To help them they introduced a small organ, but in a short while the organ was introduced into the public worship in the Church on the Sabbath. That this was a determined effort to flout the laws of the Church and of the State is manifest from the facts that the Church of Scotland by its Confessions and Directories for Worship banned the use of instrumental music in public worship, that the State accepted these Standards, and, further, that the congregation of St. Andrew's Church, through their minister, the previous year, unsuccessfully applied to the Magistrates of Glasgow for permission to remove certain seats in order to make room

for an organ which they intended to set up. At this stage the matter was taken up by the Glasgow Presbytery and came to an end, for the time being, by the minister of St. Andrew's Church undertaking that the organ would not be used again in the church. Three very able papers appeared on the subject, as a result of the controversy: one by Dr. Ritchie himself, of course, defending the use of the organ; one by Dr. William Porteous of St. George's Church, Glasgow, and one by Dr. James Begg of New Monkland, the father of the better-known Dr. James Begg of Newington Free Church, Edinburgh. The last two papers are masterpieces on the subject, and ought to be studied by everyone who wants to adhere to a scriptural form of public worship.

We find the next serious attempt to introduce ritualism into the Church of Scotland in 1857, when Old Greyfriars Church, Edinburgh, was re-opened. On that occasion the congregation, on the instructions of Dr. Robert Lee, their minister, knelt at prayer as in the Episcopal Church, stood at singing, and the minister read the prayers from a book of church services drawn up by himself. In a few years a harmonium was introduced and two years later a large organ was set up. At the time of his death Dr. Lee was engaged on a work, the first portion only of which he lived to publish. In this book he advocates liturgies, instrumental music, and the re-introduction of festivals and feasts, such as Christmas, Good Friday, and Easter. His innovations brought Dr. Lee to the bar of the Assembly and the controversy ceased only with his being struck down with paralysis on the day before the opening of the Assembly of 1867.

In the Free Church, ten years after the granting of permission for the use of uninspired hymns in public worship, the Assembly was faced with a clamour for the introduction of instrumental music. In 1883 permission was given, the Assembly declaring "that there is nothing in the Word of God, or in the constitution and laws of this Church, to preclude the use of instrumental music in public worship as an aid to vocal praise." It is in connection with the sanctioning of uninspired hymns and instrumental music that Dr. Kennedy of Dingwall said that if these departures from the Constitution of the Free Church had Barrier Act legislation to support them it would have been enough to cause a separation.

As far back as 1866 we find the Synod of United Original Seceders taking notice of the progress of liturgical worship in the Established Church in their Acknowledgment of Sins for that year. The relevant part of the Statement is as follows: "Since 1853 matters have not improved in the Scottish Establishment. No measures have yet been adopted by its own judicatories or by the State for the removal of any of those evils which constrained

so many of its office-bearers and members, at the period of the Disruption, to withdraw from its pale. On the contrary, while all the grounds on which the Original Seceders separated from the Establishment still remain, new and in some respects, grosser evils are springing up within the latter. We allude to certain changes in the old Presbyterian forms of worship which have of late been introduced, more particularly to the use of instrumental music in celebrating the praises of God—a mode of conducting the services which was observed under the former ceremonial dispensation, but for which there is no warrant under the New Testament economy, and which the Church of Scotland has always condemned. This, along with the introduction of Liturgies, Popish symbols, and other innovations in the public worship of God, which are now taking place within the pale of the Established Church of Scotland, we must regard as serious steps of defection from her Reformation attainments, and as deeply affecting her character and prospects. Indeed, the tendency to ritualism which has for some time been manifesting itself among Protestants generally forms a marked characteristic and one of the most ominous signs of the present age.”

In our own time, in the Presbyterian Church in Scotland, uninspired hymns, instrumental music, and the observance of so-called holy days are the order of the day, while prescribed prayers out of a book are quite common, showing that the gulf between the Church of Scotland and Episcopacy is much more narrow than in the days of our forefathers, by taking back into public worship what they have cast out. In this connection it would be well to ponder seriously the words of George Gillespie: “Whatever indifferency the ceremonies could be thought to have in their own nature, yet if it be considered how the Church of Scotland hath once been purged from them, and hath spued them out with detestation, and hath enjoyed the comfortable light and sweet beams of the glorious and bright shining gospel of Christ, without shadows and figures, then shall it appear that there is no indifferency in turning back to weak and beggarly elements, Gal. v. 9. And thus saith Calvin of the ceremonies of the *interim*, that granting they were things in themselves indifferent, yet the restitution of them in those churches which were once purged from them, is no indifferent thing. Wherefore, O Scotland! ‘strengthen the things which remain, that are ready to die,’ Rev. iii. 2. Remember also from whence thou art fallen, and repent, and do the first works; or else thy candlestick will be quickly removed out of his place, except thou repent, Rev. ii. 5.”

—*Dispute Against the English Popish Ceremonies.*

Part IV. Chap. IX. Section 12.

### Instrumental Music

By REV JAMES MACLEOD.

Is it Scriptural, or permissible to make use of instrumental music and hymns composed by man in the public or family worship of God under the present dispensation of the Gospel? This is a question that vexed, and troubled many pious minds for the best part of one thousand years! Is the Word of God silent on this question: or can we adduce from the writings of the Apostles (given us under the direct guidance of the Holy Spirit), that the Apostles, or their immediate successors ever made use of organs or man-made hymns in the worship of God? In the book of Revelation, chapter 18, verse 22, we read: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee." That is a very remarkable passage which should cause us to ponder, and think seriously, and prayerfully, have we foreign elements in our worship that must be destroyed in God's wrath against idolatry, and those who indulge, and practice what is unwarranted? Men must suffer untold misery, for daring, and presumptuously adding to, or taking from the Word, and worship of God. Are the Scriptures of the New Testament sufficient to guide, and enable us to worship God according to His purpose? If so we dare not add anything that is not clearly revealed to us in His own Word. We have the Word, and divine Ordinances of the New Testament, fully, and clearly defined. We have a direct reference in the chapter above mentioned in the book of Revelation, that all extraneous additions that men added to the service and worship of God shall be destroyed in the solemn, and terrible upheavals that will take place at that period in the world's history. We have in that verse mention made of various instruments of music, and in all probability the "pipes" mentioned is what men called the "organ." It is made of pipes adapted, and adjusted to make certain sounds. The "pipers" means those who can use the pipes, or trained to use the pipes. This upheaval was to take place at the final destruction of that great city Babylon—see verse 21 of the same chapter. We can rest satisfied that God will not destroy anything that He set apart, and appointed for His own glory, and for the benefit, and happiness of His people on this earth. The "musicians" are to be abolished with the harps, pipes, and trumpets! We all know that the worship conducted in the Roman, Greek, and in the most of the Protestant Churches is largely made up of musical instruments, and man-made song. Did God appoint, or authorise this form of worship in the New Testament Church? What He did not appoint is not

allowable, or permissible. One would think that it was very necessary, and laudable what Uzza did when he saw the oxen stumble that carried the Ark of God—Uzza put forth his hand to hold the Ark . . . And the anger of the Lord was kindled against Uzza, and He smote him, because he put his hand to the Ark: and there he died before God. Here we see that God is not dependent in any way on man's help. It was wrong on the part of Uzza to touch the Ark. Jehovah smote him! "There he died before God." How terribly dangerous to add anything to the service, and worship of God not authorised.

The Holy Spirit did not, and could not omit anything that was necessary, and essential for the service of God. Did He mention, or refer to any sensuous instrumental music that was to be used in the worship of the New Testament Church? Doth the believer need the aid, or help of any external instrument more than the written Word of God in worshipping the Almighty God, through the High Priest of his profession? "Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. iv. 2). And again, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. xii. 32). The Lord's people accept, and believe that the Second Commandment is a divine rule how they should worship God in strict accordance to His divine revealed will in His Word which reads, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them: for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments" (Exod. xx. 4-6). The Church of Rome in order to carry on her great blasphemy against God erased the Second Commandment from the Word of God, and divided the Tenth Commandment in order to retain the number ten. We know that the Papal Church is the great "Babylon" of the book of Revelation that shall be destroyed, with all her graven images, harps, pipes, trumpets, and musicians! It is by her gorgeous, and splendid music, and choirs that she draws thousands to her altar of worship. This is not the worship of God. It is the worship of devils. The Second Commandment must not on any account enter within the precinct of her temple: and Christ cannot be worshipped but through her prescribed "graven images." What a synagogue of Satan this Church of Rome is—notwithstanding the splendour of her music and choirs! Indeed, the sensuous music of the Papal Church should cause the lovers of the true

worship of God to stop and think should choirs and this carnal display be tolerated for one moment, where the Most Holy God is worshipped?

Second: Can we trace in the history of the early Church (for many centuries) any instrumental music in the public worship of God? None! Why not if they were following the divine example of the Apostles in conducting the worship according to the rules and practice laid down by the Apostles? Would the people of God neglect, and object to the rule, and practice of the Apostles, if they had carried forward the musical instruments of the Temple worship of the Jewish Church? We know that the Apostles were very tender and careful not to hurt the feelings of their Jewish brethren that believed that Jesus was the Saviour. Is there any reference in the book of Acts that the Apostles made use of any of the ancient instruments of music that was a part of the ceremonial worship? None! We also know that the Jews were very musical, and therefore fond of music. We have many references to instrumental music, and the various kinds of instruments used in the Temple worship under the old economy, but the Holy Spirit is absolutely silent about them under the present dispensation of the Gospel. Very remarkable! Christ foretold His disciples: "He shall glorify me: for He shall receive of mine, and shall shew it unto you" (John xvi. 14). He (the Spirit) shewed them how to believe, worship, and follow Him as we read in Acts, and all the Epistles of the Apostles and in the account we have no mention of instrumental music! How significant! Now, let those who justify and adore musical instruments in the worship of God—"Produce your cause, saith the Lord; bring forth your strong reasons, said the King of Jacob" (Isa. xli. 21). We must on our part have chapter and verse from the Word of God that it is to the glory of God, and agreeable to His holy and pure nature to make use of choirs, musical instruments, a choir master, organ piper under our present dispensation of the Gospel. If the common practice cannot be proved from God's Word it is sheer arrogancy, and a grave danger of the sin of adding to the Word of God. We are well aware of the natural twisting, wriggling, and wrangling of men and women in this matter, but that is not our concern for our duty is to God, and our people to protect, and defend their minds and consciences against the attacks and insults they are subject to from ignorant and bold men and women who revel in the sensuous music of Papal Rome. Our people may rest assured in soul and conscience that the form of worship they are using in the Church and home is in strict accordance with the Word of God and the practice of the Apostles, and from that position and attitude let none of you ever move from it, whatever people say to the contrary.

Thirdly: Let us notice that the Reformers of Scotland did away in the 16th century with Papal organs and musical instruments of the monks, nuns and priests. They abolished the whole order and all that belonged to that graceless and wicked order. Their altars, images, organs and vain songs (they called them spiritual hymns); no doubt there was an evil spirit in all of it. The Word of God was restored to its proper place in the Church and home and the worship of God was conducted according to the New Testament mode of worship. The Pope, his nuns, and shaveling priests cast out—"And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, take these hence; make not my Father's house an house of merchandise" (John ii. 15, 16). Here we see "Sales of Work" ("for a good cause"), the gambler's table, and all the paraphernalia of Satan's servants swept away, and upon this divine principle and example the Reformers acted when they removed the furniture of the gamblers of the Pope from the worship of God in Scotland—the organs, uninspired hymns, the Babylonish choirs. We read once of an organ they had in the city of Rome, and when the organ-piper would begin to tune its whistles the roar was so loud that the people thought it began to thunder! That suited the Romans of those days. Why then did the Protestant Church restore (We mean in Scotland) what the Reformers abolished from the churches in the 16th century? Unconverted men and women set up some form of idol that the senses can touch, feel, handle when they take up religion. They must see, otherwise they are lost, for to them "faith is not the substance of things hoped for, nor the evidence of things not seen." Their "faith and hope" is feeling all the time—they can see the organ, hear the music, and take part in the roar of the instrument. All the music is in the head and tongue. Faith, hope, love, and spiritual understanding is not known, or required. The organ, music, and vain song called a hymn is soothing, and satisfying to the poor, miserable unregenerated, ignorant worshipper. The Holy Spirit alone can change all that in the heart and conscience of the poor, awakened sinner—He sends the sinner to the law and testimony of divine revelation. It is the Word of God that the Holy Spirit applies to the soul. When the Lord will make a scourge of small cords the "money changers" are driven out, and silenced. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I Cor. ii.). It is when the cause is low that "sheep, oxen, doves, and money changers" are found in the Temple of the Lord. When the cause is revived and men are raised to value and discern the

spiritual importance of the worship of God, the music and dancing of gamblers is cast out. "My house shall be called the house of prayer; but ye have made it a den of thieves." See Mark xi. 17. When organs and choirs were first introduced into the Christian Church, whether it was the 9th or 13th century is immaterial, the cause of the Lord was low both in Europe and Asia, and it was the first sign of serious declension in the Free Church of Scotland when hymns and organs were re-introduced in the public worship, which the Reformers had cast out as worthless and sinful. The day will come, and the morning shall dawn on Scotland when "the voice of the harpers, and musicians, pipers, and trumpeters shall be heard no more at all in thee" (Rev. 18). The voice of praise tuned by the Spirit of God to sing His praise shall be heard in city, town, and hamlet, converted boys and girls need no Romish choir, or man-made organs, and man-made hymns; the sweet songs of Zion will be heard arising from souls filled with the love of Christ whether in Church, walking the roads, working at your desk, or nursing your baby. Is that day far away? The Lord knows the time, day, and hour when that shall come. Come it will! We do believe in strict harmony in singing the praises of the Lord in the public worship. This part of the worship should be thoroughly cultivated and children carefully trained from early boyhood and girlhood to sing the praises of the Lord in unison, to produce that lovely harmony so that the leader of praise in the public assembly of His people could lead solemnly and harmoniously the congregation. As we have said, this requires thorough training from childhood to old age. There are men and women who are musical, and being gifted in that way could train those who are not so gifted. In this respect the "organ" that needs training are the vocal cords, the ear, and, above all, the understanding in order to value and appreciate this solemn part of the worship of God. It can be done, and should be done, and the neglect of it is not to the credit of any congregation or church.

As we have said, music is a special gift and should be cultivated for the glory of God and the good of His chosen. There is a man there and he is very gracious, godly, yea, saintly, of a meek and humble spirit, but his voice is so weak that the people could not hear the sounds of his vocal cords five yards away. Should he be asked to lead the praise of God in the congregation? No! The good and gracious man is not gifted or suited for leadership. He may manage in his own family circle, but not in a vast congregation of people. Here, common sense should, and must, be exercised as in all other parts of the divine worship. It is the abuse of the gift of music that we oppose, and not the "gift" itself. Men and women have abused the "gift" to the eternal grief and agony of their lost souls, in an undone eternity,

where the worm dieth not, and the fire is not quenched. The music hall singers for sordid gain, and their equally godless audiences, shall mourn forever for their hilarious madness in the lake that burneth with fire and brimstone—which is the second death. We read of the place of woe that it is “weeping and wailing” and no “charming singers” there. When men and women sacrifice their undoubted gifts and talents to the devil and the flesh, they must bear the burden of their guilt forever.

That is to say, if they will not repent in mercy of sacrificing their gifts and talents to the devil. We have seen and heard excellent leaders of praise in our Church, to name a few of the most outstanding we ever heard, first in order: George MacLeod of Stornoway; Neil MacKinnon, Portree; John MacKenzie, Lochinver; Roderick MacLean of the Parish of Gairloch; Charles MacLean, Inverness—men who could lead vast congregations whether in the open field or in the church. What about “hymns”? Should hymns be used in the worship of God? No, never! The Bible is sufficient for the worship of God. The book of Psalms is divided into three parts: Psalms, hymns, and spiritual songs, and there is no need for any human additions, or sentimental man-made hymns. When Moody preaches, Sankey sings, and there are great “conversions,” but their “newborn babes” die in the birth. What wickedness. “Shall I bring to the birth and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God” (Isa. lxvi. 9). My beloved friends, keep to the Word of God, read and study your Bibles all your days. It is like a diamond mine, the deeper you go the more precious the diamonds. Always pray for the Holy Spirit to guide your soul into the glorious riches hid from the godless and graceless world. Light, love, and mercy be with you forever and ever.

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**The late Mr. Alexander MacDougall, Elder, Lochawe.**

Alexander MacDougall was born in Glenurquhart on the 9th day of August, 1872. His parents removed to Appin when he was still young, and thence to Oban, where he was apprenticed to the late Mr. Duncan Crawford as plumber.

About five years afterwards the late Rev. Donald MacFarlane, Raasay, raised a noble testimony against the ruinous doctrines of the 1892 Declaratory Act, and in defence of the doctrines of God's Word. Alexander MacDougall followed this testimony to the end of his journey in this world. By his life and discourse, Mr. Duncan Crawford made a deep and lasting impression on the young apprentice, who ever afterwards cherished a high regard for the worthy elder. After serving his time with Mr. Crawford,

Alexander MacDougall worked at his trade in Glasgow. In February, 1901, he married Miss Catherine MacDougall, a daughter of the late Mr. Augus MacDougall, an elder of the Oban Free Presbyterian congregation. Their home was removed from Glasgow to Oban about three years afterwards. There he remained in business till the beginning of 1913, when he went back again to Glasgow.

The Lord had begun to awaken him by His Word and Spirit in convincing him of sin, and in 1912 he was in deep distress of soul. Finally, Gospel deliverance came to him just before he went to Glasgow, the particular portion being the 14th verse of the 1st chapter of the Gospel according to John: "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth."

This was such a Saviour as he, a lost sinner, needed, an all-sufficient Saviour, the only Saviour. When the Holy Spirit revealed Christ to him as his own personal Saviour, He revealed Him as the author of perfect redemption and perfect revelation. Alexander MacDougall could say in the words of Psalm 126, verse 3: "The Lord hath done great things for us, whence joy to us is brought."

He was received as a member in full communion in St. Jude's congregation, Glasgow, on November 7th, 1914. He was ordained a deacon there on April 13th, 1920, and ordained an elder there on March 23rd, 1924.

Under the searching ministry of the late Rev. Neil Cameron his soul prospered. In his old age it gave him great pleasure to go back in recollection to those days. Mr. Cameron found him of great help in connection with the erection of our first church in Clydebank, and he also gave valued assistance to the late Rev. D. Beaton with the Fort William Mission House. Services were taken by him in many places, but most often in Clydebank and Dumbarton.

During the First World War he was engaged in Government work in Gretna and Chester. When hostilities ended, he returned to his home in Glasgow where he resided until he retired and removed to Lochawe in 1942. He was appointed assessor elder for Oban in 1932 and often acted as representative elder for that congregation for some years afterwards.

In his public and private exercises he constantly made mention of "the Lamb," "an t-Uan." Like the Lord's people in every age, he had no hope apart from the precious blood of Christ, "the Lamb of God, which taketh away the sin of the world," for He it was who "put away sin by the sacrifice of Himself" (Hebrews, chapter 9, verse 26). The Holy Spirit kept him ever

mindful of his own corruption, but also of the cleansing power of the blood of the Redeemer.

For the last four years of his life he suffered much pain and discomfort in his body, all of which he bore patiently. Latterly he longed to be away to be with Christ, but prayed for patience to be resigned to the Lord's time.

He was devotedly nursed and attended upon by his wife, daughter and son-in-law, until the Lord's time for his departure came on the 9th day of December, 1957, when he passed away to enter on that rest which remaineth for the people of God. All his troubles were now at an end for ever.

To his sorrowing widow, to each member of his family, and to all relatives, we desire to express our sincere sympathy. May grace be given us that we may "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews, chapter 4, verse 16).

M.M.S.

### Searmonan.

Leis an Urr. Tearlach C. Mac an Tòisich, D.D.

(Air a leantuinn bho t.d. 156.)

Nis, is ann 'n a fhreagarachd de leithid sin de chor a tha glòir an t-soisgeil air fhoillseachadh. Oir tha'n soisgeul a deanamh aithnichte an riarachadh a tha air a chosnadh le fuil Mhic Dhé a tha air fhoillseachadh anns an fheoil, iobairt Fear-urrais freagarach agus uile-fhoghainteach air gabhail rithe leis a Bhreitheamh, agus air a foillseachadh ann na fhocal gu muinghin agus earbsa a chur innte le peacaich. Ann an so tha nì-eigin gu bhi toirt fuasgladh agus sìth; is e so an nì a bha'n lagh a leantuinn agus am peacach air a bhualadh le choguis fein ag iarraidh as a dheigh. Ann an so tha Aon a tha ullamh gu bhi 'n a Eadar-mheadhonair, Aon a chuir Dia, a thuair oilbheum, air leth a chùim na h-obair so agus anns am bheil a thlachd, Aon a rinn eadar-mheadhonaireachd le fhuil Fein, a sheas eadar peacaidh agus an doinnean—ga ghiùlain 'n a chorp fein air a chrann—Aon a tha ullamh gu bhi deanamh thairis dhà, a dh'aindeoin cho ciontach agus cho salach, uile eifeachd na h-iobairt dheth 'm bheil deagh-fhaileadh do Dhia; air chor agus gu'm bi uile chiont air a toirt air falbh, agus gu'm bi e comasach, am feadh 's a tha e bualadh air uchd, amharc suas gu Dia agus a ràdh, "Thuair Criosd—seadh Criosd a rinn mise a lot—bàs, agus 's e t-fhianuis Fein gu'n glan fhuil-san bho gach peacadh." Agus, uime sin, 'n uair a tha firinn agus luach neo-chrioch-nach na h-iobairt-reitich air a gabhail a stigh, 'n uair a tha'm Breitheamh air fhaicinn riaracht' agus air cathair gràis a feitheamh gu bhi gràsmhor, tha na dh'ullaich E air son fasgadh a chur air a

pheacach agus air son glanadh no coguis, gu leoir gu bhi coinneachadh ri uile agartasan na coguis agus gu bhi toirt dhà dòchas ann 'n a lathair; agus mar sin, am feadh a tha e'g amharc ri "fuil luachmhor Chrìosd," agus ag oidheirpachadh a bhi'g earbsa innte air son glanadh air falbh a pheacaidhean uile, tha fois agus sàmhchair bheannaicht' a tòiseachadh air sruthadh a stigh air a choguis. Mar a chaidh neul dubh na corruich a bhuail air an Fhear-urrais e fein air a Phearsa bheannaicht', mar sin tha'n fhearg a chunnaic agus a dh'fhairich am peacach a bhi'n a aghaidh fein a nis air a tionndadh air falbh; agus tha na briathran sin a nis a tòiseachadh air a bhi air an tuigsinn, "Molaidh mi thu, O Thighearna, ged a bha thu feargach rium, tha t' fhearg air a pilleadh air falbh, agus thug thu comhfhurtachd dhomh." "An sin glaodhaidh iad ris an Tighearna 'n an airc, agus as an teannachdan bheir e iad. Cuiridh e an doinion gu feith; agus bithidh a tonnan 'n an tàmh. An sin bidh iad ait, a chionn gu'm bheil iad sàmhach; agus bheir e iad do'n chaladh is miannach leo."

'S e so, uime sin, an t-sìth a tha leantuinn neach a bhi air fhìreanachadh tre chreidimh. Is e toradh an Spioraid a th'ann, oir as eugmhais a ghràis-san cha'n eil fìor dhùsgadh, na sealladh air fuil Chrìosd, na creidimh ann na fhuil, ach, bheir sìbh fa'n ear, 's e th'ann toradh an Spioraid a deanamh gu dìreach co-chur air fuil Chrìosd. Cha'n ann mar gu'n sìleadh an Spiorad Naomh an t-sìth so a steach do'n a chridhe dealaicht' ris an fhocal, agus dealaicht' ri eolas air an ìobairt-reite. 'S e th'ann sìth a tha tighinn dìreach a dh' ionnsuidh an anama bho fhuil a chruinne-cheusaidh; bh'uaihte sin a mhàin, dealaicht' ris gach nì eile, tha i tighinn. Is e glòir a chruinne-cheusaidh gu'n d'rinn e sìth, agus 's e glòir e chruinne-cheusaidh a bhi labhairt sìth. 'S e sìth a th'ann a tha ruigheachd an anama a mhàin ann an co-cheangal ri creidimh; agus cha'n urrain sinn a ghabhail a stigh creidimh ann am fuil Chrìosd a bhi faotainn cleachdadh gun tomhas air chor-eigin do fhìor shìth a bhi leantuinn a chleachdadh sin. Mar a bha eifeachd chìnnteach ann am fuil Chrìosd ann a bhi casg fearg Dhé, tha eifeachd chìnnteach innte gu bhi glanadh na coguis; oir tha deagh sgeul a h-eifeachd agus a foillseachaidh anns an t-soisgeul tre chreidimh air an giùlain a dh'ionnsuidh na coguis.

A nis, mar tha'n t-sìth so, gu dìreach agus gu h-uile, a sruthadh bho fhuil Chrìosd, a chùim dùnadh a mach grùnnd dòchais air bith eile anns a pheacach; mar, as eugmhais comharadh air bith, agus dealaicht' ri comharadh air bith, air obair gràis ann 'a chridhe, tha barantas aige mar pheacach mì-dhiadhaidh, sìth a shealbhachadh ann a bhi'g amharc ri fuil Chrìosd; mar sin tha e anns an dearbh dhòigh, air barantas an t-soisgeil shaor cheudna, ann an cleachdadh a chreidimh cheudna a faotainn cleachdadh

anns an dòigh cheudna, tha'n t-sìth so air a h-athnuadhachadh ann am fein-fhiosrachadh a chreidmhidh bho latha gu latha. Fenmaidh se e fein a cheasnachadh am bheil e anns a chreidimh, agus bu chòr dha bhi air a mhisneachadh leis gach fein-fhiosrachadh a bh'aig 's an am a chaidh seachad gu amharc as ùr ri Iosa le dòchas agus sùil ri cobhair; ach feumaidh soirbheachadh anam agus cleachdadh beothail a chreidimh air son gach ni choinnicheas ris ann am beatha na diadhachd crochadh air a bhi dol a ghnàth, ann an cleachdadh creidimh sìmplidh, a dh'ionnsuidh an Tighearn Iosa ann na iobairt air son glanaidh agus deanamh sìth: —a dol dha ionnsuidh cha'n ann mar neach fodh dhiteadh—is e anmhuineachd ar neo a pheacadh ma ni e so—ach, ged a tha e 'n a neach air fhìreanachadh agus no leanabh le Dia, a dol mar pheacadh a cur feum cho mòr air fuil Chrìosd gu bhi glanadh an anama bho'n a chiont a tha e ghnàth a tarruig air fein, agus sìth a ghleidheadh, agus a bha e 'n uair a dh'amhairc e'n toiseach ris an fhuil air son làn-mhaitheanas agus sìth, a cur feum air a bhi'g amharc rithe, cha'n ann mar dhuine air a naomhachadh ach mar pheacach. Mar is dluithe a ghluasad maille ri Dia, is ann is motha a bhitheas so 'n a chleachdadh aige. Mar is treise a chreidimh is ann is sìmplidh a bhitheas e. Agus bithidh iomadh am 'n a eachdraidh, anns an tuiteadh e air ais a ris do'n t-slochd uamhainn agus do'n a chlàbar làthaich, mar a b'fhìrinn e gu'n robh an aon bharantas aige gu tighinn gu Chrìosd agus a bh'aig 'n uair a thàinig e'n toiseach ga ionnsuidh, agus mar a bitheadh gu'm b'urrain sìth sruthadh gu dìreach da anam ann an cleachdadh a bhi'g amharc ri Iosa mar pheacach bochd.

Mu'n co-dhùin mi, faodaidh mi thoirt fa'n ear fathasd gu'm bheil an t-sìth so 's an taobh a stigh, na mothachadh air neach a bhi air a dheanamh reidh ri Dia tre Iosa Chrìosd, ri bhi air a h-eadar-dhealachadh bho'n t-sìth a tha'g eirigh bho neach a bhi air a dheanamh reidh ri cliù Dhé. Tha gach neach a tha air fhìreanachadh uile gu leir air a dheanamh reidh ri cliù Dhé, do-bhrìgh gu'm bheil e air ath-nuadhachadh ann an spiorad inntinn; agus tha e gabhail fois ann a bhi beachd-smuainteachadh air iomlanachdan glòrmhor Dhé. Tha'n dìthisd còmhla a deanamh suas “ sìth Dhé a chàidh thar gach uile eolas; ” gidheadh tha iad ri bhi air an dealachadh bho cheile. Is e aon nì a bhi faireachadh àmhghairean mothachadh air ciont; 's e nì eadar-dhealaicht' ris a bhi faireachadh truaighe cridhe a tha 'n a choigreach air Dia, agus truaighe buaireas nan ana-miannaibh agus nan droch thograidhean. Is e aon nì Dia fhaicinn air a dheanamh ann an sìth rium, agus sìth bhi agam ann an sùil ri cathair a bhreitheanais do-bhrìgh gur e m' Fhear-urrais am Breitheamh; is e nì eadar-dhealaicht' a th'ann a bhi faireachadh mo chridh air atharrachadh a thaobh Dhé agus fein-fhiosrachadh a bhi agam air fois cridhe ann a bhi smuainteachadh air a chliù, ann an bhi'g iarraidh a ghnus agus

a bhi deanamh a thoile. Tha e glé fhìrinneach gur ann tre'n chrann-cheusaidh a tha'n t-sìth dhùbailte so air a giùlain na air a cruthachadh—an crann-ceusaidh air fhoillseachadh agus air a ghiùlain dhachaidh ann 'n a chumhachd leis an Spiorad Naomh. Ach tha'n dara aon dhiùbh 'n a thoradh dìreach air sealladh de'n chrann-cheusaidh ris am feum sinn a ràdh a phrìomh shealladh mar bhàs a tha toirt riarachadh; tha'n aon eile 'n a thoradh dlùth de shealladh air a chrann-cheusaidh mar bhàs Mhic Dhé, ann an gràdh neo-chrìochnach, a chùim ar saoradh bho aingidheachd agus a chùim ar toirt gu Dia. 'N uair a tha sealladh air a thoirt air fuil Chrìosd a deanamh sìth air a giùlain a dh'ionnsuidh na coguis; 'n uair a tha Iosa air fhaicinn a bàsachadh air son peacaidh a chùim a bhi ga'r saoradh bho'n a pheacadh, tha'n crìdhe air a leaghadh agus air ioraslachadh agus air a tharruig a dh'ionnsuidh Dhé. Tha iad ann an cuideachd aon a cheile—ged nach eil sin a ciallachadh gu'm bì iad air a' mothachadh 's an aon tomhas, oir facdaidh sìth coguis a bhi ann ged a bhitheadh a-sìth mhòr ann do-bhrìgh oibreachadh a pheacaidh—agus tha iad a cleachdadh buaidh shònraicht' air aon a cheile. Is ann dìreach mar a chumas creidimh a choguis glan tre cho-chur fala Chrìosd a bhitheas obair dhòchasach ann an gnothuch an naomhachaidh; a ni dòchas beannaicht' a bhi saor bho'n a pheacadh an t-anam aoibhneach agus subhach; agus a bhitheas gluasad faicealach maille ri Dia, aig am bheil 'n a cho-chuideachd an t-sìth mhòr a tha aca-san a tha toirt gràdh do lagh Dhé. Air an laimh eile, bitheadh speis air a thoirt do'n a pheacadh 's a chridhe, agus an sin cha'n eil sìth air bith air a tarruig bho fhuil luachmhor Chrìosd; cha'n eil fìor shìth air a sealbhachadh. “ Agus le so is aithne dhuinn gu'm bheil sinn do'n fhìrinn, agus bheir sinn dearbhachd do ar crìdheachan 'n a làthair. Oir ma dhiteas ar crìdhe sinn, is motha Dia na ar crìdhe, agus is aithne dha na h-uile nithean.”

Tha'n cuspair so comasach air a bhi air a cho-chur ri mòran shuidhichidhean a tha aig leanabh Dhé. Am bheil e'n dorchadas na an teagamh a thaobh a staid; gun chomharadh 's an am a tha làthair a bhi 'n a leanabh do Dhia, eucomasach a bhi mothachadh ann fein an t-urram agus an t-eagal diadhaidh, an gràdh neo-fheineil agus dùrachdach a tha measg chomharaidhean clann Dhé? Am bheil eagal air nach d' amhairc e riamh fhathasd gu ceart ri fuil Chrìosd? Gidheadh amhairceadh e rithe mar neach aig nach eil didean eile, gus am foillsich sì i fein 'n a cumhachd ann a bhi toirt sìth, agus gus an tarruig gràdh a chruinne-cheusaidh a mach gràdh a chridhe Dhà-san a bhàsaich air ar son, am feadh a bha sinn fathasd 'n ar peacaich. Na'm bheil crìdhe ga'r dìteadh an taobh a stigh dhinn, toradh a bhi toirt àite do leisg, na uamhar, na saoghaltachd—toradh neo-dhìlseachd, na bhi dol air falbh bho'n Tighearna? Ag amharc ris an fhuil so aidicheadh e a

pheacaidhean do'n Tighearna, agus bithidh ciont a pheacaidh air a maitheadh. Na'm bheil e air a chromadh sìos fodh mhothachadh air truailidheachd, fodh throm-eallach do-bhrìgh bhi air a cheangal ri "corp a bhàis?" Ann am fuil luachmhor Chrìosd faodaidh e sìth fhaotainn, agus ann a bhi'g amharc rithe faodaidh e bhi sealbhachadh dearbhachd gu'm bi e gu h-ìomlan air a naomhachadh.

Am bheil neach ann an trioblaid inntinn—a cur feum air fois, agus fios aca gu'm bheil gnothuch aca ri dheanamh ri Dia, a cur feum air bonn-dòchais cinnteach air son na sìorruidheachd—fodh eagal a bhi ga'm mealladh fein; gu'n dòchas aca ach ann am fuil Chrìosd, gidheadh 's ann aineamh agus ann an tomhas beag a tha iad fein-fhiosrachail air sìth ann a bhi'g oidheirpeachadh a bhi'g earbsa innte? Gidheadh amhairceadh iad an sin fathasd, agus a mhàinn an sin, ag ùrnuigh gu'm fosgladh an Spiorad Naomha suas dhoibh glòir iobairt-san.

Ach am bheil sìth againn nach d'thainig bho'n chrann-cheusaidh? Is i sìth mhealta th'innte. Bitheadh dearbh-chinnteach againn a so, agus air dhuinn dùsgadh gu bhi faicinn meudachd na ceisd so, iarradh-mid sìth ann an rathad Dhé.

Tre chreidimh ann am fuil Iosa, faodaidh sìth bhi agad a nis, ge b'e air bith co thù. Is e so an dìteadh—gu'm bheil daoine a diùltadh a bhi gabhail fois innte.

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### Literary Notices.

Mr. T. E. Watson, 1 Cliff House, Weston Lane, Southampton, has sent the following information regarding the Sovereign Grace Book Club, and the list of publications. In a letter he states, "It is encouraging to realise that God is leading His servants here and there, some independently of others, to publish the 'old truths' in the form of reprints." And we would like to encourage any such work, work which our own Church's Publication Committee has been doing with success.—EDITOR.

#### THE SOVEREIGN GRACE BOOK CLUB

*What is it?* It is a Book Club run by Jay Green of America, under whose direction several hundred American Christians have joined together in order to publish the best books of bygone days. *Why a Book Club?* The reason is strictly economical. The demand for God-exalting books is small, although, praise God, it is increasing. For this reason, if Christians did not join together, thus guaranteeing the sale of so many books before they were printed, it would not be economically possible to continue to print them. *How does the Book Club operate?* Christians in Great Britain

do NOT have to join any club. Instead they may purchase S.G.B.C. publications in the ordinary way from the British agent, Mr. T. E. Watson. As a result of Jay Green's concern that these books should feed Christ's lambs in Britain, the British prices of S.G.B.C. books are well below their American equivalents.

### COMMENTARIES

*An Exposition of James* by Thomas Manton (470 pages, complete), 20/-.

*An Exposition of Galatians* by John Brown of Edinburgh (428 pages, complete), 20/-.

*An Exposition of First Peter* by John Brown of Edinburgh (1,480 pages, 3 volumes, complete), 47/6.

*The Returning Backslider* by Richard Sibbes (180 pages), being an exposition of Hosea 14. 16/6.

### DOCTRINAL AND DEVOTIONAL CLASSICS

*Human Nature in Its Fourfold State* by Thomas Boston (364 pages, complete), 20/-.

*The Saint's Everlasting Rest* by Richard Baxter (370 pages, abridged, large print), 24/-.

*Prayer* by John Bunyan and *Return of Prayers* by Thomas Goodwin (120 pages, paper cover), 4/6.

*The Five Points of Calvinism* by Horatius Bonar (264 pages, complete), 16/6.

*The Cause of God and Truth* by John Gill (236 pages, parts I, II and III only), 19/6.

*Absolute Predestination* by Jerome Zanchius (162 pages, complete, Toplady edition), (cloth) 10/6, (paper) 6/6.

*The Existence and Attributes of God* by Stephen Charnock (804 pages, complete), 27/6.

### FORTHCOMING PUBLICATIONS

*John Trapp's Complete Commentary on the New Testament* (804 pp.), 35/-.

*Exposition of Ephesians I and II* by Thomas Goodwin (552 pp. abridged).

*Exposition of Leviticus* by Andrew Bonar.

*Temptation and Sin* by John Owen (including Indwelling Sin, Temptation, and Mortification of Sin).

*Multilinear Translation of the New Testament* (4 vols.).

*Exposition of John's Gospel* by George Hutcheson.

*Exposition of John Seventeen* by Thomas Manton.

*Christian in Complete Armour* by William Gurnall.

- (a) Books may be had ON APPROVAL if postage is paid on returned books.
  - (b) Send remittance on receipt of invoice, not before, please.
  - (c) Cheques and P.O.s to be made payable to T. E. Watson.
  - (d) Any number of books may be purchased and then paid for at the rate of not less than 15/- per month.
  - (e) Orders over £3 sent post free.
  - (f) 10% discount on books ordered before they are published. (Pre-publication orders help us to know how many books to print in an edition.)
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### Notes and Comments.

#### New South African Prime Minister

Dr. Verwoerd, the new Prime Minister of the Union of South Africa, is a man who will not lessen, but will increase the tension obtaining in the Union over the policy of separation between Europeans and non-Europeans, especially native Africans. He said in a speech after his appointment, "That the policy of separate development is designed for happiness, security and stability provided by the Bantu, as well as the white, having their own home, language and administration." Of course, as far as the African natives are concerned, this complete separation within large selected areas of the country is what the Bantu Act has envisaged. Mr. Verwoerd is strongly criticised in South Africa by liberal-minded Europeans as a man "closely identified with harsh non-European legislation and equally harsh administrative actions." Indeed, many of the English-speaking population, with their roots in Great Britain and who are South Africans legally, care not for the full-blown Nationalist Government's colour policy. Yet Dr. Verwoerd has said that their colour policy was still misunderstood. We do not think it is misunderstood by thousands of Europeans who reside in and know South Africa thoroughly. There is even tension between the English-speaking and Afrikaans-speaking section of the population. Dr. Verwoerd admitted this when he proposed the establishment of a republic for the Union. One basic reason we would give for the ardent desire of Afrikaans for a republic, is to cut away vital links, legal, patriotic and emotional, from those connected with Great Britain, and if possible influence such to forget the Home Country. So one can see that there is disunity throughout the body-politic, and extreme policies will not heal this, in as much as that they are man made and of human wisdom, with little or no regard to Christian principles applicable to man's relation to man.

### **The Head of the Mormons**

We recently had a Note and Comment on the black history of the origin of Mormonism, with reference to the opening of what they call a new "Temple," at Linfield, Surrey. A Mr. David O. MacKay, the President of the Mormons, came over to England to open this building at the beginning of September. Mr. MacKay's father belonged to Thurso, Caithness, and went to America nearly a century ago. Mr. MacKay is 85 years of age, but his religion is darkness itself in comparison to the Christianity and piety of ministers, men, and women who resided in Caithness when his father left Thurso for America. He referred in an interview with the Press to the "prophet" Joseph Smith and his successor Brigham Young, who were founders of this strange sect. He said that no Negro would be allowed into their "priesthood" until there was a revelation from the Lord to that effect, Mr. MacKay thus revealing that he and his dupes do not believe the Bible to be the full and adequate revelation of God's mind. Of course, Joseph Smith was a deceiver, claiming to have special revelations from heaven. Another remark which he made in London was "that every man will receive blessings as to his merits." Poor Mr. MacKay and his like seem to have no idea at all of the glorious Gospel fact that we, as poor sinners, cannot receive any spiritual, saving blessings, but on the ground of the infinite merit of Christ's atoning death. Mr. MacKay is said to be his sect's "high priest," "seer," and "prophet." He is also president of banking, insurance, hotel, sugar and department store businesses, etc. We trust and pray that this old man's hope that Mormonism will become a force in the religious life of Great Britain will never be realised. Britain is plagued with the Jehovah Witness sect and many other religious evils which had their origin in America. And Mormonism is another evil force of the devil's to undermine the work of the pure gospel and the Cause of Christ in our land, which have enemies enough already.

### **Glasgow Corporation and Death Penalty**

At the beginning of September the Glasgow Corporation had before it a motion to ask the Secretary of State for Scotland to see to the reintroduction of capital punishment for all types of murder and corporal punishment for crimes of violence. In a free vote, 38 voted for the motion and 36 against. So this motion from such a large city with its crime problems, should weigh with members of the Government to comply with its terms. We fully agree with this action on the part of Glasgow councillors. The pity is that so many voted against the motion. False charity, false views of sin and crime as against God as well as Man, false conceptions of justice as requiring the punishment of the guilty apart from other considerations, are influencing some to

appear and speak against capital punishment as if they were the only people with Christian principles. Christianity stands for the honour of God and obedience to His Word, and the employment of the sword for the punishment of evil doers according to the nature of the case.

### **A Scientist's Folly**

A certain Dr. Margaret Murray, a 90-year-old scientist, attended the British Association Meeting in Glasgow recently. In an interview with her, reference was made to the 33rd book she is soon to publish. "The book," she said, "is about the origin of religion. After all, animals don't have religion and man was at one time an animal. So where and when did he acquire religion?" The interviewer gave the information that this aged child of Adam has spent 20 years searching for the answer, and now she thinks she has found it. It seems that this old educated woman has been in the dark for 90 years and is still wandering in the darkness of spiritual ignorance; while others in their youth have discovered in the mercy of God, through the Holy Scriptures, and by the teaching of the Spirit of truth, that they have a soul, and that Christ Jesus saves the soul in sin that lies. The aged doctor's case is a sad one. "The wisdom of this world is foolishness with God."

### **Racial Riots**

An unexpected series of racial riots has occurred in London, following upon a clash between Englishmen and coloured men in Notting Hill. The facts are, of course, known to our readers. The most balanced minded persons in Britain on race relations cannot, and do not, fail to observe in their travels south and north, east and west throughout Britain, that coloured people are to be seen and met with everywhere and constantly. In fact, this is a state of matters which frequently brings comment from the lips of those who have a proper Christian outlook on such matters. The influx of coloured people to this country has certainly reached very large figures and they are such as possess British passports and are British subjects. When many coloured people without the influence of the Gospel of Christ in mind and practice come to live side by side with many British white people in our cities who also are irreligious and devoid of spiritual and moral principles, then anything can happen when differences and jealousies and controversies arise between them. The natural man, white and black, is described by the Apostle in these terms: "Foolish and disobedient, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." It is asserted that it is not because they are coloured people that they have been attacked, but because of vice and housing, in regard to which the Londoners have been irritated and angered. Whatever

the true causes of these deplorable scenes, gangs must not be permitted to take the law into their own hands. The Government must see to the prevention of such irresponsible conduct. They have indicated they intend to do so.

### **Communists and Roman Catholics in Poland**

Reports from Poland told recently of tension between the Communist Government of Poland and the Roman Catholic Church there. A Communist Party announcement stated that any priests "breaking the State law" would be treated as ordinary criminals. Cardinal Wyszynski ordered all Roman Catholics to pray for three months against the government's attitude to this Church. More than a million Roman Catholics were said to be marching to the monastery of Czestachowa to worship the image of the Virgin, Poland's most sacred relic. We note here the superstition and idolatry of the Roman Catholics, so often denied by their protagonists. To us their superstitions and pagan views and worship are on a level with much of the evils of Communism. The situation was said to be one which could easily lead to civil war.

### **Roman Catholic Criticism from Stornoway**

A picture postcard dated 22nd August, 1958, and stamped Stornoway, Isle of Lewis, was received by us, as editor. The written contents were: "In the Free Presbyterian Magazine for August it is stated that Roman Catholics teach their people to pray to the Virgin Mary. This is not true. They teach them to *ask for* her prayers, a very different thing, e.g., Holy Mary, Mother of God, Pray for us sinners; just as I might ask you to pray for me; only Mary is in heaven and you are not! Fair Play." To the uninformed, these Roman sentiments may seem clever and witty in seeking to dispose of the charge that Roman Catholics are taught to pray to the Virgin Mary. We limit our answer to brief references to what is called *The Psalter of the Virgin*. Mary is called the *Queen of Heaven*, and praises which belong only to God are ascribed to her. Bonaventure published a *Psalter of the Virgin*, which was partly the Psalms of David, with the name of Mary substituted for that of God. This was published in Rome in 1934, with the approval of the Papal authorities. The following are extracts which teach R.C.s to pray directly to Mary: Psalm 2, "Let thy right hand protect us, Mother of God"; Psalm 3, "Lady, how are they increased that trouble me . . . Loosen the bonds of our iniquity; remove the burden of our sins. Have mercy upon me, O Lady, and heal my infirmity." There is here not only praying to Mary, a creature, but blasphemously giving her the eminence of God. The more we search into these Roman Catholic views, the more abominations we find.

### Bitter Attack on Lord's Day Observance Society

In *The News Chronicle* of 29th August, 1958, there appeared an editorial article headed "Impertinence." This brief editorial contains concentrated bitterness against the Lord's Day Observance Society. The following statements are made: "The Society has carried its impertinent interference with other people's lives to a new extreme. It is now objecting to Sunday dances held in Brighton on behalf of Jewish charities." "The Sabbatarians are impervious to argument." "This flagrant example of non-sensical Sabbatarianism is provoking a healthy reaction." "... this absurd inheritance from the Ironsides." It may be that *The News Chronicle* has at times condemned robbery, violence, immorality, etc., but the Sabbath law, at the very centre of the divine law, and as to its application to men, is the object of vigorous opposition. The second Psalm sums up this situation thus: "Let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

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### 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, Achmore, Portnalong, Fort William, Stoer and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Broadford; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; 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; fifth, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breasclete; 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 1958 (D.V.).

#### London Communion Services

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 7th December, 1958, the following services have been arranged

(D.V.), to be conducted by the Rev. James MacLeod, Greenock, and the Rev. Fraser MacDonald, M.A., North Tolsta, Isle of Lewis: —Thursday, 4th December, 7 p.m.; Friday, 5th December, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 6th December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 7th December, 11 a.m., 3.30 p.m. (Gaelic), with an English service in Bridewell Hall simultaneously, and 7 p.m.; Monday, 8th December, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those living in outlying districts, let them note that all the week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, and also the 3.30 p.m. English service on Sabbath, and only the Sabbath services, morning, afternoon and evening in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall at 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m. Weekly Prayer Meeting in Bridewell Hall, Eccleston Place, S.W.1.

**Southern Presbytery Tribute to the late Mr. James MacKay,  
Elder, Edinburgh**

The Southern Presbytery records with sincere regret the death on 11th June, 1958, of Mr. James MacKay, Edinburgh. Mr. MacKay was a member of the Court for many years, as the representative elder for the Edinburgh congregation, until advancing years precluded his further attendance. His wise counsel was always sought, freely given, and much appreciated; while his gracious disposition and truly humble demeanour endeared him to all who were privileged to serve with him.

Mr. MacKay was a native of Scourie and came to Edinburgh as a young man. He was outstanding for the consistency of his walk and conversation, which marked him as one who ever walked with his God. After his marriage in 1921, he retired from active employment and devoted all his time and energies to the cause which was so dear to his heart. His home was all that a home should be and both Mr. MacKay and his devoted wife, who predeceased him some eight years ago, were well known for their kindly and generous hospitality.

The Presbytery, and indeed the whole church, mourns the loss of one who was a faithful and true witness for the Redeemer in a day of blasphemy and rebuke, and they pray that his example may be a constant inspiration and encouragement to all who love the Lord Jesus in sincerity and in truth.

The clerk was asked to send a copy of this appreciation to Mr. MacKay's son, Mr. James P. H. MacKay, and to the latter's wife, with an expression of the deep sympathy of all the members of the Court with them in their sad bereavement.

D. J. MATHESON, *Moderator.*  
M. MACSWEEN, *Clerk.*

### Books for Hospital Patients

Notices have appeared in the Press recently appealing for books for the Red Cross mobile libraries in the many hospitals throughout the country. On these trolley libraries books are brought round the patients in the wards each week.

Some of our Church publications were already sent to different towns and letters of appreciation have been received from various hospitals, remarks being made as to the great need for such books and requests being made for them. As there are hundreds of large hospitals in Britain alone, the field for distributing sound literature in this way is very great.

Any who wish to help can send contributions, however small, to Mr. J. Grant, the General Treasurer, who will have books sent to various hospitals.

W. GRANT, convener, Publications Committee.

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### Acknowledgment of Donations.

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

*Sustentation Fund.*—From G. B., £2; Mrs. Mackellar, "Glenellan," Tarbert, £5; Mr. and Mrs. C. M., Achanalt, £2.

*Home Mission Fund.*—Mr. and Mrs. C. M., Achanalt, 10/-.

*Publication Fund.*—Mr. R. H. Conway, Stevenston, Ayr, £2 10/-; Miss I. Fraser, Kingussie, o/a Trinitarian Bible Society, £1.

*Mission to the Jews Fund.*—A Friend—Thank offering, 15/5; Mrs. B., Glasgow, £1; Mr. A. Macdonald, Oban, per Rev. D. J. Matheson, £5.

*Legacy Fund.*—Received with grateful thanks from the Executive of the late Mrs. Jessie McLeod, 13 Beaufort Road, Inverness, the sum of £50, bequeathed to the Free Presbyterian Church of Scotland, per Stewart, Rule & Co., Solicitors.

*Foreign Mission Fund.*—Mr. W. Bruce, Milton, Bower, Halkirk, £5; Wick Sabbath School, per Mrs. M. Mackenzie, o/a Ingwenya lighting, £4 5/-; Miss I. Fraser, St. Giles, Kingussie, £1; Argyll—Thank offering o/a Ingwenya Schools, £5; Mr. A. G., Middlesborough, £1; Mrs. B. Munro, Dalchreichart, £1; J. C. G., 16/6; The following o/a Mbuma Church Building Fund:—"Interested," Glasgow, £5; Mr. J. Mackenzie, Ballygrant, Islay, £2; Miss M. Macaulay, 3 Breasclete, Stornoway, £1.

*Magazine Free Distribution.*—Wellwisher, Lochinver postmark, £1; Miss J. G., Elphin, 6/-; Mr. F. McD., Balintore, 6/-.

The following lists sent in for publication:—

*Beauly Congregational Funds.*—Mr. John Mackenzie, Treasurer, acknowledges with sincere thanks the sum of £100 from the Executrix of the late Miss Isabella Mackenzie, "Tigh-na-Carnich," Croyard Road, Beauly, per Messrs. Innes & Mackay, Solicitors, Inverness; also £2 from Anonymous, for Church Funds, per Mr. J. McLennan.

*Broadford Church Building Fund.*—Mr. J. McLean, Treasurer, acknowledges with sincere thanks the following:—Mr. A. Y. Cameron, Greenock, £1; Mr. J. McLean, Kyleakin, £2; the following per Mr. J. Nicolson: Wellwisher, Raasay, £1; Wellwisher, Staffin, £2; Wellwisher, Broadford, £1.

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