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WHERE AND HOW MUST WE STAND

Although admittedly there are some signs here and there of a definite turning to the Bible and Calvinistic doctrine in Britain, the general situation as to religion and morals is dark indeed. This is an evil generation as the Lord Jesus declared of the men in his own day, and His words assuredly apply to us now as a people in general with no evidences of a return to the Lord as we enter upon another year. Yet at every stage of life's journey and under every circumstance the Christian believer has an interest in Christ's encouraging words, "But be of good cheer, I have overcome the world"; and thus may the Lord's people in their personal experience taste sweetly of the comfort extended to them by Christ this New Year, according to His divine will.

But the Church as a whole, comprised as it is especially of those who truly fear the Lord, finds repeatedly and on every hand that these are perilous times with respect to all that the Church holds precious as derived from God in the revelation of His inspired Word and by His good providence. Therefore there are times in the Church's history when duty is to be emphasised rather than the search for comfort. And this as we view matters presently must be the outlook of the Free Presbyterian Church of Scotland more than ever before. The darker the day the louder the call to duty, not to mere legality but to devotion to God and His divine, gracious and constant claims upon the faith, love and service of His people.

We must stand by our belief in and adherence to the Holy Scriptures from Genesis to Revelation as all given by inspiration of God "to be the rule of faith and life"; wherein we find "the whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life . . . unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men . . ." (*Confession of Faith*: Chapter I). This is the more necessary when charitable views are expressed in so many Churches with reference to the latest New English

Bible—new translation of the New Testament, which translation is clearly a most unsatisfactory production, erroneous in places and dangerous, which charges have been proved in the pages of this Magazine and other religious periodicals which we have seen (not from Scotland) but from England, etc. Again, the work of translating the apocrypha and the intention to include it in the completed New English Bible for publication and sale is an endeavour to extend the acceptance of uninspired books as on a level with God's Word. As we have already pointed out in this Magazine, the National Bible Society of Scotland is taking an official hand in organising this new translation of these apocryphal writings. It will not suffice to tell people that the National Bible Society of Scotland is not supporting these translations with money, as the *Free Church Monthly Record* did recently. People should know that Oxford and Cambridge presses are financing the New English Bible, but the work is being supported and carried out by Churches and various organisations including the National Bible Society of Scotland. And all who support this Society should think of this if they wish to prevent an undermining of the Holy Scriptures in the minds of the people of this land. This is a new method—not the old one of preaching and teaching false doctrine irrespective of what the Bible teaches. The Church and our people must stand to the Word of God as handed down to us in the merciful providence of God, and disown all attempts by men to give us another Bible, which is not another.

The Fourth Commandment: "Remember the Sabbath Day to keep it holy . . ." is almost forgotten in Scotland as elsewhere as far as the true observance thereof is concerned. But the Free Presbyterian Church of Scotland has made its attitude to the Lord's Day and its binding obligation upon all clear and in detail, right down from the beginning of the Church to the present time. This has been done by Synod declarations and articles in the Church's Magazine, and repeated official protests directed to the Royal Family and the Government of the day and other offenders in relation to the Lord's Day. It must be admitted that it is becoming increasingly difficult for lovers of the Lord's Day who are out in the world at their lawful duties, in many cases, to avoid coming into conflict with superiors, inferiors and equals over this very matter of their desire and determination to have a due regard to God's Day. And circumstances in this modern age also present to many the temptation to act inconsistently with a proper regard to the Fourth Commandment. For example, the tourist traffic and trade in Scotland holding

out the opportunity to make money has been and is an instrument of evil men (let us not blame the devil in everything) to eliminate the Sabbath almost entirely from the face of the Highlands and other parts of the land outwith the cities. Then there is the demand of the godless to work and earn wages on the Lord's Day and the willingness of contractors and those responsible for Government projects to accede to this unholy demand. Then there are buses and trains, etc., run for worldly gain on the Lord's Day which are used by Church-goers especially in the cities. But how can those who profess regard for the law of God and even publicly declare that they are concerned for Sabbath-keeping, use these means regularly or now and again without exposing themselves to the charge of hypocrisy. The Free Church Presbytery of Lewis has given the warning that any of their members in full communion who shall work on Sabbath on the new N.A.T.O. base at Stornoway, shall be refused Church privileges. But as far as our memory goes, this discipline does not apply in the cities in the South in the case of members who "employ" bus drivers or train drivers to carry them to Church. Again there is the case of ex-Servicemen, British Legion members and uniformed Youth Organisations and the general public being led to War Memorials in town and village by professed ministers of Christ on God's holy Day to remember the dead of two World Wars, with pipes and drums and wreaths. Free Presbyterians, true to our principles, can have no part in this profanation of the Lord's Day. In all that has a bearing upon endeavouring to remember the Sabbath Day according to Scripture, there can be no conferring with flesh and blood. We must seek in the strength of grace, whatever difficulties or even trials may arise, to refrain from contravening the terms of the Fourth Commandment and from assisting or involving our neighbour in transgression of this Commandment. If professed Christians whose religion is nominal, can let the Sabbath go, except as a day to attend Church, as is true in the vast majority of cases in our land, then that is more than ever a reason for the Free Presbyterian Church and those who truly fear the Lord among us to firmly continue the Church's witness and practice as to the divine law of the Sabbath enunciated in the Holy Scriptures and *The Confession of Faith*. That there is indeed no perfection here, the godfearing will be the first to confess as to themselves; but obvious laxity and hypocrisy are not of grace in relation to the Lord's Day.

Then the worship of God, especially public worship, according to the New Testament and Apostolic pattern is that which obtains within the borders of our Church. This we may humbly

claim to be true without argument. There is prayer, the singing of psalms, reading of the Scriptures, the preaching of the Word and the administration of the two sacraments, Baptism and the Lord's Supper. But the most of the professed Christian Churches in the land are flooded with false doctrines and unscriptural practices in their worship which please carnal men who know not the saving operation of the Holy Spirit in their hearts. There are also many sects, which are so many anti-Christ's come into our nation, such as Jehovah Witnesses, Seventh Day Adventists, Spiritualists, Christian Scientists and also the Mormons who are now trying to get a greater footing in Britain and in Scotland. And so one of the principal parts of divine worship with regard to which the Church must stand firm and faithfully is—the preaching of the Word. “Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine,” wrote Paul to Timothy (2 Tim. iv: 2) which is the Spirit's command also through the Scriptures to the Church in every age and also today—a day wherein the most of men will not endure sound doctrine. The Free Presbyterian Church must take its stand with Paul in what he wrote to the Galatians, “If any man preach any other gospel unto you than that ye have received, let him be accursed” (Galatians, Chapter I, v. 9). Such a man, if there be one, should be singled out by any who are prepared to assert that “another gospel” is being preached “which is not another.” The Free Presbyterian Church of Scotland would cease to be what it claims to be, if the whole counsel of God was not taught and preached in all its pulpits according to the doctrine of Christ Himself and the Apostles. By the blessing of the Holy Spirit in guiding and assisting preachers to proclaim and teach all the doctrines of the gospel, the Church is thereby enabled to serve the Saviour as King and Head of His Church in this most vital part of her duty. Truths that are denied by others, that are completely ignored by others, that are seldom referred to by others, that are “watered down” by others, such as the Fall of Man, Election, the Atonement, the new birth, faith upon Christ as the GIFT of God, holiness, the Judgment of the great day, and everlasting punishment; these along with the other foundation truths of “the faith once delivered to the saints,” must of necessity be studied, taught and preached, “not as pleasing men, but God, who trieth our hearts.” If so be that few will give their ears to the truth, then the Free Presbyterian Church today must think of the divine Redeemer preaching the Word, “and many went back and walked no more with Him” because

they considered His doctrine "hard sayings." How are we to be exercised as to pulpit and pew with regard to the preaching of the Word among us as a Church? There *must* be much secret prayer on the part of preachers and people and the seeking from the Lord a wrestling spirit therein by the influence of the Spirit of truth. Let us hold fast to the gospel of salvation in its fullness and in the proclamation of it, and in the hearing of it by our people; and let the Church wait prayerfully upon the Lord to visit us and the people of the land with a day of His power.

The Church must also continue in its teaching, government and discipline, to emphasise the Lord's claims upon His people and all who profess publicly and in the Church to be disciples of the Saviour—that they live as those who have been delivered from this present evil world in the fear of God and the keeping of His Commandments. The Lord's people are under grace as to their salvation and are therefore no longer to continue in sin or under its dominion because they are saved from sin, not in sin; and therefore it is foursquare with the doctrine of the Lord Jesus and His Apostles that the Church insist upon its members that they walk and live uprightly according to the gospel and the law of God as a rule of life. Certainly Christians require the strength of the Spirit to enable them to live from the heart, in secret, in private and public in a manner consistent with their professed relationship to Christ. "If ye love me, keep my commandments," says Christ to His disciples, and therein He does not of course propound a legalistic mode of life for His disciples, but lays upon them their gracious duty as a fruit of love to Him. The Apostle Peter in the beginning of the second chapter of his first Epistle, calls upon the Elect who were redeemed by the precious blood of Christ and born of the Word of God and by the Holy Spirit, to lay aside *all malice*, and *all guile* and *hypocrisies*, and *envies*, and *all evil speakings*. And ministers, office-bearers and members in the Free Presbyterian Church are surely bound to read, think seriously of and apply to themselves personally the counsels, directives and warnings of God's Word applicable to professing Christians. And the Church in and by its several Courts must watch in a gospel spirit of faithfulness to the Lord, more and more in this lax day, against worldly and carnal conduct and practices on the part of professing Christians, if such there be at any time. Worldly, vain, hypocritical professors of religion can ruin a Church's spiritual health and witness for the truth and holy living, and its witness against ungodliness. That has already happened and is taking place in Scotland. For a Church to insist upon its people

separation from a carnal world and lax and worldly professors of the Christian religion, is not a policy to be stigmatised by the use of the Scripture (applied otherwise) "We are holier than thou." There is much bitter opposition to the Free Presbyterian Church on this very issue. We recognise much imperfection in serving the divine Master, but we also recognise that He has set before us standards which His Church and people must strive after in the strength of grace and by a Scriptural government and discipline. Our bitter critics may well be such on account of consciences affected by a sense of their own guilt. The Word of God is clear on this whole matter: "But as He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1st Peter, Chapter i: verses 15, 16).

Let us *stand* in the Lord, and let us stand *fast* in the Lord, as we look out upon another year, few comparatively though we be. To falter and to turn aside in the case of those of us who presently profess devotion to the Lord and His Kingdom, in His Church, would be calamitous in more ways than one and a terrible stumbling block to those who are coming after us. "Abide in me, and I in you. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John, Chapter xiv: verses 4, 5). And finally, the Lord Jesus declares: "If any man serve me, him will my Father honour" (John xii: v. 26).

PRAYER MEETING ADDRESS

By Rev. D. A. Macfarlane, M.A., at Dingwall,
on 9th March, 1961

"He that believeth on the Son of God hath the witness in himself."—I John v: 10

There is much in this epistle, and indeed in this verse, that is deep and mysterious. Oh, the wonder, the wonder, dear soul, that the Holy Spirit, as a Divine Agent, should dwell in the believer—each one being an habitation of God through the Spirit. They can say, "Thy word I in my heart have hid that I offend not Thee." There you have a mark of those who have the witness in themselves, that they are joined to the Son of God for eternity. We would earnestly desire that if it were His adorable will, each one of you would go home tonight with this witness in yourself. It may be on your way home, behind the wheel of your car, or in whatever way you travel, or it may be in the silent watches of the night, that the soul finds this sweet power coming upon him.

It is a mysterious, sanctifying power, an earnest of eternal love and life and liberty. Ask for it, dear soul, for the Lamb's sake. Say, "Grant that so appropriating the Son of God, I may have Thy testimony in a living way, that there be a liveliness about the Word in my experience." I am trying to put before you what I cannot explain. I admit this. God, the Holy Spirit, must explain it if the soul is to get any understanding of it. It is He who gives the drops of unction from the Holy One. The Lord grant it, now, for the Lamb's sake. May you be rooted and grounded in the Truth, and if you are not already a member of His mystical body, may He put the blood of sprinkling upon the tip of your right ear and upon the thumb of your right hand, and upon the great toe of your right foot, spiritually. What does this mean? Work at it, even in the night watches.

Mine eyes did timeously prevent
The watches of the night,
That in thy word with careful mind
Then meditate I might.

If such is your experience, then, though you may not be able to explain this witness, you have it. Ask the Lord to set your affections genuinely on the things that matter, that He would grant you an earnest of heaven and of holiness. Around the Throne their song is, "Worthy is the Lamb"—and not, "Worthy am I—far better than the bad people across the road." Ah, there is in us a great deal of subtle self-righteousness. In ourselves we are undone. Nothing will do for eternity but to have the Son of God formed in us the hope of glory. If He is your only hope then you have the testimony in a little measure, even if you would not risk to go so far as to say you have it. In verse 20 of this chapter we read, "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in his Son, Jesus Christ." If we were given this supernatural understanding, it would be for us the beginning of eternal day. In a little, little measure we would see the King in His beauty, and the land that is very far off. He would be to you "as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." You would have a heart-anchorage, in the suitability to your needs, of Christ, the Lamb in the midst of the Throne, a heart knowledge of Him that is true, and be in Him that is true. The true God reveals Himself in Jesus Christ. Are these remarks suitable, are they fair? Do you say, "If only I had this witness in myself"? Are you afraid you may not have it after all?

Do you fear that the kind of belief you have will not stand for eternity? Suppose we take this epistle, which contains the general doctrines of the Gospel, telling us that, by nature, we desire the lust of the flesh, the lust of the eye, and the pride of life, and after them we will go. Yet it also tells us that "The Blood of Jesus Christ, God's Son, cleanseth from all sin." Do you believe this, dear soul? I was reading lately of one who desired that God would look upon him always with the blood between him and God. He desired soul and body—hands, feet, hair, the whole body—to be sprinkled with the blood of Christ, so that God might not see him but through the blood, "wrapped up" in the blood of Christ. But you say, "I am such a great sinner—an ignorant sinner—my soul cleaves to the dust. I am afraid to say even that the blood of Christ is precious to me. The Truth is excellent, but I am wrong." Even if this is how you are, unprofitable—and feeling so, do you desire the presence of the Lord, although you should be summoned away tonight? Your chief desire is to have the witness in yourself that you are His. He has promised the Holy Spirit, who "will take of mine and show it unto you." Seek Christ-consciousness. I like that word, "Christ-consciousness," meaning that the soul turns instinctively to Christ for everything. The soul thus exercised must admit that there is something that makes Christ precious although we cannot prize His blood and the dignity of His person as we should. If this is so, do not take upon yourself to say that you have not the witness in you tonight. Foolish, unprofitable, poor and needy though you be, you would like to get a smell of His Name which is as ointment poured forth. Can you say that you do not desire remission of sins, nor admission into glory apart from the blood of Christ, apart from this divine sacrifice? Then, do not stand up and tell me, or a session, that you have not this witness in yourself. You have the good work begun in you, and He will not leave it nor you, but will carry it on to perfection. He is the Author and Finisher of our faith. Put your finger into your ear, if you like, as you go home, and say, "Let me feel if the blood is on my right foot." Be asking by night and by day that Christ will see of the travail of His soul in you, and that you will have love to this epistle. Do you love this epistle? Perhaps you cannot understand much of the holy doctrines found in it, but may it be sealed on your soul. May the testimonies it contains be taken out, and planted in your conscience and heart. May the Holy Spirit take this epistle, and so soften you that your heart becomes a "cardiograph" of this epistle. "He that believeth on the Son of God hath the witness in Himself."

SANCTIFIED AFFLICTIONS

By all their chastisements, believers are really more and more delivered from the pollution of sin, and made partakers of God's holiness (II Cor. iv: 16-18). God doth by them excite, stir up, and draw forth all the graces of the spirit into a constant, diligent, and vigorous exercise; and therein the work of cleansing the soul from the pollution of sin is carried on. A time of affliction is the especial season for the peculiar exercise of all grace, for the soul can then not otherwise support or relieve itself; for it is cut short or taken off from other comforts and reliefs, every sweet thing being made bitter unto it. It must, therefore, live not only by faith, and love, and delight in God, but in some sense upon them; for if in their exercise supportment and comfort be not obtained, we can have none. Therefore doth such a soul find it necessary to be constantly abounding in the exercise of grace, that it may in any measure be able to support itself under its troubles or sufferings. Again, there is no other way whereby a man may have a sanctified use of afflictions, or a good issue out of them, but by the assiduous exercise of grace. This God calls for, this he designs, and without it afflictions have no other end but to make men miserable; and they will either have no deliverance from them, or such a one as shall tend to their farther misery and ruin.—Dr. John Owen.

GEORGE GILLESPIE

A Sketch of his Life and Times

By Rev. John Colquhoun, Glendale

(Continued from page 235)

Gillespie's Other Writings.—Along with what has been noticed already of his writings, Gillespie seems to have written other works which do not appear to have seen the light of day. Rev. Robert Woodrow of Eastwood, already quoted, says, "The known bookseller, Pankhurst, who died some twelve or sixteen years ago, had, in manuscript, the three volumes of Gillespie on the Covenant, and by his letter to me, offered to print it, if I would procure three hundred subscriptions at half-a-crown the book in sheets. I wrote to him I would do it; and soon after he died. It would be of use if the manuscript could be recovered and printed." *Correspondence, III, p. 286.* It does not appear that this manuscript was ever recovered, for, as Woodrow wrote in 1727, it seems to have been a different production from that referred to in *The Treasury of the Scottish Covenant*, by Rev. J. C. Johnston,

and entitled *The Ark of the Testament Opened; In a Treatise of the Covenant of Grace*, printed in London, 1661. In the published Records of the Commission of Assembly, we find in reference to his Testimony that "the Commission appoints it to be registered, and to be printed together with his sermons he preached against the associations with the enemies of truth and godliness." In a footnote the editors say, "The sermons do not appear to have been published, but shortly after his death an extract from them was published under the title: 'An Useful Case of Conscience Discussed and Resolved, concerning associations and confederacies with idolaters, infidels, heretics, or any other known enemies of Truth and Godliness. By Master George Gillespie, late Minister of Edinburgh, Whereunto is subjoined a letter written by him to the Commissioners of the General Assembly in the time of his sickness, together with his testimony unto this truth, within two days before his death.' 4th, Edinburgh, 1649." According to Woodrow there were twelve or fourteen volumes of notes written by Gillespie containing an abstract of the deliberations of the Westminster Assembly, but at the time Mr David Meek edited the *Notes* on that Assembly, only two volumes could be found. Dr. Heatherington, in his *Memoirs of Gillespie*, prefixed to his collected works, gives it as his opinion that the remaining volumes may have contained, not notes of the Westminster Assembly, but portions of his more elaborate works. What has been published of his *Notes* is well worth careful study. In Woodrow's *Analecta* it is stated that Gillespie also prepared a volume of sermons for the press but that the Sectaries bribed the printer to sell them, and that they were probably destroyed.

After his death, his brother Patrick, published his *Treatise of Miscellany Questions*. He tells us that he had the author's consent for publishing these papers, which indicates that George Gillespie intended them for publication. They treat of various matters, such as, The Ministry, Election of Pastors, Ordination, Infant Baptism, Assurance of an Interest in Christ, and various other subjects, clearly stated and supported by Scripture and the testimony of antiquity.

The Condition of the Country at the time of Gillespie's Death.—At the time of Gillespie's death both Scotland and England were in a serious condition. King Charles I, who had entered into a League with the Engagers, had no other end in view in doing so but to further his own designs of setting up an absolute monarchy. The Covenanters in Scotland were divided; some were for the Engagement and some against it. The Scottish politicians, who were for the Engagement, were under the necessity of appointing

the Duke of Hamilton to the command of the Scottish Army, because, neither the Earl of Leven nor David Leslie would abandon the Covenant. Hamilton's first move after he was appointed General was to lead his army into England where he suffered a disastrous defeat at the hands of Cromwell. After this defeat the Marquis of Argyle, the Earls of Cassilis, Eglinton, and Loudon took up the reins of government, proved to Cromwell that they were in no way in favour of the Engagement and so hostilities were averted. A new Parliament was called which passed very stringent laws against the Engagers, prohibiting them, according to their degrees of delinquency, to hold positions of power. At this time, however, a great deal of uneasiness was caused through receiving intelligence that the English Parliament intended to proceed with the trial of the King. This was too much for these stern Covenanters. They and their ancestors might, in conference with the King, use great plainness of speech which often amazed his subjects south of the Border, but they never dreamt of arraigning him at their bar on charges which, if proved, deserved the death penalty. Charles was summoned to answer to the charges of being "a tyrant, traitor, murderer, and a public and implacable enemy of the Commonweath of England," which charges were supported by evidences which could not be contradicted. In spite of his refusal to plead at the bar of a court which he held to be unconstitutional he was sentenced to death. On 30th January, 1649, he stepped on to the scaffold from one of the windows of Whitehall and a few moments later he entered into the presence of his Judge to give an account of his stewardship. Much has been said of late to make him appear a saint and a martyr. The history of the time and his own actings show him to have been neither. It cannot be claimed for him that either his courage or his manliness were of a very high order. Treacherous in the extreme, in his dealings with those which policy forced him to enter into treaties with, for at the very time at which he entered into these treaties he was devising schemes for breaking them, so that, as far as the English Parliament could see, there was nothing which could secure the liberty of his subjects but his death.

The Covenanters were looking at the matter from another point of view. As Dr. Hetherington puts it: "They, even by the terms of their Covenant, were the vowed supporters of a monarchy based upon and pervaded throughout by Scripture principles. No sooner, therefore, did they receive the melancholy intelligence of their sovereign's death, than they hastened to proclaim his son King, by the designation of Charles II, not omitting, however, in their proclamation, the significant intimation that their support

of his pretensions to the throne would involve the necessity of his subscribing the Covenant." *History of the Church of Scotland*, 6 ed. p. 116. This drew Cromwell into Scotland again, and for many a day afterwards the Church in Scotland was as "a lily among thorns," but this part of her history extends beyond the limits of this sketch.

In this fragmentary sketch of the life and times of George Gillespie we see that he was raised up at a time when there was great need of him. The Lord endowed him with a clear penetrating mind, enabling him with ease to discern between right and wrong. In a brief lifetime he was able to accumulate a vast amount of learning, which his type of mind enabled him to call forth at a moment's notice to marshal against the fallacious arguments of Episcopalians and Independents. The Presbyterian government of the Church of Scotland had been attacked and a determined effort made in high places to have it completely subverted. The Lord called forth George Gillespie, as a polished shaft in His hand, to show the Scripturalness of Presbyterianism, and the origin of that form of government which the Stewarts endeavoured to foist upon the people of Scotland, proving that it was not only unscriptural, but had its origin in the Roman Catholic Church. Gillespie was not raised up merely to battle with matters in his own time, but by his writings, gives a clear guidance to the present day to such as are inclined to make use of them. We know that to refer to the writings of George Gillespie is not palatable to the union-mongers of our day in the Church of Scotland. They are using gifts and learning which ought to be used otherwise and to a better purpose, in order to bind upon the descendants of men and women, who sealed their testimony against "black prelacy" with their hearts' blood, the ceremonies which Gillespie denominated "English Popish Ceremonies," and against which he wrote so much. It would be well for such to consider carefully his words of warning in his Preface:—

"If you disregard these things whereof, in the name of God, I have admonished you, and draw back your helping hands from the reproached and afflicted cause of Christ, for which we plead, then do not put evil far from you, for wrath is determined against you. And as for you, my dear brethren and countrymen of Scotland, as it is long since first Christianity was preached and professed in this land, as also it was blessed with a most glorious and much-renowned Reformation; and, further, as the gospel hath been longer continued in purity and peace with us than with any church in Europe; moreover, as the Church of Scotland hath treacherously broken her bonds of oath and subscription where-

with other churches about us were not so tied; and, finally, as Almighty God, though he hath almost consumed other churches by His dreadful judgments, yet hath showed far greater long-suffering kindness towards us, to reclaim us to repentance, though notwithstanding all this, we go on in a most doleful security, induration, blindness, and backsliding; so now, in the most ordinary course of God's justice, we are certainly to expect, that after so many mercies, so great long-suffering, and such a long day of grace, all despised, He is to send upon us such judgments as should not be believed though they were told. O Scotland, understand and turn again, or else, as God lives, most terrible judgments are abiding thee."

The ecclesiastical system against which Gillespie waged an uncompromising warfare in his *Dispute against the English Popish Ceremonies*, and which many in the Church of Scotland today are seeking to unite with, is a system which holds the myth of Apostolic Succession. Its exponents, because they cannot find any Scripture warrant for the appointment of diocesan bishops, maintain that such an appointment is included in the appointment of Apostles, and that the power of ordination was transmitted by these Apostles to subsequent bishops to the present day, and this implies that the commission given to the Apostles included in it an ordination as bishops, presbyters, and deacons separately. On this point the late Rev. James Bannerman, D.D., says: "Episcopalians have no directory for this in the terms of the appointment of the Apostles by our Lord at first, but stand indebted wholly to their own arbitrary and gratuitous assumption for the ability to divide the apostolic commission into separate parts and parcels, and to assert that one portion of it, giving the right to ordination and government in the Church, belongs to one office, and another portion of it, giving a right to administer Word and Sacrament, to a second office—both of them being permanent and ordinary in the Church; and that other portions of the commission still, giving special endowments, belonged to yet another office, which was extraordinary and to be abolished. The very terms of the commission indeed show that the office to which the apostles were appointed was one and undivided, alike when they entered upon it, and when with their own lives it came to an end." *The Church of Christ, Vol. II, p. 271.* The holding of this myth by the Episcopal Church requires of it to treat those not ordained by a Bishop as laymen, thus making their ordination null and void until they submit to Episcopal ordination. In closing his *Dispute against the English Popish Ceremonies* Gillespie makes the following statement which, in view of a

proposal to renew conferences which would include the Episcopal Church in Scotland, ought to be seriously considered by those who would, in our day, enslave the Church of Scotland by compliance with what the Episcopal Church has of the dregs of Popery:—

“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 spewed 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 beggerly 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.”

All that can be proved from Scripture and the government of the early Christian Church is in favour of Presbyterianism, and there is not a shred of evidence in favour of Episcopacy. The position is well put by Rev. William Cunningham, D.D., when he says: “It has always been one of the leading general arguments which Romanists have adduced against the Reformers and their successors in the Protestant Churches that, though mere presbyters, they assumed functions which belonged only to bishops—and especially that, as mere presbyters, they were incapable of preserving a succession of pastors in the church, since bishops alone had the power of ordaining to the ministerial office. And this, of course, is the same objection which is commonly adduced against us by Prelatists. The substance of the answer which has always been given by Presbyterians to this objection, whether adduced by Romanists or by Prelatists, is this, that, according to the standard of God’s word, there is no higher permanent office in the Church of Christ than the presbyterate, and that presbyters are fully competent to the execution of all necessary ecclesiastical functions. These two positions confirm and strengthen each other. If Christ has not appointed any higher permanent office in the church than the presbyterate, then presbyters must be competent to the execution of all necessary ecclesiastical functions; and, on the other hand, if they are competent to the execution of all necessary ecclesiastical functions, this is at least a very strong presumption that no higher office,

with peculiar and exclusive functions, has been established." *Historical Theology, Vol. II, p. 532.* Who today, without a betrayal of the true position of the Church of Scotland, in its best days, would advocate union with a Church whose system of government was not only repugnant to the principles of the most illustrious of our Reformers and Covenanters and has no Scriptural warrant to commend it?

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

Leis an Urr. Iain Mac a Chòmbaich, D.D., Lte

(Air a leantuinn bho t.d. 246)

EARRANN II

Mu Chùmhnant nan Gràs

C. Carson a theireir cùmhnant nan gràs ris an nuadh cùmhnant so? F. Do bhrìgh gu bheil an cùmhnant fein maille r'a uile shochoirean ag eirigh a mach o shaor ghràs sìorruidh Dhé; a chionn gu'm bheil creidimh, maille ris gach gràs agus beannachd eile a tha air a ghealltuinn anns a cùmhnant, nan saor thiodhlacan bho Dhia do pheacaich; agus do bhrìgh gur e àrd chrìoch a cùmhnant a bhi foillseachadh gu sònraichte; glòir gràis-saoraidh Dhé.

C. Carson a their cuid cùmhnant na Saorsa ri cùmhnant nan gràs? F. Air son gun d'rinn Crìosd E Fein a cheangal ann bho shìorruidheachd, a chùnn saorsa a thoirt do shluagh taghta Dhé, araon le luach agus le cùmhnachd.

C. Co a sheas a suas ann an suidheachadh cùmhnant nan gràs air taobh Dhé? F. Dia Fein ann am pearsa an Athar. B' Esan a dh'òrduich an cùmhnant.

C. Co a sheas a suas air taobh an duine anns a cùmhnant so? F. Crìosd, mar neach a bha air a thaghadh le Dia, agus mar Cheann an t-shluaigh taghta.

C. Co an neach ris an robh an cùmhnant so air a dheanamh? F. Bha e air a dheanamh ri Crìosd mar an dara Adhamh, agus ris an t-shluaigh taghta uile ann an Crìosd mar a shliochd.

C. Car son a theireir an dara Ahamh ri Crìosd? F. Thà; mar a bha an ceud Adhamh 'n a cheann da shliochd nàdurra ann an cùmhnant nan oibre; theireir an dara Adhamh ri Crìosd a chionn gu'm bheil E 'n a Cheann, d'a shliochd spioradail, ann an cùmhnant nan gràs.

C. Cuin a bha'n cùmhnant glòrmhor so air a dheanamh? F. Bha e air a dheanamh bho shìorruidheachd.

C. Cia mar a tha fios agad gu'n robh an cùmhnant so air a dheanamh ri Crìosd mar Cheann sluaigh taghta Dhé? F. Tha

fios agam air bho 'n a sgriobturan so a leanas; “rinn mi cùmhnant ri m'Aon taghta”—“bheir mi thù mar chùmhnant do'n t-sluagh.”—“Tha E 'n a Eadar-mheadhonair air cùmhnant is fearr;” agus theireir ri fuil Chrìosd, “fuil a chùmhnaint shiorruidh.” Tha'n ni ceudna soilleir bh'uaith so, gu'n robh sluagh Dhé air an taghadh ann an Crìosd mu'n do leagadh bunait an domhain; tha e soilleir bho ni eile gu'm bheil sochairean a chùmhnaint air an toirt dhoibh bho shiorruidheachd ann an Crìosd, agus tha e soilleir a ris bho ni eile, gu'n do cho-lion Crìosd mar Urras na muinntir thaghta, gach uile fhìreantachd air an son.

C. Cia mar a tha fhios agad gu'm bheil Crìosd 'n a Cheann aig sluagh taghta Dhé anns a chùmhnant so? F. Tha; gu'n d'rinneadh Crìosd 'n a Urras air a chùmhnant, agus gur ann an Crìosd, air tùs, a tha geallanaibh a chùmhnaint air an toirt do shluagh taghta Dhé.

C. Cia mar a tha fios agad gur ann air son sluagh taghta Dhé a sheas Crìosd anns a chùmhnant? F. Theireir ris a mhuinntir ris an d'rinneadh an cùmhnant, sluagh taghta Dhé, “rinn mi cùmhnant ri m'Aon taghta”—se sin ri Crìosd mar Cheann an t-sluaigh thaghta.

C. An robh làmh idir aig an Spiorad Naomh ann a bhi deanamh a chùmhnaint shiorruidh so? F. Bhà; air Dhà aontachadh le tlachd neo-chriochnach do gach earrann de'n chùmhnant, cheangail Se E Fein gu'n deanadh E an t-saorsa a choisinn Crìosd a chàradh ri anamaibh na muinntir thaghta.

C. Co aca a tha cùmhnant nan gràs saor, na, fodh chumhachan? F. Bha e fodh chumhachan do Chrìosd, ach tha e làn shaor d'a shliochd spioradail uile.

C. Ciod a tha thu tuigsinn le cumhachan a chùmhnaint? F. Naomhachd iomlan Chrìosd mar dhuine; an ùmhlachd iomlan a thug E 'n a bheatha, agus an lan dhioladh a thug E air son peacaidh, le fulung a bhàis.

C. Car son a bha naomhachd a nàduir mar dhuine feumail mar chumhadh 's a chùmhnant? F. Air do Dhia an duine a dheanamh air tùs iomlan ann an naomhachd, bha'n lagh ag iarraidh gu'n gleidheadh an duine an naomhachd sin; ach a nis air do'n duine an naomhachd sin a chàll, agus air do Chrìosd nàdur an duine a ghabhail a chum a thearnadh, cha b'urrainn E ùmhlachd iomlan a thoirt do'n lagh mar biodh a nàdur Fein iomlan ann an naomhachd.

C. Car son a bha ùmhlachd iomlan a bheatha feumail mar chumha 's a chùmhnant? F. Air son gu'n d'thàinig an duine gearr, cha'n ann a mhàin air naomhachd nàduir, ach mar an ceudna air ùmhlachd iomlan 'n a bheatha, agus gu'm bheil lagh

Dhé ag iarraidh ùmhlachd iomlan, cho maith ri naomhachd iomlan nàduir.

C. An robh an dà nì sin aig Criosd mar Urras a chùmhnaint? F. Bhà; mar Urras a chùmhnaint, cha'n e mhàin gu'n robh naomhachd iomlan Aige 'n a nàdur, ach thug E ùmhlachd iomlan do'n lagh 'n a bheatha agus 'n a bhàs.

C. Car son a bha làn dioladh air son peacaidh feumail mar chumha 's a chùmhnannt? F. Air do chùmhnannt nan oibre a bhi air a bhriseadh, agus am peanas air a thoilltinn, bha naomhachd agus ceartas Dhé, mar Riaghlair an t-saoghail, ag iarraidh gu'm biodh am peanas air fhulung, agus le sin làn dioladh air a thoirt do cheartas Dhé.

C. An d'rinn Criosd an cumha so mar an ceudna a cho-lionadh? F. Rinn, cha'n e mhàin gu'n robh E air a dheanamh 'n a mhallachd air ar son, ach dh'fhuiling E mar an ceudna bàs mallaichte a chroinne-cheusaidh air ar son.

C. Am bheil fireantachd Iosa Criosd a cho-lion E mar an dara Adhamh, a luidh anns na trì nithibh sin? F. Thà; le bhi co-lionadh nan trì nithibh sin, mar Cheann a shliochd spioradail, cho-lion E air an son gach fireantachd a than'n lagh ag iarraidh mar chùmhnannt a chaidh a bhriseadh.

C. Cia mar a tha fios agad gur iad na trì nithibh sin, na cumhachan a bhuineas do chùmhnannt nan gràs? F. Do bhrigh gur e'n co-lionadh a thug Criosd do gach uile fhìreantachd an aon bhonn a tha toirt còir do'n a chreidmheach air a bheatha mhaireannaich; agus an aon rathad fìreanaichidh a tha aig am fianuis Dhé.

C. Nach eil creidimh, aithreachas, agus ùmhlachd spioradail nan cumhachan ann an cùmhnannt nan gràs? F. Cha'n eil idir, tha iad air an *gealltuinn* anns a' chùmhnannt so mar earrann mhòr do'n t-slàinte sin a choisinn Criosd le bhi co-lionadh gach uile fhìreantachd; agus mar sin cha'n fheudair a ràdh gu'm bheil iad 'n an *cumhachan* 's a chùmhnannt.

C. Ach nach eil creidimh agus aithreachas nan cumhachan nach fheud a bhi air an sgaradh o chùmhnannt nan gràs? F. Tha iad 'n an cumhachan nach fheudar a sgaradh o'n chùmhnannt, ach cha'n urrainn iad còir a thoirt do'n anam air na beannachdan a tha air an *gealltuinn* ann.

C. Nach eil creidimh 'n a chumhadh gu sealbh a thoirt do'n anam air Criosd, agus air beannachdan a chùmhnaint? F. Tha creidimh làn fheumail mar *mheadhon* gu sealbh a thoirt do'n anam air aonadh agus co-chomunn maille ri Criosd ann an geallannaibh, agus ann am beannachdan a chùmhnaint; ach cha'n

eil e 'n a fhior chumhadh 's a chùmhnannt fein; cha'n eil e toirt còir cùmhnaint do'n anam air na sochairean a gheall Dia ann.

C. Ach nach eil creidimh a *toirt* seilbh do'n anam air beannachdan a chùmhnannt? F. Cha'n eil, ach tha e a mhàin a *gabhail* seilbh orra, agus an uair a tha'n t-anam, tre chreidimh, a *gabhail* seilbh orra, tha na beannachdan an sin aig an anam.

C. Ciod a thigeadh dhuinn fhoghlum bho chumhachan cùmhnaint nan gràs, mar a tha iad air an co-lionadh le Iosa Crìosd? F. Thà sinn a foghlum, an àite an lagh, mar chùmhnannt nan oibre, a bhi air a chur an neo-bhrìgh tre chreidimh, gur ann a tha e air a dhaingneachadh leis.

C. Ciod tuilleadh a tha sinn a foghlum uaithe so? F. Gu'm bheil saorsa an anama 'n a nì cho luachmhor, agus nach gabhadh Dia eiric a bu lugha air a shon na nàdur naomh Chrìosd mar dhuine, beatha ionraic, agus bàs toillteanach Mhic Dhé; eiric anns am bheil luach neo-chrìochnach.

C. Cia mar a tha *geallannabh* cùmhnant nan gràs air an comharrachadh? F. Tha iad air an comharrachadh a thaobh gu'n robh cuid dhiubh air an co-lionadh do Chrìosd Fein mar Eadar-mheadhonair, agus mar dhuine, agus gu'm bheil cuid eile dhiubh air an co-lionadh do shluagh taghta Dhé tre Chrìosd.

C. Ciod e chuid de na *geallannaibh* a bha air an co-lionadh do Chrìosd Fein, mar Eadar-mheadhonair agus mar dhuine? F. Na *geallannaibh* anns an robh E air a chuideachadh le Dia 'n a obair, anns an do ghabh Dia ris an obair a rinn E; agus anns an robh duais ghlòrmhor air a ghealltuinn Dhà air son na h-oibre.

C. Co chuid de *geallannaibh* cùmhnaint nan gràs a th'air an co-lionadh do shluagh taghta Dhé tre Chrìosd? F. *Geallannaibh* air gràs agus air glòir, agus air gach beannachd aimsireil; agus a tha uile air am filleadh ann an gealladh na *beatha maireannaich*; no Dia ann an Crìosd mar an Dia ann an cùmhnant, agus an cuibhrionn shiorruidh.

C. Ciod a tha gealladh na *beatha maireannaich* a filleadh ann? F. Tha e filleadh gach uile fhior shonas agus sin gu shiorruidh; no, gach uile shonas anns a bheatha so agus fad siorruidheachd, maille ris gach meadhon a dh'òrduich Dia gu ruighinn air.

C. Ciod is nàdur do na *geallannaibh*? F. Tha iad anabarrach mòr agus luachmhor, iomchuidh do gach staid, air an deagh òrduchadh anns gach nì agus cinnteach; agus tha iad uile ann an Crìosd 'n an seadh agus 'n an Amen a chum glòir Dhé.

C. Co dha bha na *geallannaibh* air an *toirt*? F. Air tùs, bha iad air an toirt do Chrìosd an dara Adhamh agus 'n an deigh sin do'n t-sluagh thaghta ann an Crìosd.

C. Co dha tha tha iad air am fàgail 's an t-soisgeul? F. Tha iad anns an t-soisgeul ann an Criosd agus maille ri Criosd Fein, air an tairgse do luchd-eideachd an t-soisgeil uile maille ri'n cloinn; tha'n gealladh 's an t-soisgeul "*dhuibhse*, agus do 'ur cloinn agus dhoibh-san uile am fad as." Faodaidh luchd eisdeachd an t-soisgeil uile le deagh bharrantas, gabhail riutha agus earbsa asda, ann an Criosd agus maille ri Criosd.

C. Co iad aig am bheil sealbh orra gu slàinteil? F. Cha'n eil ach aig creidmheach a mhàin, is ann aca-san a mhàin a tha aonadh slàinteil ri Criosd, anns am bheil uile gheallannaibh Dhé 'n an seadh agus 'n an Amen, agus is iadsan a mhàin a tha 'n an oighreachan air a ghealladh, agus 'n an oighreachan a reir a gheallaidh. "An tì chreideas anns a Mhac, *tha* bheatha mhaireannach aige."

C. Ciod a thigeadh dhuinn fhoghlum bho gheallaidhean cùmhnant nan gràs? F. Gu bheil gach sochair air a ghealltuinn ann an tiodhlacan saor ghràis neo-chrìochnach Dhé; agus a ruith tre fhìreantachd Chrìosd; gur iad tròcairean cinnteach Dhaibhidh, gu bheil iad cinnteach do'n taghadh uile; nach feudar naomhachadh a sgaradh bho fhìreanachadh, agus nach buin fìor pheanas air bith do'n chùmhnant so.

C. Am feud cùmhnant nan gràs gu bràth a bhi air a bhriseadh? F. Cha'n fheud, do bhrìgh nach urrainn an dara Adhamh tuiteam mar a thuit a cheud Adhamh.

C. Ach nach feud fìor chreidmheach tuiteam? F. Fhad 's a tha iad neo-iomlan ann an naomhachd facdaidh iad tuiteam o'n gràsan agus o'n deagh oibribh, ach cha'n fhaod iad tuiteam bho'n staid.

(R'a leantuinn)

NOTES AND COMMENTS

Good Wishes to our Readers

At the beginning of another year we wish our readers well according to the gospel, which brings grace, mercy and peace from God the Father through the Lord Jesus Christ, to everyone that believeth. To His people the Lord says: "Be of good cheer. I have overcome the world"; and to all others, "Seek ye the Lord while He may be found." May we all be enabled to cast our cares upon the God of all grace for time and eternity.

A Revealing View of Angola

During last year Angola in Africa came into the news following upon the political upheaval in the Congo, situated north of Angola. The government of Portugal, who hold Angola, was

severely criticised in many quarters, including the House of Commons, for cruel action taken against natives and missionaries following upon an admitted fierce uprising in the north of this African country. The British Government were non-committal on the matter, Portugal being, as is said, our oldest ally. In the middle of November last a certain Major Ken McKeon, who had retired from certain duties in Kenya, wrote three main articles in *The Scotsman*, of Edinburgh, on the situation in Angola which we read. On reading the first article we suspected right away that he wrote to put Roman Catholic Portugal in a favourable light to readers, and secondly we were of the opinion that the Major is a Roman Catholic. He first of all visited government officers in Portugal and obtained every facility for touring Angola, which he later did with the assistance of the civil and military authorities of the Portuguese Government. His articles sought to justify the actions of that government and to attribute most of the trouble to Communists, which is a favourite method of the R.C. Church. Now on the 18th November, 1961, there appeared in *The Scotsman* a detailed reply to Major McKeon's articles, by Rev. Eric Blakebrough, Secretary of the Angola Action group, in which he says that Major McKeon was merely repeating Portuguese propaganda, the very thing we already suspected. For the information of interested readers we will give a few quotations from the Rev. Blakebrough's article as follows: "It is correct that the first atrocities against Africans were committed by Portuguese civilians, who were enraged by the atrocities committed by Africans. Major McKeon does not appear to have knowledge of the subsequent police purges and massacres. We have the names of hundreds of African pastors, teachers and deacons who were arrested, had their hands tied behind their back and were then either shot or had their throats cut." "Major McKeon repeats the familiar Portuguese lie that Protestant missions have been conducting subversive activities. He could not possibly have discovered 'evidence in Angola of American missions, particularly Baptist, conducting subversive activities against the administration' because there are no American Baptist missions in Northern Angola. Why does he, and other pro-Portuguese writers, make this error?" (Rev. Blakebrough points out, however, that there are British Baptist missions in Angola). "I have in my possession a list of 170 African Christian leaders who were shot near 'the magnificent open-air swimming pool' to which Major McKeon refers. 'They were all upright, God-fearing Christian men, who have had nothing whatever to do with politics, but whose only ambition was to proclaim the Gospel

amongst their own people.' Hitler exterminated Jews on the charge that they were traitors; the Portuguese have exterminated African Protestant leaders on the charge that they were Communists. It is always the same with Fascists' regimes.' We cannot quote more from this article which brings to light the evil procedure of the Roman Catholic Portuguese Government. It does not seem from these references, supported also by Mr George Thomas, Member of Parliament, that the Pope is an ally and no longer an enemy, according to Dr Fisher.

The Immigrants' Bill Altered

Last month we had a note on the Immigrants' Bill, the terms of which were indicated by Mr Butler at the time of writing and which included restrictions to be imposed upon Irish Republic immigrants. But when Mr Butler introduced the Bill on the floor of the House of Commons in the middle of November he stated that difficulties had been discovered which prevented the Bill applying to Irish Immigrants. We really had some fears that this situation might arise, knowing, as we do, the background methods of the Roman Catholic Church; although this aspect has not been hinted at as yet by those opposing the Bill. Opposition was concentrated on the assumed racial discrimination of the Government in freeing the Irish, who are legally foreigners, from the provisions of the Bill, and applying the Bill to the West Indies and other Commonwealth countries. But we, in this comment, are chiefly concerned with the Government's strange action regarding the Irish Republic. To our mind Mr Butler's reasons for leaving the Irish Republic out are very lame and empty excuses indeed; one of them being, "Experience had shown how difficult it was to police the border between the Republic and Ulster." The Government and the R.C. Church in the Irish Republic were glad to get Home Rule and then a Republic, but we are sure they were not so happy about any restrictions upon their people's access to the good things of a temporal nature in Protestant Britain. Into London alone came 30,000 immigrants from the Irish Republic every year, and up to 60,000 to the country as a whole. Religious political pressure, in our opinion, has been brought to bear upon Mr Butler and the Government, and if our opinion is well founded then it is disgraceful that the Irish Republic, neutral during the last war, etc., should be favoured as to immigration. Although we have commented thus on the Irish Republic we are not inclined to criticise the Government upon the other provisions of the Bill. We do not accept the argument that there is racial discrimination

as such in the Bill. The fact is that Britain is being flooded excessively with other races. Incidentally, India has enacted laws restricting certain classes of Christian missionaries from entering that country. Again, the housing problem is a factor in the matter. There may be other changes in this Bill before it is finally passed.

Archbishop Ramsey at World Council of Churches

The World Council of Churches met at New Delhi, India, at the end of November last, and received as new constituent members the Russian and Greek Orthodox Churches and others. The Roman Catholic Church sent observers to this meeting at Delhi, no doubt to "spy out the land" and report to Rome as to whether the progress toward Rome in the World Council of Churches was worth noting or not. The Russian and Greek Orthodox Churches are as erroneous and superstitious as Rome, only they do not recognise the Pope. The Archbishop of Canterbury and the Archbishop of York, and leaders of the Church of Scotland and of many other churches were there. Now this World Council is supposed to show the world at large how to attain the union of all professed Christian Churches throughout the world. Yet the Archbishop of Canterbury in speaking about the need of patience to work for Christian unity, said: "Patience is needed between those who ask that inter-communion should be immediate and general and those who, with deep conviction and no less concern for unity, think otherwise." Our point is, that all these ecclesiastics travel again and again across the wide world to meet one another, confer, speak, discuss and issue statements, periodically; and who but they are out and out for unity among the Churches! Yet, although they all profess to be Christians, cannot agree to inter-communion among themselves freely and without restrictions. If they in the W. C. C. are so very charitable and so "superior" in their Christian outlook, then how can not the Church of England, the Russian Church and all the other Churches concerned agree and be united on free inter-communion among themselves? This is a sinister point. The High-Anglicans, the Orthodox Churches of Russia and Greece and the Roman Catholic Jesuit observers will never give in to tolerate freely the mode of admission to and administration of the Lord's Supper which obtain among what are called the Free Churches. In the back of their minds lurks Apostolic Succession, the Mass and union with Rome under the Pope. It is the World Council of Romanisers, and some who have been duped into joining will find this out sooner or later.

Archbishop of Canterbury's Views

There appeared in the November issue of "The Churchman's Magazine" extraordinary statements which evidently appeared first of all in the "Daily Mail" on Monday, October 2nd, 1961, of what the present Primate of the Church of England said to a Rhona Churchill about the Lord of glory, the Saviour of the lost!

We quote from "Churchman's Magazine," the Archbishop speaking: "It is possible to believe that Jesus is divine without believing in the Virgin birth and as to hell, it is certainly not a physical place. It is the state of those who make hell for themselves by denying God a place in their lives. Heaven is also not a place to which we humans go in our present bodily state, nor is it a place for Christians only. Those who led a good life on earth but found themselves unable to believe in God will not be debarred from heaven. I expect to meet some present-day atheists there." The Secretary of the Protestant Truth Society, Mr A. L. Kensit, wrote the Archbishop. First of all the Archbishop is not a Christian in the gospel sense. Secondly: The Archbishop is a Deist. In the third place the Archbishop should be removed from being Primate of the Protestant Church of England! We knew Dr. Ramsey before he became Archbishop of York! Heaven is no place for any man who is not "born again," but hell eternal is the place for all who deny the Supernatural birth of our Lord and Saviour Jesus Christ, through the Virgin mother. If that is denied there is no ground of hope left for Dr. Ramsey, nor for his brother atheists. How is it possible that Jesus is divine, if we cannot believe in the Virgin birth? Utter ignorance, and worthy of Voltaire! The "Modernists" are as crafty as their father the devil. They admit that "Jesus is divine" and that He is the "Son of God" in the sense that they themselves are the "Sons of God!" It is with this Dr. Ramsey and Pope John of Rome the "Leaders" of the Church of Scotland are so anxious to have "Christian Unity," and to shew the Pope their willingness for "Christian Unity." The Moderator is willing to pay homage to Pope John. There is a difficulty here for Dr. Ramsey. The Pope believes in the Deification of the Virgin mother. She is a goddess! Dr. Ramsey says: "It is possible to believe that Jesus is divine without believing in the Virgin birth." The Pope and Ramsey clash on this point! Khrushchev is an atheist and does Dr. Ramsey expect to meet him in heaven? Khrushchev is a "present-day atheist." Professor Calder of Edinburgh University says in the Daily Scotsman (3.2.61) that we developed from the sea bed millions of years ago! The Principal of the Edinburgh University a year or two ago in the month of June said that the "world was

one million years old on that day." The Pope, Dr. Ramsey, the Scientists and Communists are poles apart: and the " Leaders " of the Church of Scotland running after the Jesuits to further their education of Christian Unity! People, back to your Bibles, and pray earnestly that God would pour forth His Spirit on Jews and Gentiles. If not we are doomed to destruction. The Archbishop of Canterbury is against the Word of God, and the articles of his Church's creed! The See of Canterbury is a crown appointment. The Monarch is the Head of the Church of England. The Government of the Church of England is Erastian; that is the control of the Church by the State. The whole Ecclesiastical Organisation is autocratic. The lawlessness of the Clergy of the Established Church of England is due to the fact that discipline can hardly be exercised if the diocesan Bishop is a modernist (like Dr. Ramsey) or an Anglo-Catholic there is no discipline. The Presbyterian Church Government is entirely different from the Erastian Government of the Church of England. In Presbyterian Church Government the members are equal from the Elder in the Kirk-Session to the Moderator of Session, Presbytery, Synods, and General Assembly. We believe that the National Church (The Church of Scotland) is developing into Congregationalism, and that might well be expected because the discipline of the Word of God cannot be exercised in the Courts of that Church any more. Discipline must be based upon the Word of God, and if the Word of God is rejected, divinity is gone, hence the hankering after Canterbury and Rome! Scoto-Catholic and the English Anglo-Catholic are of the same school, and both parties are operating within the National Churches. What interest should we have in the Church of Scotland, or in the National Church of England? We know that many people in our own Church are of that opinion, and do not hesitate to say so: " what have we to do with other Churches?" That is a most ignorant attitude, selfish, as much as to say, why was the Lord Jesus taking to do with the wickedness of the national Church of the Jews? He did take to do with them, and with their hypocrisy, with their traditions and irreligion! The Church of Scotland is the " National Church," and represents you and me in Parliament, in the Palace, in College, and in the Schools of the country. And you ignorantly say that we should have no interest in the " National Church of Scotland." Alas, we must, and because we must we shall not cease to warn our people of our national danger from the wicked Church of Scotland! It is equally true about the Protestant Church of England. We are concerned about that Church, the crown, our Protestant Constitution; our civil and religious institutions are all involved in both

National Churches! That is the danger that confronts us now, and our children coming after us. The Papal Church is taking full advantage of the present weak state of our Protestant religion, and the Papal Gamblers of the U.S.A., pressing forward through President John Kennedy that we must join the Common Market—the “Treaty of Rome!” May God grant to save us from the curse of the “Common Market.” All who love their nation and its noble Institutions should write their Member of Parliament protesting strongly against joining the Jesuitical “Treaty of Rome!” It is a Roman Catholic block of determined hypocrites with one aim in view, to have the Papal Pope at the head of “United Europe.” Protestants awake to the second attempt to swamp Protestant Britain in the quagmire of Roman Catholic “United Europe.” The Spanish Armada failed, but this one cannot fail, for all the Jesuits of Rome and the Pope are engaged to drag Britain into the “Common Market.” There are quite a number of members in both Houses of Parliament who are Anglo-Catholics, and they are the men who are so anxious that Britain should join the “Common Market.”

Why were not the terms of the “Treaty of Rome” printed and published for the British people to see them, examine and decide for themselves whether they should join the “Common Market” or not? No, but why? The people should demand of their Member of Parliament to provide a copy of the “Treaty of Rome?” What is the Government hiding from us? The Canadian Prime Minister, the Australian Prime Minister, the New Zealand Prime Minister must have seen the “Treaty of Rome,” and they are all against Britain joining the “Common Market.” We believe it is a deep-seated plan of the Jesuits in Rome and in Washington for Protestantism to be destroyed in Britain. As for the U.S.A., the Papists have the upper hand in that nation already. Let the people of God pray earnestly that in His infinite kindness towards us He in His adorable mercy may come to our deliverance, and save Britain from the Jesuitical “Treaty of Rome.”

“How are the things of Esau searched out; how are his hidden things sought out! All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee; there is none understanding in him.”—Obadiah, 6-7.

J. MacLeod.

“Do Catholics Believe the Pope can Never be Wrong?” etc.

This query appeared in the Daily Express of Saturday, 2nd September, 1961 with a photo of Pope John. No doubt the Daily Express was well paid for this Papal advertisement. The writer

gives an explanation of "What Catholics believe." "Catholics believe the Pope is infallible only in that he cannot make a mistake when officially defining matters of religion. This in fact has happened less than twenty times in twenty centuries." Then the writer goes on to give instructions to Protestants how to get in touch with the "Way of life of the Catholics." Free 21 leaflets on the Truth about the Catholic Church is also offered. You are to write to "The Catholic Enquiry Centre, London." "Who is a Liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son." 1st John ii.22. That is the answer to this bold, wicked advertisement of the Papal Church. The Church of Rome is no part of the Church of Jesus Christ in any conceivable sense of the term "The Church of the living God." The infallibility of the Pope of Rome is a lie "when defining matters of religion," whether that infallible utterance is claimed once or twenty thousand times—it is a lie! The whole Papal system is one mass of diabolical concoctions of all the false religions and no means can be too low, sordid, gruesome and murderous if it can at all advance in power and riches the "Catholic Religion!" The Masters of the Vatican would go through a sea of blood to gain their own ends. It is one mass of indescribable wickedness—"The mystery of iniquity," or as Calvin described it, "The Masterpiece of Satan." Those that escaped from the Vatican for the last four hundred years have written volumes, yea, thousands of books on the internal machinery of this mystery of iniquity, and yet Governments, Nations, Statesmen, Philosophers, Scientists, Professors of Divinity are dazzled with the external robes of the Whore of Rome! We doubt not but what is called "The Common Market" is manufactured in the Vatican machinery in Rome! It is without the shadow of a doubt a Jesuitical scheme to destroy what is left of the Protestant religion in the Protestant nations of Western Europe, and President John Kennedy of the U.S.A. and his Ambassadors are all in for it, and backing it up to the hilt! The Heads of the "Common Market" in Europe are all Roman Catholic Statesmen of the Vatican brand—France, Germany, Italy, Belgium, the Netherlands (fifty-fifty Papists and Protestants). Oh, why should Britain be dragged into this Cabal of Papists? Is Ichabod written on the walls of our National life? If God permits Britain to join the "Papal Common Market," our Protestant heritage is in truth, and in reality, in the most imminent danger of being destroyed root and branch by the Papists of the "Common Market." The name that should be given to the "Common Market" should be "The Jesuitical Common Market of Western Europe." If God

still favours us as a nation some way or some how we shall be delivered from "The Common Market" of Papal Rome. The Politicians in charge of our Foreign Policy are almost to a man Anglo-Catholics, Papists or no religion at all. It is reported in the R.C. press that "Mr Arthur Macmillan, brother of our Prime Minister, has presented Pope John with a specially-bound volume of *The Apostle of Unity*, the memoirs of the French priest Fr. Fernand Portal, which he edited (Macmillan) and translated. Mr Macmillan's audience with the Pope lasted 40 minutes." It was a long audience. How long were the forty ministers of the Church of Scotland with the Jesuit Professor in the Convent in Edinburgh last May? About the same time, Mr Edward Kennedy, the youngest brother of President Kennedy, had a private audience with Pope John. Within recent times Her Majesty the Queen had an audience with the Pope: so had Dr. John Fisher (the then Archbishop of Canterbury), so had the Right Hon. Harold Macmillan and the Foreign Secretary, Lord Home. The Moderator of the Church of Scotland remained in London until the Archbishop came back from Rome to give the Moderator the latest news from the Vatican—and as reported "the Moderator dined with the Archbishop on Saturday evening."

We doubt not, but there are some in the Free Presbyterian Church who think that such movements have no immediate, or dangerous, bearing on us or our children. That is a most dangerous attitude! You should bear in mind that the corrupt Church of Scotland is the National Church of the Kingdom of Scotland, and a Church recognised by the State as the Church of the Kingdom, and her actions, and doings involve us all in the civil and religious transactions that take place within the bounds of our kingdom, and further more, involves the Monarch, who is on oath bound to maintain our Presbyterian Church Government inviolate! Is there any danger that our national, civil and religious liberties may be in danger of being changed, or at a future date destroyed? It no doubt shall be the aim of the "Common Market," to destroy and obliterate the Reformation Attainments of the 16th and 17th centuries and to make the Pope of Rome the President (or Chairman) of the Cabal. This is the most dangerous situation that Britain faced for the last three hundred and fifty years! We fought our battles on the Continent, defeated the French, the Spaniards, the Italians and the Germans; but there is one army that Britain never conquered—the Jesuits. The glorious Reformation certainly put them underground, but they did not die, and now in the year 1961 they advertise their wares in the public Press of Britain! Is that not a positive proof

how bold the Roman Beast is within our native land? The country of the Covenanters, Reformers and Martyrs! Are we in dead sleep? Are we so blinded by the god of this world that we are oblivious to our national dangers? You have a "New Translation of the New Testament" which is a concoction of the Word of God by modern "scholars." The "Convent meeting" is a part of the diabolical scheme that shall undermine the Reformation attainments of the 16th century. You Free Presbyterians, awake to a sense of your awful dangers. The nation, the crown, and all our religious liberties are in great danger from Church of Scotland ministers, and from Anglo-Catholics in England! In the public schools and colleges, as well as the pulpits of Scotland the "New Translation" will be introduced and explained to the poor benighted children and people as the correct, and "scholarly," translation of the Word of God! Do any of the gentlemen who were about the new "translation of the New Testament" believe that Jesus is the Christ; if not, they are all LIARS according to the Word of the Lord (1 John ii: 22)! How many of them were Jesuits in disguise, and masquerading in the name of assured "scholarship"? The great day of judgment shall reveal hypocrites. They have troubled the people of God, and God shall verily disturb them and cast them into eternal darkness if they shall not repent of their extreme wickedness! It is a terrible sin to trouble and disturb the people of God. That is what Ahab, king of Israel, was guilty of in the sight of the Covenanted God of Israel! That is what the Church of Scotland is guilty of at the present day, the sin of Ahab, king of Israel, going to the bitter enemies of the Lord in the Edinburgh Convent.

As we have said above, Free Presbyterians, do not think for a moment you are not involved in this national disaster. You are! What should we do? First, pray, and lay the matter before the Lord, and then protest to the Government authorities by writing and warning them of the consequence of their conduct. Letters should be sent to the Prime Minister to have nothing to do with "the Common Market," for it is truly a Jesuitical (probably the last) attempt to blot out the blessings of the Reformation in these islands. The Leaders of the Church are bent on union with Canterbury and Rome; it matters not what Dr. John Highet or Rev. Tom Allan say to the contrary. The present situation is fraught with the utmost danger, as the Free Church was from 1872, to the passing of the Declaratory Act in 1892. "Then Moses stood in the gate of the camp and said, who is on the LORD'S side? Let him come unto me. And all the sons of Levi gathered themselves together unto him" (Exodus xxxii: 26). —J. MacLeod.

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, London, Breasclete, Portnalong, Fort William and Stoer; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Thurso and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Special Notice

Any changes in Communion dates to be notified to Editor.

Southern Presbytery Tribute to the late Rev. J. P. MacQueen, London

The Presbytery resolve to place on its Records its deep sense of the great loss it has sustained through the death, on June 13th, 1961, of their beloved and faithful brother-minister, the late Rev. J. P. MacQueen, pastor of our London Congregation, and a member of this Court. Ordained as missionary for Canada and Australia at Glasgow in October, 1934, Mr MacQueen was inducted as pastor of our London Congregation in December, 1936, where he laboured till the end. His brethren in the Court—some of whom were associated with him for many years—found him a warm-hearted and constant friend. In all the severe trials through which the Church passed during his time as a minister, Mr MacQueen asserted, maintained and defended the principles for which the Church contends, with his whole heart. It may well be said that his whole life as a minister of the Gospel was devoted to the interests of the Free Presbyterian Church. The Court would humbly give thanks to the great Head of the Church for carrying His servant through so honourably to the end of his days.

In an age of backsliding, blasphemy and rebuke, these words of Scripture may very appropriately be applied to Mr MacQueen as a good steadfast witness for Christ and His Truth—"I have fought a good fight. I have finished my course, I have kept the

faith: " 2 Timothy 4; verse 7. As a preacher of the everlasting Gospel, he declared the whole counsel of God sincerely and fearlessly. To him, the doctrines of the Word of God were solemn and awful realities. He loved the Reformed cause, and earnestly desired that these attainments for which our godly forefathers so nobly contended in asserting the Crown Rights of the Lord Jesus Christ, should be handed down unimpaired to generations following. He was widely read in the literature of the First and Second Reformations, and had a first-class grasp of the controversies in the Free Church leading up to the Disruptions of 1843 and 1893, the latter in connection with the infamous Declaratory Act of 1892. He steadfastly maintained the noble witness raised by the late Rev. Donald MacFarlane in 1893 on behalf of the Word of God and the doctrines, worship, government and discipline of the Scottish Reformed Church. His knowledge of the Roman Catholic Church was exhaustive, and he seldom preached without exposing and condemning that iniquitous system, which he often referred to as "Satan's Masterpiece." He constantly prayed for its downfall, and for the advancement of the Kingdom of Christ.

We believe that Mr MacQueen has gone to be with Christ, and we should rejoice on his behalf that he is now following the Lamb amongst the noble company of the redeemed on Mount Zion above. "And I heard a voice from heaven saying unto me, 'Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'" Revelation, 13, verse 14.

The Presbytery tender their sincere sympathy to his sister and brother, and also to the London Congregation, all of whom they commend to God and to the Word of His grace.

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The General Treasurer, Mr W. D. Fraser, 34 Duncarn Street (ground flat), Glasgow, C.4, acknowledges with sincere thanks:—

Sustentation Fund—Anon, £10; Anon, £6; Miss Cameron, Drimnin, £2 5/-; D. J. Sutherland, Shieldaig, £2; Mrs E. M. MacKellar, Tarbert, £5, last two per Mr J. Grant.

Home Mission Fund—D. Nicolson, Raasay, £1; Anon, £6; M.S.K.D., £2; Anon, £5; Mrs Canty, New Zealand, per Mr John Grant, £5.

Foreign Mission Fund—Mrs Peek, Mellbost, Stornoway, per Rev. D. M. Macleod, £100 in memory of her dear sister, Miss Maggie Morrison; Ontario Friends, £15; Wellwisher, £6; Anon, £5; Mrs F. J. Sim, Chesley, 18/10; Fowler-Gibson Family, £14, last two per Mr John Grant. The following for Mbuma Mission Hospital—Ontario Friends, £10; Mrs Miller, Fearn, £1; F.P. in the U.S.A., £3 10s 5d; Friend, Assynt, in memory of beloved parents, £2; Mantle Mission Box, Assynt, £1; Mrs MacGaw, Chesley, £1 14s 2d; Miss MacLachlan, Grafton, £2 2/-; Mr Aird Grant, Bangalow, N.S.W., £2 2/-; M. S. Grant, Grafton, £2 2/-, last four per Mr

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Aged and Infirm Ministers, etc., Fund—Ontario Friends, £3.

Mission to the Jews Fund—Ontario Friends, £5; Friend, Assynt, £1; Mantle Mission Box, Assynt, £1; "A Desire," £1; Miss A. M. D. Crowborough, £1; Mr A. Matheson, 10/-, last three per Mr J. Grant.

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