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ATTENDANCE UPON DIVINE WORSHIP

Ordinarily the Christian Church in Scotland has been accustomed to two diets of public worship on the Lord's Day, one service in the morning and a similar service in the evening. But in these recent years the general abandonment of a Biblical reverence for the claims of the Lord's Day has been exercising a powerful and evil influence in relation to attendance upon the public worship of God. The fact is that the vast majority of the people and of families have forsaken the House of God entirely; and there is a generation rising who know not what it means to take part in the public worship of God within a Church building or elsewhere. One of the principal and procuring causes of this lamentable attitude is that to which we have already referred, namely the ignoring by so many, for so long, of the claims of the fourth Commandment, "Remember the Sabbath Day to keep it holy," etc.

The Sabbath and the Sanctuary are closely linked with one another; the Sabbath clearly being given to us by God to be a day in the week in which worldly and lawful activities would be laid aside and the day devoted largely to the private and public exercise of God's worship. But when individuals and families ignore the Sabbath, the Sanctuary loses its place and even a formal and outward respect for the Name of God disappears. And thus multitudes in our land come to the point where they have no connection at all with the Christian religion or Gospel ordinances. Many grow up from infancy just like the heathen, having no interest in the Lord's Day, the public worship of God, the gospel of Christ, and this is in a professed Christian land.

Of course, there are still those who attend the public worship of God regularly on the Lord's Day and do so at the morning and evening services where these obtain, the general practice still being to hold two diets of worship. But there are those who just as regularly limit their attendance to one service; and it appears from reports that in many places such persons attend the morning service, although this is not the case in every community, be it in town or country.

The Christian Church, faithful to the divine Master, the Lord Jesus Christ, is not turned aside from its Scriptural duty and devotion to God and His worship by the low and weak state of religion and the apathy and indifference of a generation to the gospel and divine things. The exercising of the gospel ministry, by those who are set apart by the Lord to preach the Word of God and instruct the people in any community in the things of the Kingdom of Christ and to lead them in the services of the Sanctuary, is not to be regulated by the spirit of the age or by the number of persons attending or not attending upon that ministry. We mean, services are not to be eliminated, the gospel is not to be trimmed, the mode of worship is not to be modernised and even the length of services in God's house is not to be cut down to a bare minimum of time; and all to please those who may still attend twice or once upon public worship on the Lord's Day. Those who truly fear and love the Lord desire none of these things, but on the contrary "love the habitation of His house and the place where His honour dwelleth." They are deeply vexed in spirit in these days by the formality and indifference even of some who attend the services of the sanctuary, and are grieved at the irregular and infrequent attendance of others.

But what raises righteous indignation in their breasts in connection with this matter is, when they read of such as the Rev. R. Maurice King, the Church of Scotland Old Kirk, Bo'ness, who, it has been reported, wants all his Sabbath services over by noon. He has planned to eliminate the evening service which he says is "out of date and unnecessary," according to a special article in the *Scottish Daily Express*. He is to have two morning services—at 9 a.m. and 11.15 a.m. In the aforesaid special article it is revealed that some ministers consider that those who attend morning and evening services are becoming almost an "extinct" class of people. The Clerk of the Church of Scotland, Glasgow Presbytery, Rev. Andrew Herron, is also reported as saying: "Evening service as a straight repetition of the morning service is finished." That is in the Church of Scotland of course; which is an evidence that the Lord's Day, after morning service, is being spent in an undesirable manner. How is it that the evening service is "finished"? Because ministers who make a great cry about Christian charity and the Church's need to serve the people, have neither the grace nor the mind to hold divine worship with the few people who may attend in the evening. Such men are where they ought not to be, that is, in the office of the Christian ministry. Have a few people not precious souls like those of a large gathering? Do these men, and all who think like them,

not know that the Christ of God preached to one person, a sinful and immoral woman of Samaria, with blessed results? Do they not know that the Redeemer said: "Where two or three are gathered together in my Name, there am I in the midst of them."? We think they know not the doctrine, the design, nor the spirit of the gospel of Jesus Christ, nor the great value of a whole Sabbath Day for setting the mind and heart upon things above where Christ sitteth at the right hand of God. And therefore they pander to the taste of irreligious professors of Christianity and their own worldly hearts. They would give but one morning in seven days to assembling together for God's worship. Do such men have morning and evening family worship in their manses day by day? Or is their worship confined to a small period of one day in seven? People of any denomination or Church, *who are able to attend* the house of God and have the public means of grace *conveniently available* to them in the providence of God, yet who attend but one service in seven days, ignoring a weekly prayer meeting as well, cannot possibly be thinking aright about an eternal Sabbath in heaven and the worshipping of God day and night in His temple.

"Why is the house of God forsaken?" was a question asked long ago in Old Testament times, in a somewhat different context from the present day situation; yet this same question is pertinent now. It is because we are in a backsliding condition as a nation and as a people and have turned to "broken cisterns which can hold no water," and have no taste for divine things nor for the gospel of Jesus Christ. And the sad aspect of this matter is, that many of the religious leaders are so worldly minded themselves that they are prepared to compromise with the world and to give their fellow-men "the means" of a brief public recognition of God in the way of worship; while devoting a great deal of time, energy and thought to so-called Church organisations of varied kinds which are really of a social and not a spiritual nature.

Now, when the Holy Spirit shall be poured down upon an individual sinner or a people, there will be assuredly a return to and a spiritual delight in the Sabbath and the Sanctuary, not in a legal spirit as before God, but as evidence of faith and love toward the Lord Himself and His blessed claims upon His true, living and believing people. "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised); and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and to much the more, as ye see the day approaching." (Hebrews: X; v. 23-25).

NOTES OF A SERMON*

*Preached by the late Rev. M. Gillies, Stornoway, in August, 1938,
at Portree, taken down by a hearer.*

“ They that feared the Lord spake often one to another and the Lord hearkened and heard it and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His Name,” etc. (Malachi 3: vv. 16-17).

The fear of the Lord is the beginning of wisdom, to hate sin, and to love the Lord and to delight in Him as our soul's everlasting portion. They that feared the Lord had this practice—they thought upon His Name when alone and what a precious practice!

We are in such a bustle in the world—no time for meditation—and this leaves His people dwarfs in godliness. This is what made giants of them in days gone by as they thought upon God's Name and then meditated. This was not wasted time. Matters will not be written till we begin to think on the Name of the Lord—matters will not come right till godly practices come back.

Bring the tenth into Jehovah's storehouse or you will have your share of His displeasure. Let us repent for matters are in a fearful condition. It is time that we should search our ways and bring the tithes into the Lord's House. Your conscience tells you how you deal with family worship. If we set our hearts to seek the Lord we shall find Him. In this practice of thinking of the Lord they were given over to thinking of the Name of the Lord—to meditating. The more we meditate on God's Truth the more we are conscious of the greatness of God and of our own unworthiness. Satan does not care how many prayers and chapters we read and how many sermons we hear if we do not begin to examine ourselves as to Eternity.

We will find dozens of things to do to take up our time. This causes to a great extent the desolation of our day. We do not think and we do not meditate.

Not only did they think on the Name of the Lord but also spake one to another. Let brotherly love continue.

Satan does not like this—he does not like the unity of the body of Christ—he likes fragments. It is the Holy Ghost which says, “ Let brotherly love continue.” Satan is against this. Ah! we should be on our guard against him! Satan will put into our minds that this and that brother does not like you. He sows dissension among the brethren and what a terrible thing is schism in the body of Christ.

They that feared the Lord spake often one to another. They laid themselves out for this. They laid aside other duties in order

* These notes reveal our late brother's characteristic manner of preaching.—Editor.

to visit another, and speak one to another, and this is almost a lost art now. We have almost to learn the a-b-c of this blessed means of grace which is the communion of saints, but it is a most blessed means of grace.

The enemy tries to destroy the communion of saints and he would like them to speak of anything and everything else, but here they spake in that dark day and they were mutually helpful to one another. It was a healthy habit long ago in Stornoway when going home from Church that they spake one to another. The eminent saints of other days did not depend on the pulpit. They might get the text from the minister and the Lord often opened it up to them more than the minister did. We need the Holy Spirit to bring the Lord's people near to one another. The Psalmist said, "I am companion to all those who fear Thee."

It is a fearful thing when the Child of God seeks the fellowship of the world. Mr McColl attending once at a funeral, asked one who knew the departed, what hope did he have for him. He replied, "He was a professing man." Mr McColl said, "Tell me his companions and I will tell you what hope I have for him."

God's people should cleave to one another. We are going to get an eternity of communion with Abraham, Isaac, and Jacob, and must get an earnest of it in this world. What did they speak of? With the low state of the Cause, they cannot be satisfied with the condition of Christ's cause in our day, and these are never satisfied with the progress of the Cause in our day.

Mr MacFarlane, Dingwall, said "If you would meet Jacob and say to him, 'The Cause is advancing,' Jacob would say 'Nothing to what it did in my father Isaac's day.'"

These speak of the need of the Holy Spirit and they speak of the work of the Holy Spirit in their hearts. They speak of where they got peace. Like Noah's dove they got no peace till they entered into the Ark—till they received Christ and rested on Him alone for salvation. They spake of the work of sanctification in their hearts, and the need of being kept.

Who listened to their conversation? The Lord hearkened and heard. They never thought anything of what they thought and said themselves, but it is precious to the Lord. Here is the fruit of the passion and mediation of His Son and it is precious in the ears of the Lord. He bent down His ear to hear and He delights in their words. He heard them in the way of approbation and will give an answer in peace. The "Book of Remembrance" was written before Him for them that feared the Lord and that thought upon His Name." God has it in remembrance. He says "There's an old woman complaining of her hard heart which is

appalling to her.—Write it in the Book of Remembrance.” “Here’s another—this person said this regarding My Son, about being closed in with Him—write it down.” These things are treasured up with God. How sweet are the first lisping words of a child to a father or mother and so it is with the Lord. It is not what they can say, but that the desire is in the heart to speak and think of the Lord. It is not the clever and bright things we say that are recorded. Sometimes when you are praying you get words, comely words, other times nothing but your vileness, woes, etc. Things we think much of never get past the Censor but are burnt up, but the things we have to ask forgiveness for saying, the Lord may make use of and of our emptiness, but not of what pleases us. It is terrible to feed on self-sufficiency for the Lord’s displeasure will sooner or later break out against our self-sufficiency.

“And they shall be mine saith the Lord in that day when I make up my jewels and I will spare them as a man spareth his own son that serveth him.” There is a double promise here. I will spare these in the evil day. “I will spare them.” Nothing is too good for a son who anticipates his father’s wishes and that is how the Lord will deal with those that fear Him. He will cherish them and keep them to the end.

The other part of the promise—“They shall be mine in the day when I make up my jewels.” There is a four-fold making up of jewels. First in a past Eternity in the counsels of peace. (2) They were with the Saviour graven on the palms of His hands when He suffered on Calvary and they died with Him and were with Him. (3) They were jewels made up in His intercession before the throne. The High Priest had the twelve jewels on His breast. The longer you are in the world the less you will depend on your own prayers but on His intercession. Though your prayers shame you, you will lean more and more on this—“We have an Advocate with the Father—Jesus Christ the Righteous.” (4) They are made up in the Day of Judgment when the chaff and stubble is thrown into the fire for then Christ will make up His jewels to shine in a diadem and they will be made up in a crown, the crown of Christ’s salvation, where they will shine forever and ever. “They shall be mine, saith the Lord of Hosts, in that day.” The devil’s mouth will be closed and have to confess they are Christ’s.

Ought we not to seek that this might be our portion? Let us desire the Holy Spirit for ourselves and our generation. He says “My grace is sufficient for thee,” so lean on that grace. Seek to fear the Lord and to know Him as your portion forever.

CHRISTIAN BEHAVIOUR

Duty of Parents to Children

By John Bunyan

If thou art a parent, a father or a mother, then thou art to consider thy calling under this relation.

Thy children have souls, and they must be begotten of God as well as of thee, or they perish. And know also, that unless thou be very circumspect in thy behaviour to and before them, they may perish through thee; the thoughts of which should provoke thee, both to instruct, and also to correct them.

FIRST, To instruct them as the scripture saith, and to "bring them up in the nurture and admonition of the Lord;" and to do this diligently "when thou sittest in thine house, when thou walkest by the way, when thou liest down and when thou risest up."

Now to do this to purpose:—

1. Do it in terms and words easy to be understood: affect not high expressions, they will drown your children. Thus God spake to His children, and Paul to his.

2. Take heed of filling their heads with whimsies and unprofitable notions, for this will sooner learn them to be malapert and proud, than sober and humble. Open therefore to them the state of man by nature; discourse with them of sin, of death, and hell; of a crucified Saviour, and the promise of life through faith: "Train up a child in the way he should go: and when he is old, he will not depart from it."

3. There must be much gentleness and patience in all the instructions, "lest they be discouraged." And,

4. Labour to convince them by a conversation answerable, that the things of which thou instructest them are not fables, but realities; yea, and realities so far above what can be here enjoyed, that all things, were they a thousand times better than they are, are not worthy to be compared with the glory and worthiness of these things.

Isaac was so holy before his children, that when Jacob remembered God, he remembered that He was the Fear of his father Isaac.

Ah! when children can think of their parents, and bless God for that instruction and good they have received from them, this is not only profitable for children, but honourable and comfortable to parents: "The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him."

SECOND, The duty of correction:—

1. See if fair words will win them from evil. This is God's way with His children.

2. Let those words you speak to them in your reproof, be both sober, few, and pertinent, adding always some suitable sentence of scripture therewith: as, if they lie, then such as Rev. xxi. 8, 27; if they refuse to hear the word, such as II Chron. xxv: 14-16.

3. Look to them, that they be no companions with those that are rude and ungodly; showing with soberness a continual dislike of their naughtiness; often crying out to them, as God did of old unto His, "Oh, do not this abominable thing that I hate."

4. Let all this be mixed with such love, pity, and compunction of spirit, that if possible they may be convinced you dislike not their persons, but their sins. This is God's way.

5. Be often endeavouring to fasten on their consciences the day of their death, and judgment to come. Thus also God deals with his.

6. If thou art driven to the rod, then strike advisedly in cool blood, and soberly show them (1) their fault; (2) how much it is against thy heart thus to deal with them; (3) and that what thou dost, thou dost in conscience to God and love to their souls; (4) and tell them that if fair means would have done, none of this severity should have been. This, I have proved it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the most likely to accomplish its end.

7. Follow all this with prayer to God for them, and leave the issue to Him: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

LASTLY, Observe these cautions:—

1. Take heed that the misdeeds for which thou correctest thy children be not learned them by thee. Many children learn that wickedness of their parents for which they beat and chastise them.

2. Take heed thou smile not upon them, to encourage them in small faults, lest that thy carriage to them be an encouragement to them to commit greater.

3. Take heed thou use not unsavoury and unseemly words in thy chastising of them, as railing, miscalling, and the like: this is devilish.

5. Take heed thou do not use them to many chiding words and threatenings, mixed with lightness and laughter; this will harden. Speak not much, nor often, but pertinent to them with all gravity.

CREED AND PRACTICE IN THE CHURCH OF SCOTLAND

By Rev. John Colquhoun, Glendale, Skye

When one views the various controversies which, from time to time, agitated the Church in Scotland we can easily see in the vast majority of them a clash between two parties in the Church. We find one party holding strenuously that there should be complete harmony between the Church's creed and her practice, while the other, finding the creed too rigid for their supposedly tender consciences, seeking to alter it in order to legislate in favour of practices which they had already brought in, or were contemplating to bring in. This was notably the case in the once-glorious Free Church of Scotland. A very few years after the Disruption, errors in doctrine began to appear and when these began to be dealt with by the Church courts, it became very apparent that those who proclaimed these errors had many supporters. One has only to advert to the notorious Robertson-Smith case to prove that this was so, for he was allowed to occupy his Chair, teaching the students of the Free Church for a far longer period than he should have been. Were it not for the support of his friends he would have been summarily dismissed when his heresies became known. Alas! who can calculate the harm he did, during the extended period in which he occupied the Chair, to the future ministry of the Church, and, through them, to the people of Scotland, for it is to his influence and to his teaching that one can trace many of the innovations which began to show themselves throughout the Church, together with the unscriptural dogmas which began to find a prominent place within her pale.

At the Disruption of 1843 the Free Church took its stand as the Church of Scotland *Free* and took over the whole Constitution of the Church of Scotland, saying with their Moderator, "We hold that every part and every function of a commonwealth should be leavened with Christianity, and that every functionary, from the highest to the lowest, should, in their respective spheres, do all that in them lies to countenance and uphold it. That is to say, though we quit the Establishment, we go out on the Establishment principle—we quit a vitiated Establishment, but would rejoice in returning to a pure one. To express it otherwise—we are the advocates of a national recognition and national support of religion—and we are not Voluntaries." This is an unequivocal declaration that the creed of the Free Church was that which was established at the Reformation, ratified by the Revolution Settlement, and by the Act of Union of 1707 which embodied it in the Act of Security. It was a Constitution agreed on by the Church

of Scotland and ratified by the State, and which made no provision for any alteration in any shape or form, and, therefore, was binding for all time. Thus we see that all the innovations which came into the Free Church during the decades which followed were contrary to the Constitution which men bound themselves by solemn ordination vows to uphold.

These innovations appeared also in various congregations of the Established Church disturbing the peace and harmony of these congregations, making it necessary for the General Assembly of 1865 to pass a Declaratory Act strictly prohibiting "all ministers and office-bearers from assuming independent jurisdiction in such matters, as inconsistent with vows of submission pledged by them at ordination to the superior courts, under pain of the highest censure, and in the event of disobedience, the General Assembly further authorise and enjoin Presbyteries to proceed with and prosecute such censures to such conclusion as may seem essential for restoring the peace and asserting the Constitution of the Church." There was, however, an Act passed in the following year, which was considerably modified in tone, and emboldened the innovators, the practical effects of which was to encourage laxness, and to subvert the principles of the Confession of Faith. This was also the case in the Free Church and the fruit of it was that many innovations were brought into various congregations. Judging by the Assembly decisions in cases that came before them, the innovators were sure of success if matters came to the Supreme Court. This showed a serious decline in the Free Church when its practice was not in accordance with its Constitution. Such matters, however, were only the precursors of more serious departures, which aimed at the overthrow of the Constitution itself.

The crystal clear statement of Dr. Chalmers that "we are not Voluntaries" was apparently forgotten, and the Voluntary principle was unashamedly being proclaimed in the Courts of the Free Church. This was a prelude to steps being taken for union with the United Presbyterian Church whose Creed and Constitution were in several important matters diametrically opposed to the Creed and Constitution of the Free Church. This, however, awakened a controversy which showed that the members of the General Assembly had shaken off their allegiance to the Constitution, and were quite prepared to unite with a Church which had not the Constitution of Free, and the union-mongers withdrew from their cherished objective only when they realised that the price they would have to pay for union was much valuable property. They also concluded that in the course of time there

would be no opposition as, in the course of nature, their most doughty opponents would by then be off the stage of time. In their practice, however, they went further and further away from the Constitution of the Free Church, especially with respect to public worship.

When the notorious Declaratory Act of 1892 was passed it proved clearly how little the Constitution of the Free Church was regarded. While the other innovations which were introduced in the past were brought in illegally and contrary to the Constitution, this Act was aimed directly at the Constitution itself. The plain English and the simple yet masterly statements of the Westminster Confession of Faith appeared to these men to be beyond the intelligence and attainments of the people of Scotland, and they would need to tell them what the Confession taught and did not teach. The result was an Act which, by all the legal steps available to them, they bound on the neck of the Church, bringing it into the slavery of Higher Criticism and Modernism, giving a show of constitutional sanction to everything which was contrary to the original Constitution of the Free Church. That they could not have the blessing of the Lord in this was clear to the minds of those who loved the Lord Jesus. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" (Ps. xciv: 20). Men who had the Cause of Christ at heart recognised this and heard the Lord's voice to them, saying, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. vi: 17, 18). They acted in accordance with God's commandment, and neither they nor those who cast in their lot with them ever had reason to regret it. The Lord fulfilled His promise to them far beyond their expectations. They were instruments in His hand to preserve a witness for Him, not only in Scotland but far beyond its shores.

The present Free Church maintains that she legislated after 1900 to re-establish purity of public worship, placing the Church where she was before the innovating parties gained the ascendancy in her Councils, and that she removed the Declaratory Act from her Statute Book. This may all be true and yet her laws may be more honoured in the breach of them than in their observance. Let us take as an example public worship. It is well-known that in the most of the Free Church congregations in the Highlands, and in the purely Highland congregations in our cities, the mode of worship is identical with that in all the congregations in the Free Presbyterian Church of Scotland, but it is equally well-known

to some of us that it is not so in all the Free Church congregations. In some of them paraphrases are used in singing as well as psalms, and the congregation stand at the singing and sit at the prayer, while in some of these there is a choir to which the congregation seem to delegate the praise part of the service. Is this in accordance with the legislation by which the Free Church is supposed to have re-established the purity of public worship which placed the Church where she was before the innovating parties gained the ascendancy in her councils?

Those who make this claim, and who turn a blind eye to practices in connection with public worship within their Church would do well to consider seriously the words of Dr. Begg: "Keeping in view the stringent terms of the formulas which all the office-bearers of the Churches are required to subscribe, and which pledge them all to maintain 'uniformity of worship' can it be doubted that this forms a solemn obligation in the sight of God, and constitutes a contract which should be enforced? If not, it would be interesting to know what the use is of binding men down by such formulas and vows. It can only teach the people a lesson in practical dishonesty, and that in connection with the most sacred of all subjects. It is a singular abuse of the word 'liberty,' to employ it in connection with a claim of right to violate vows solemnly and voluntarily undertaken, and of the word 'progress,' to identify it with perjury." (*Purity of Worship*, p. 102).

At their ordination or induction to a new charge, ministers of the Free Church answer in the affirmative the following question—"Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with, the foresaid Confession of Faith?" In the light of all that is implied in that question it is with some surprise that one reads in *The Oban Times* for 2nd July, 1964, that, at the opening of a new church for the Apostolic Church in Dunoon, the Rev. Donald Gibson, Dunoon Free Church, took part in the service. Dunoon must have fallen on evil times since the days of Dr. Charles Calder MacKintosh. It may be asked, What is this Apostolic Church? In answer I shall quote the following from Prof. John Highet, M.A., D.Phil., Glasgow University. "Doctrinally, emphasis is placed on the Second Coming, the Baptism of the Holy Ghost with signs following (such as tongues, healing, etc.), and the reality and importance of prophetic ministry . . . and to the principle of obligatory tithes and offerings." (*The Churches of Scotland To-day* (1950), p. 62). It may be objected that this is the conduct

of an individual minister, but it may be asked, Where is the discipline of the Free Church which one presumes was re-established along with the purity of public worship? Moreover, it is not an isolated case for the same paper of the same date gives an account of the opening of a Fishermen's Institute at Oban. The following paragraph speaks for itself. "A thanksgiving service will be held on Sunday afternoon at 3 p.m. which will be conducted by Rev. Donald Mackenzie, Oban Free High Church, assisted by Rev. D. MacNeill, Oban Baptist Church. Items of praise will be rendered by the choir of Christ's Church, Dunollie, and addresses will be given by Sir William Duthie and Rev. Robin D. Buchanan-Smith, Christ's Church, Dunollie."

It is more than strange to find a minister of a Church which claims to have re-established the purity of public worship, presiding at a service where the praise is delegated to a choir, when we consider that choirs are a part of the innovations introduced into the Free Church, and which in a large measure destroyed the public praise of congregations. Where choirs have been introduced the pews have become songless, and the singing of the praises of God has been left to the management of young men and women whose hearts the grace of God never touched, and in many cases are but paid singers recruited, for the most part, from the theatre and the concert hall. This is contrary to the Bible, for in no place does it permit any part of the public worship to be left in the hands of a select number of young men and women. On the contrary, the Bible requires all people of both sexes and whatever their age may be, to praise God. "Both young men and maidens; old men, and children: let them praise the name of the Lord: for his name alone is excellent: his glory is above the earth and heaven." (Psalm cxlviii: 12, 13). These incidents show that whatever legislation the Free Church Assembly has passed, her practice does not conform to her creed, thus making her creed of no value.

It may further be noticed that when she found it necessary, or expedient, after 1905 to rescind the Declaratory Act, her Constitution, from the passing of that Act till she rescinded it, was a Constitution which was understood in the light of the Declaratory Act, and, therefore, not the Constitution of the Free Church of 1843. In fact she fought her case before the Law Lords, not on the ground of her own Constitution, but on the ground of the Constitution of the Free Presbyterian Church of Scotland, and her case came perilously near being wrecked when the Lord Chancellor asked Mr Haldane, the United Free Church Counsel, if people were turned out of their manses for protesting against the

Declaratory Act. Mr Haldane, after consulting his clients, replied, "Not under the Declaratory Act, my Lord. There have been people turned out for heresy, but it had nothing to do with the Declaratory Act." The Counsel for the minority observed a discreet silence, and, probably, breathed a sigh of relief when this manifest falsehood succeeded in diverting the Lord Chancellor from pursuing a line which would ultimately have led him to see that there was another denomination in Scotland which had a better claim to the property than the Pursuers. One may reasonably ask if there were any qualms of conscience with the Counsel for the minority or his clients for complicity in what they knew to be false.

In the practice of the present Free Church there is another serious divergence from the Constitution which she professes to have, that is, in the matter of those to whom she dispenses the ordinances of the Church of Christ. The Larger Catechism, which was a part of the Constitution of the Free Church of 1843, says in answer to the question, What are the sins forbidden in the fourth commandment? "The sins forbidden in the fourth commandment are, all omissions of the duties required, all careless, negligent, and unprofitable performing of them; all profaning the day by idleness, and doing that which is in itself sinful; and by all needless works, words, and thoughts about our worldly employments and recreations." (*Question 119*). This statement is based on the Word of God, both with respect to its denunciations against those who desecrate God's Day, and its promises to those who keep the Sabbath, taking delight in it, and treating it as "the holy of the Lord, honourable." In the face of this we find the Free Church, in some of its kirk-sessions, undermining efforts made by the Free Presbyterian Church to preserve the discipline of God's house with respect to the Sabbath. It is common knowledge that the Free Presbyterian Church lost to the Free Church hundreds of adherents who were refused baptism because they were engaged in Sabbath work which did not come within the category of necessity and mercy. Some of these became members in the Free Church, while others became office-bearers, and even one, known to us, became a minister. These refugees from discipline may glory in the fact that they got what they wanted irrespective of the discipline of the Free Presbyterian Church, which is purely the discipline of the Church of God, but, sooner or later, they shall know, as others who have gone before them know already, that they have been self-deceived. A Church which aids and abets them in this, contrary to its own professed Constitution, has a fearful responsibility in the matter, for it will find the bitter con-

sequences of not squaring its practice with its creed. Meantime it is the clear duty of the Free Presbyterian Church of Scotland to hold on its way, trusting in the God who has not failed it, and whose promise is that He will not fail those who trust in Him.

JOHN BUNYAN'S DYING SAYINGS

Of Sin.

Sin is the great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter. Take away sin, and nothing can hurt us; for death, temporal, spiritual, and eternal, is the wages of it.

Sin, and man for sin, is the object of the wrath of God. How dreadful, therefore, must his case be who continues in sin! For who can bear or grapple with the wrath of God?

No sin against God can be little, because it is against the great God of heaven and earth; but if the sinner can find out a little god, it may be easy to find out little sins.

Sin turns all God's grace into wantonness; it is the dare of His justice, the rape of His mercy, the jeer of His patience, the slight of His power, and the contempt of His love.

Take heed of giving thyself liberty of committing one sin, for that will lead thee to another; till, by an ill custom, it become natural.

To begin a sin, is to lay a foundation for a continuance; this continuance is the mother of custom, and impudence at last the issue.

The death of Christ giveth us the best discovery of ourselves, in what condition we were, in that nothing would help us but that; and the most clear discovery of the dreadful nature of our sins. For if sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?

Of Affliction.

Nothing can render affliction so insupportable as the load of sin; would you, therefore, be fitted for afflictions, be sure to get the burden of your sins laid aside, and then what afflictions soever you may meet with will be very easy to you.

If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson—thou art beaten that thou mayest be better.

The Lord useth His flail of tribulation to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

In times of affliction we commonly meet with the sweetest experiences of the love of God.

Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions; that which renders an afflicted state so insupportable to many, is because they are too much addicted to the pleasures of this life, and so cannot endure that which makes a separation between them.

Of Suffering

It is not every suffering that makes a martyr, but suffering for the word of God after a right manner; that is, not only for righteousness, but for righteousness' sake; not only for truth, but out of love to truth; not only for God's word, but according to it; to wit, in that holy, humble, meek manner, as the word of God requireth.

It is a rare thing to suffer aright, and to have my spirit in suffering bent only against God's enemy, sin; sin in doctrine, sin in worship, sin in life, and sin in conversation.

The devil nor men of the world can kill thy righteousness or love to it, but by thy own hand; or separate that and thee asunder without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to exchange it for the good will of all the world.

I have often thought that the best of Christians are found in the worst times. And I have thought again that one reason why we are no better, is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions? And yet who so idle as they in the time of their prosperity?

Of Death and Judgement.

As the devil labours by all means to keep out other things that are good, so to keep out of the heart as much as in him lies, the thoughts of passing from this life into another world; for he knows if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins.

Nothing will make us more earnest in working out the work of our salvation, than a frequent meditation of mortality; nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us desires after holiness.

O sinner, what a condition wilt thou fall into when thou departest this world! If thou depart unconverted, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, if thou die unconverted, and this thou wilt find true if thou repent not.

A man would be counted a fool to slight a judge, before whom he is to have a trial of his whole estate. The trial we have before God is of other-guise importance, it concerns our eternal happiness or misery; and yet dare we affront Him?

The only way for us to escape that terrible judgement, is to be often passing a sentence of condemnation upon ourselves here.

When the sound of the trumpet shall be heard which shall summon the dead to appear before the tribunal of God, the righteous shall hasten out of their graves with joy to meet their Redeemer in the clouds; others shall call to the hills and mountains to fall upon them, to cover them from the sight of their Judge: let us therefore in time be posing ourselves which of the two we shall be.

Of the Joys of Heaven.

There is no good in this life but what is mingled with some evil; honours perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredient to embitter, with everything to sweeten them.

O! who is able to conceive the inexpressible, inconceivable joys that are there? None but they who have tasted of them. Lord, help us to put such a value upon them here, that in order to prepare ourselves for them we may be willing to forego the loss of all those deluding pleasures here.

How will the heavens echo of joy, when the bride, the Lamb's wife, shall come to dwell with her husband for ever!

Christ is the desire of nations, the joy of angels, the delight of the Father; what solace then must that soul be filled with that hath the possession of Him to all eternity?

O! what acclamations of joy will there be when all the children of God shall meet together, without fear of being disturbed by the antichristian and Cainish brood!

Is there not a time coming when the godly may ask the wicked what profit they have in their pleasure? What comfort in their greatness? And what fruit in all their labour?

If you would be better satisfied what the beautiful vision means, my request is that you would live holily, and go and see.

Of the Torment of Hell.

Heaven and salvation are not surely more promised to the godly, than hell and damnation is threatened to and executed on the wicked.

When once a man is damned, he may bid adieu to all pleasures.

O! who knows the power of God's wrath? None but damned ones.

Sinners! company are the devil and his angels, tormented in everlasting fire with a curse.

Hell would be a kind of paradise if it were no worse than the worst of this world.

As different as grief is from joy, as torment from rest, as terror from peace; so different is the state of sinners from that of saints in the world to come.

GOSPEL GEMS

(Notes from the margin of the Bible of John Berridge, 1755-1793)

Jeremiah xxxi: 33, "I will be their God, . . ." This "I will" implies a *fixed resolution*; as if He had said, Though other lords have ruled over you, and you are still prone to revolt, it shall not be so any longer; I will heal your backslidings, and will now be your God. I will behave towards you as becomes a God to do; and I will make you such a people as becomes a God to own; so that I shall not be ashamed to be called your God.

Verse 34: "I will forgive their iniquity." This is the tenor of the Gospel covenant, and on these words faith should lay hold and keep hold. An upright man, who daily desires, endeavours, and prays for universal obedience, and yet finds himself daily compassed with sins and infirmities, should ever remember these Covenant words, "I will forgive their iniquity." This will cheer him and strengthen him for further and better obedience.

Jeremiah xxxii: 40—The covenant is everlasting, being made between everlasting Parties—God and Christ, grounded on everlasting love, and filled with everlasting blessings.

xxxiii: 16—The prophet had called the Messiah the Lord our Righteousness (Jerem. xxiii: 5, 6). Here he calls the church by the same name. For the church is the Lamb's wife (Revel. xxi: 9), the bride of the heavenly Bridegroom. But the wife usually takes the husband's name; and therefore the church-bride is dignified with the name of the church-Bridegroom. This glorious Bridegroom is *personally* the Lord, or Jehovah; *essentially*, is righteousness; *mediatorially* our righteousness, or has fulfilled all righteousness for us. The bride in herself is all unrighteousness and pollution, full of loathsome sores, and covered with rags. Her first name is *child of wrath*; but on her marriage she takes on a *new* name (Revel. iii: 12), her Husband's name, The Lord our Righteousness. This name is given, not for her inherent graces, but through the Husband's courtesy and gracious *imputation*. This name she takes, and wears, and loves, and boasts in; and now, sets law, and death, and hell at full defiance. Her husband has paid all her debts.

Lamentations iii: 18—My strength for spiritual combat, and my hope of mercy, are clean gone, without any further expectation from the Lord. Into such distress a gracious soul may be brought.

Verse 21—"This I recall to mind (viz., it is of the Lord's mercies we are not consumed, for His Compassions fail not) and therefore I have hope; and purpose to abide still waiting upon God, though at present He shutteth out my prayer (ver. 8) and my hope seems perished (ver. 18). For who can tell but some stores of His compassion may reach even me? and without seeking and waiting, I must certainly perish."

Ezekiel xxxvi: 26—"I will take away the stony heart." God does not say, I will endeavour to take it away; nor yet, I will persuade you to take it away; but He says, absolutely, "I will take it away;" making it thereby wholly His own act. Here the event is certain, and the operation irresistible. For God, by the sweet yet powerful operation of His Spirit, effectually overcomes the resistance of our wills. Hence regeneration ensues, and conversion to God.—Again: "I will put a new spirit within you;" or, "I will put my law in your hearts, and write it there." Jeremiah xxxi: 33. Now, this has a plain reference to the law that was wrote on tables of stone; but that writing was wholly the Lord's. So therefore is this writing of the law upon our hearts. It is wholly by the finger or Spirit of the Lord. To Him be all the glory.

Micah vi, 6.—*Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old?*

A deeply convinced sinner, when he first thinks of dealing with God about pardon, fixes on the most expensive, difficult, and dreadful things imaginable; such as rivers of oil, thousands of rams or the slaughter of a first born. Hence all the rigid penances and purgatory flames of Popery. Nature thinks this a suitable way of dealing with a provoked God; but His way is quite otherwise, a way of mere mercy and free pardon. "This man shall be the peace" (v. 5) but for want of knowing the infinite evil of sin, and the infinite value of Christ's atonement, men think His blood not sufficient to make peace, without some expensive works, or voluntary sacrifices, or rigid penances of their own.

Micah vii, 19—"Pardoneth iniquity . . . because He delighteth in mercy;" and therefore has contrived a way for the exercise of mercy, consistently with justice, by the obedience and death of His Son. Thus all the attributes of God harmonize in the pardon

of sin. His justice is satisfied, His holiness vindicated, His indignation made known against sin, and His mercy delightfully exercised.

"Depths of the sea." A bottomless ocean is a good emblem of infinite mercy. When God pardons He has no reserves of limitations, no half forgiveness, like the sons of men. He does it with His whole heart and whole soul. He pardons freely, fully and eternally, and delighteth in doing it. Thus He discovers both the glory of His grace and the value of Christ's atonement.

Habakkuk iii, 17, 18—*Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation.*

Here is full assurance of faith. Gospel assurance does not consist in any one point, and so may be greater or less. It is a gracious persuasion of acceptance with God in Christ, and wrought by the Holy Ghost, through the exercise of faith. This may be higher or lower at various seasons. God sometimes marvellously raises the souls of His saints by a near approach unto them, giving them a sense of His eternal love, a taste of His Son's embraces, and a pledge of the Spirit's inhabitation; and this brings full assurance. But this life is not a season to be always taking these wages. We cannot ever abide on the mount, but must come down to the battle again, must fight again, weep again, cry again.

Believers may have assurance of their acceptances with God when they are wrestling with tears and supplications as when they are exulting with joy. A man's assurance may be as true, though not so florid, when lying on the earth through a sense of sin, as when lifted up to heaven by a foretaste of glory.

Zechariah 9, v. 12.—*Turn you to the strong hold, ye prisoners of hope; even today do I declare that I will render double unto thee.*

A prisoner of hope must not seek for relief by diversions of any kind, nor by a righteousness of his own, nor by slothfully lying down under his perplexity; but by a vigorous turning to Jesus Christ, the strong Hold. A brisk and cheerful application unto God for a sealed pardon gives unto God the glory of His grace.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 153)

(7) Cha'n e bhur bochdainn bhur peacadh, ach 's e bhur 'n àmhghair a mhàin, mar a d'thug sibh oirbh fein e le meadhonan

peacach; agus mar e àmhghair a th'ann, tha e ni's furasda a ghiulain a thaobh sin.

Tha e duilich da-rìreadh a bhì giulain àmhghair a tha tighinn oirne mar thoradh agus peanas a pheacaidh. 'N uair a tha daoine fodh thrioblaid a thaobh sin, bu ghnàth leo a ràdh, O mar a biodh ann ach aon àmhghair a tighinn bho laimh Dhé ann an rathad dearbhaidh, ghiulainean e; ach thug mi orm fein e le peacadh, tha e tighinn mar pheanas a pheacaidh; tha comharaidhean diumb Dhé air; is e an cionta 's an taogh a stigh a tha'g aobhrachadh trioblaid agus searbhadas ni's motha na uireasbhuidh bho'n leth a muigh.

Ach cha'n eil e mar sin an so, agus uime sin cha'n eil aobhar gaibh a bhì air bhur tilgeadh sìos fodha.

Cur an aghaidh. Ach ged nach eil ann gath na cionta, gidheadh cha'n eil an suidheachadh so a dh'uireasbhuidh gathan eile. Mar, anns a cheud àite, eas-urram do dhiadhachd; cha'n urrain mi a bhì co-lionadh na tha air agradh orm anns an t-saoghal, agus le so tha diadhachd coltach ris gu'm bì i fulung.

Freagairt. Is maith gu'm bheil agad cridhe gu bhì co-lionadh gach dleasdanas, gidheadh ma tha Dia ga do dheanamh eu-comasach 'n a fhreasdal cha'n eil e chum mi-chliu do d'aideachadh, do-bhrìgh nach eil thu deanamh a' nì nach urrain dhuit a dheanamh, cho fhad is e do mhiann agus d'oidheirp a bhì deanamh ni's urrain dhuit agus a bu chòr dhuit a deanamh; agus anns a chùis so is i toil Dhé gu'm biodh foghaidean agus fad-fhulangas air a cleachdadh dhà do thaobh. Deut. xxiv. 12, 13.

Cur an aghaidh. Ach tha e ga mo chràdh a bhì faicinn uireasbhuidhean muinntir eile air am b'abhast dhomh fuasgladh a dheanamh agus an ùrachadh, ach a nis nach urrain mi.

Freagairt. Mar a h-urrain thu, sguir e bhì'n a dhleasdanas ort, agus tha Dia gabhail ri tarruig a mach t-anama ann an iochd agus ann a' miann an cuideachadh, ged nach urrain thu bhì toirt air adhart sporan làn gu bhì deanamh fuasglaidh orra agus a toirt dhoibh.

Cur an aghaidh. Ach tha mi faotainn a leithid sin de shuidheachadh làn bhuaireidhean, 'n a chumail air ais chràiteach air an t-shlighe gu neamh.

Freagairt. Tha aig gach suidheachadh anns an t-saoghal a ribidhean agus a bhuaireidhean 'n a lorg; agus na'm biodh tusa ann an suidheachadh a bu shoirbheachail, dh'fhaodadh tu coinneachadh ri tuilleadh bhuaireidhean agus ni's lugha de chothrom na tha agad a nis. Oir ged a tha mi'g aideachadh gu'm bheil aig bochdainn a buaireidhean cho math 's a th'aig soirbheachadh, gidheadh tha mi cinnteach nach eil aig soirbheachadh na

cothroman òirdheire sin a th'aig bochdainn: oir ann an so tha cothrom agad a bhi faotainn a mach treibhidheireas do ghràidh do Dhia, 'n uair is urrain dhuit a bhi beo Air, agus a gheibh thu gu leoir Ann, agus a ghnàth ga leantuinn, eadhon 'n uair a tha gach uile ghealladh agus crìoch bho'n leth a muigh a fàilneachadh. Agus mar so nochd mi dhuibh cia mar a ghleidheas sibh bhur cridheachan bho na buairidhean agus na cunnartan a tha'n taic suidheachadh bochd agus iosal anns an t-saoghal; 'n uair a tha uircasbhuidh a pianadh, agus an cridhe a tòiseachadh air tuiteam, an sin deanamh feum de'n a cuidichidean sin gu an gleidheadh, agus beannaichibh Dia air an son.

Am 6. Is e'n seathamh àm gu bhi cur an ceill an dichìoll so gu bhi gleidheadh a chridhe, àm nan dleasdanasai bh naomh. 'N uair a thàrnuigeas sinn dlùth do Dhia ann an aoradh follaiseach, uaigneach, na diomhair, an sin tha'n t-àm ann a bhi'g amharc ris a chridhe; oir 's ann ainneamh a nochdas diomhanas a chridhe e fein ni's motha na aig a leithid sin de dh'amaibh. Cia cho tric 's a ghlaodhas an t-anam bochd a mach, O Thighearn, cia mòr mò mhiann air seirbhis a dheanamh Dhuit, ach cha leig smuaintean diomhain leam. Thàinig mi a dh'fhosgladh mo chridhe Dhuit, gu tlachd a thoirt do m'anam ann an co-chomunn Riut, ach leum mo thruaillidheachdan orm; A Thighearn, caisg mo smuaintean diamhain agus na fuiling dhoigh an t-anam a tha air a phòsadh Riutsa eigneachadh fodh chomhair do ghnùis. So, uime sin, an seathamh cùis.

Cùis 6. Cia mar a dh'fhaodas an cridhe a bhi air a ghleideadh bho sheacharan nan smuaintean diamhain, ann an am dleasdanas naomh.

Tha seacharan dubailte a bhuinneas do'n a chridhe ann an dleasdanas. 1. Fein-thoileil agus gnàthail. "Ginealach nach do shuidhich an cridhe gu ceart, agus nach robh an spiorad tairis do Dhia. Salm lxxviii. 8. 'S e so suidheachadh fhoirmealaich, agus tha e'g eiridh bho chion aomadh naomh anns a chridhe gu Dia; tha'n cridheachan fodh chumhachd an ana-miannaibh, agus, uime sin, cha'n iongantach e ged a bhiodh an cridheachan a dol an deigh an ana-miannaibh, agus, uime sin, cha'n iongantach e ged a bhiodh an cridheachan a dol an deigh an ana-miannaibh, eadhon 'n uair a tha iad timchioll air nithibh naomha. Esec. xxxiii. 31. 2. Seacharain an aghaidh toil agus thairis air am bheil bròn air a dheanamh: "Uime sin tha mi faotainn lagha, 'n uair a b'ail leam a' maith a dheanamh, g'um bheil an t-olc a làthair agam. Oir tha tlachd agam an lagh Dhé a reir an duine an taobh a stigh: ach tha mi faicinn lagh eile a' m'bhuilt, a cogadh an aghaidh lagha m'inntinn, agus g'am thoirt am bruid do lagh

a pheacaidh, a tha ann am bhuill. Och is duine truagh mi! cò shaoras mi o chorp a bhàis so?" Rom. vii. 21-24. Tha so ag eirigh, cha'n ann bho easbhuidh aomaidh agus crìoch naomh ach bho anmhuinneachd agus neo-iomlanachd gràis anns an anam. Agus anns a chùis so faodaidh an t-anam an dearbh ghearain a dheanamh an aghaidh a thruaillidheachdan a rinn Abiah an aghaidh Ieroboam. "Gidheadh, dh' eirich Ieroboam, mac Nebait, seirbheasach Sholamh mhic Dhaibhidh suas, agus rinn e ceannairc an aghaidh a thighearna: agus chruinnich d'a ionnsuidh daoine faoine, mic Bheliail, agus neartaich iad iad fein an aghaidh Rehoboam mhic Sholaimh, 'n uair a bha Rehoboam og agus tais-chridheach, agus nach b'urrair e cur 'n an aghaidh." II. Eachd. xiii. 6, 7. Tha uachdaranachd aig gràs, ach tha na h-ana-miannaibh ceannairceach an am leanabanachd gràis. Ach cha'n e mo ghnòthuch-sa a nochdadh dhuibh cia mar a tha na seacharain so a tighinn a stigh do'n chridhe, ach a mhàin cia mar a gheibhir iad a mach agus a chumair iad a mach: agus a chum na chriche sin gabhaibh na deich cuidichidhean sin a leanas.

1. Dealaidhibh sibh fein bho gach gnòthuch saoghalta, agus cuiribh air leth àm sònraichte air son ullachadh sòlaimte gu bhi coinneachadh ri Dia ann an dleasdanas. Cha'n urrain sibh tighinn gu fallasach blàth a mach as an t-saoghal an làthair Dhé gu'n sibh a dh'fhaotainn blas an t-saoghail air bhur dleasdanasan. Tha e dh'an a chridhe a bha beagan mhionaidean roimh so air a bhogadh anns an t-saoghal, agus a nis aig casan Dhé, dìreach mar a tha e dha'n a chuan an deigh stoirm, a tha fathasd a buannachadh ann an luasgadh, salach, agus gun fhois, ged a tha ghaoth air tuiteam, agus an stoirm thairis. Feumaidh àm a bhi aig a chridhe gu sioladh sìos. Is e fear-ciùil ainneamh a bheir a nuas piob na fiodhal, agus a chluicheas gu h-obunn oirre, gu'n àm a ghabhail gu bhi ga'n gleusadh; is ainneamh na Crìosdudhean is urrain gu h-obunn a ràdh, mar a tha e ann an Salm lvii. 7. "Tha mo chridhe deas, a Dhé, tha mo chridhe deas; seinnidh mi, agus molaidh mi." O 'n uair a theid thu dh'ionnsuidh Dhé ann an dleasdanas air bith, thoir do chridhe a thaobh, agus abair, O m'anam, tha mi nis a cur m'aghaidh air an obair is motha anns an robh creutair riamh air fhaotainn; tha mi dol a stigh do làthaireachd uamhasaich Dhé, mu thimchioll air am bheil nithean sìorruidh an crochadh. O m'anam, cuir cùl ri diamhanas a nis, bi stòlda, faireil, sòlaimte, cha'n e obair chumanta tha'n so; is e obair Dhé a th'ann, obair anama, obair sìorruidheachd. Tha mi nis a dol a mach a giullian sìl, a bheir a mach toradh a chum beatha na bàs anns an t-saoghal ri teachd; gabh beachd car tiota air do pheacaidhean, t-uireasbhuidhean, do thrioblaidean; cùm do

smuaintean car uine orra so ma's cuir thu t-aghaidh air dleasdanasan. Smuaintich Daibhidh an toiseach, agus an sin labhair e le theangaidh. Salm. xxxix. 3, 4. Mar sin Salm xlv. 1., "Tha mo chridhe a' deachdadh deagh nì; cuiridh mi an ceill na nithean a rinn mi do an Rìgh; bidh mo theanga mar pheann fir-sgrìobhaidh dheis."

(R'a leantuinn)

LITERARY NOTICES

Inspiration of Scripture, by Rev. Hugh Martin, D.D., and Rev. R. Bremner, M.A.; price 21/- plus postage.

This book, which was recently published by the Publications Committee of the Free Presbyterian Church of Scotland, is indeed timely on account of the manner in which the Bible is treated for many years as if it were of no value as a guide to direct us as to how we may glorify God and enjoy Him. The first part of the book is by Dr. Martin and contains an able article on *The Westminster Doctrine of the Inspiration of Holy Scripture*. This document and the letters following, written by the same person, and addressed to Dr. Marcus Dods, were written at a time when, "beyond the shadow of a doubt, the doctrine of the divine authorship, inspiration, and authority of the Old and New Testaments is now raised and imperilled in the Free Church of Scotland." The author has no difficulty in showing that the doctrine of inspiration proclaimed in the Westminster Confession of Faith is based wholly on the Word of God, has satisfied the Church for centuries, and, he believes, "will doubtless continue to express her convictions till the Lord shall come again." In adverting to Dr. Dods's sermon on *Revelation and Inspiration*, preached in 1877, Dr. Martin shows clearly the fallacies of Dr. Dods in connection with the doctrine of inspiration, showing the necessity of distinguishing between the following propositions, that is, "The Bible is the Word of God." and "The Word of God is in the Bible." These two propositions are expressed in almost identical words, but in their respective meanings they are as far apart as the North and South Poles, rather, as far apart as the Scriptural statements of the Westminster Confession of Faith and the often exploded "assured results" of the Higher Critics.

As a sequel to the Article under review there is a series of seven letters by Dr. Martin to Dr. Marcus Dods in which the former, with unrelenting logic, shows the unscripturalness of the latter's views on Inspiration, and how in the short space of eleven years Dr. Dods had departed from the Scriptural doctrine of Inspiration

which he formerly held. In both the treatise on Inspiration and the Letters, we find a most convincing presentation of the subject, showing the keenness of mind and logical precision of one who, in the mysterious and overruling ways of God's providence, was on various occasions laid aside from his ministry.

The second part of the book is taken up with two speeches made at the Free Church Presbytery of Glasgow when the third edition of Dr. Dods's sermon on *Revelation and Inspiration* appeared with a new preface by the author, in which views were expressed which were held to be "subversive of the very foundations of Christianity." These speeches were made by the Rev. Robert Bremner, M.A. Mr Bremner is not so well-known as Dr. Hugh Martin, but his speeches on this occasion show him to have been a man of unswerving loyalty to the Standards of the Free Church, and a minister of considerable talent. He was born at Keith in 1813 and was ordained in the Free Church Congregation of Gorbals, Glasgow, in 1843. From various quotations which he gives from the preface and sermon in question he rightly concludes that "it is impossible to see how, with his views of inspiration, the author can regard the Bible, taken as a whole, as a revelation from God to man," showing that Dr. Dods's views of Inspiration "are contrary to the Word of God, to the *Confession of Faith*, to the doctrine hitherto held and professed, and universally understood to be taught, in the Free Church, and to what has been held and professed by the ablest and most orthodox theologians, not in this country only, but in every country in Christendom; yea, contrary to the faith and creed of, the universal Church of God in every age."

The first speech was made by Mr Bremner in support of a motion which he tabled, "That a Committee be appointed to examine the sermon on *Revelation and Inspiration*," recently published by the Rev. Dr. Dods, and the new preface prefixed to the third edition of that sermon, and to report to a subsequent meeting of Presbytery as to the nature and character of the views of divine revelation, and especially of the inspiration of the Holy Scriptures, set forth by Dr. Dods in these publications." The second speech may be classed as a masterly one, showing an exactness of language, a closeness of reasoning, and an intimate knowledge of the productions of other writers on the subject of Inspiration, which show him to have been a man of no ordinary abilities and acquirements, and well fitted to do battle with the protagonists of Higher Criticism and infidelity. It was delivered after the Committee appointed by the Presbytery gave in their report on the sermon. The Committee did not condemn the views

expressed, and saw no reason why the sermon and preface should not continue in circulation. This shows how, by this time, the canker of infidelity had eaten into the vitals of the Free Church. The conclusion of the Presbytery's committee was that nothing should be done—a conclusion which Mr Bremner characterises as “a very lame and impotent one.”

The subject of Inspiration is dealt with in a very clear and readable manner, and a careful perusal of the book should put its readers in possession of a vast store of knowledge. There are no technical terms to frighten the ordinary intelligent layman, and it should prove a rich mine to clergymen and divinity students of all denominations who desire to adhere to the infallibility and inerrancy of the Bible as inspired by the Holy Spirit. The Publications Committee and the printers have done their work well, and special thanks are due to the Rev. D. A. Macfarlane, M.A., Dingwall, for his share in preparing the book for the Press. It is a book that should be in the hands of every minister. Copies may be had from Mr John Grant, Publications Treasurer, 4 Millburn Road, Inverness.—*John Colquhoun.*

The Christian in Complete Armour.

This book is issued by The Banner of Truth Trust, 78b Chiltern Street, London, W.1; price 35/- per copy.

William Gurnall (1616-79) was minister of Laversham, Suffolk, for thirty years. This book is said to be his only published work. The book in dealing with the war between believers and Satan really deals in detail, and according to Scripture, with the whole range of the Christian's spiritual life here in the world. The several parts of the Christian's armour referred to in the Epistle to the Ephesians constitute the solid theme of this work. The book runs to 600 pages and is a tremendous storehouse of instruction in Christian doctrine and experience. For instance—Gurnall deals with prayer, Satan's designs against prayer, that he strives to interrupt prayer, to hinder the success of prayer; and the author has drawn up a directory for prayer, etc. In a biographical account of Gurnall's life by Bishop Ryle, which appears at the beginning of this book, Ryle records among other observations, that “John Newton said that if he was confined to one book beside the Bible, he dared say Gurnall's *Christian Armoury* would be his choice.” We might say to Magazine readers, that the purchaser is really obtaining a number of “books” in one volume for 35/-. The binding is strong and the print is good.

Human Nature in its Fourfold State.

By Thomas Boston; also issued by The Banner of Truth Trust, at 10/6 per copy. This is a paper-back edition of this famous

work by Thomas Boston, born in 1676, in the little town of Duns in the south of Scotland. The State of Innocence, The State of Nature, The State of Grace and the Eternal State, are all dealt with by the pen of this deeply pious and able minister and divine, whose name shines in the ecclesiastical history of Scotland. This book was first published in 1720. It runs to 500 pages. The print is excellent.

What is this Calvinism ?

This pamphlet has been printed by the Sovereign Grace Union, 30-40 Ludgate Hill, London, E.C.4, price 9d per copy. It is said to be "A consideration of the teaching, commonly called 'Calvinism,' otherwise known as 'the doctrine of grace' or 'Reformed Theology.'" A Rev. G. E. Lane, M.A., wrote it for the benefit of his parishioners, and the Sovereign Grace Union thought it to be worthy of wider distribution. Before coming to what are called the Five Points of Calvinism, the author refers to (1) that God is the Author of everything that comes to pass; (2) that man can have no knowledge of God and His ways but by divine revelation; (3) that man cannot understand this revelation in the Bible but by divine illumination; (4) God has no obligation to man, and man has no rightful claims on God; (5) the main and ultimately the only purpose of all things is the glory of God. The author uses, of course, Scripture to substantiate his points and also quotes the Westminster Confession of Faith and the Shorter Catechism at times. The 18 pages contain a brief, clear statement of what is meant by Calvinism, and will prove informative to readers whose sources of information are limited.

NOTES AND COMMENTS

Skye and Sabbath Tourists.

About 200 people gathered in the Black Memorial Hall, Portree, on Friday, 14th August, 1964, when a meeting was convened by the Lord's Day Observance Society. There was unanimous condemnation of a proposal to open the Kyle-Kyleakin Ferry on Sabbath and of the running, by an English bus company, of "Sunday" tours on the Island, and it was agreed to send petitions to the ferry and bus companies.

In the chair was the Rev. Norman Macleod, Free Church, Portree, and after the meeting had been opened with the singing of a Psalm, prayer and reading from the Bible, he explained that the meeting had been called to protest against inroads into the sanctity of the Lord's Day.

Rev. John Colquhoun, Free Presbyterian Church, Glendale, proposed that the following petition be sent to the Manager of the Caledonian Steam Packet Co. Ltd., Gourock:—

“ We, residents of Skye, convened in a large public meeting at Portree in order to protest against the increasing inroads into the sanctity of the Lord’s Day, especially by those who exploit the Holy Day for worldly gain by unnecessary work, do most seriously and urgently petition the Caledonian Steam Packet Co. to withdraw any proposal to run the Kyle-Kyleakin Ferry on the Lord’s Day. We regard the proposal to run the ferry on Sabbath as being altogether unnecessary, and deplore the spirit that would deprive the ferrymen and others of their lawful Sabbath rest.

“ Let us point out that we are not motivated by zeal to preserve a certain tradition, or Highland culture, however precious. We are concerned with a principle which is immeasurably higher. The sanctity of the Lord’s Day is regarded as a priceless spiritual heritage in our midst. We view with deep concern any flagrant desecration of God’s command—also an outrage of local conviction, which we are ready to prove, if necessary, by a plebiscite. To bring Skye into line with other tourist centres would certainly rob it of its charm and attraction for many. The urge to get to Skye for the week-end, where the Sabbath is still observed in the old traditional way, would cease. And would consequently spell loss for the Caledonian Steam Packet Company. It requires no prophetic foresight to visualise the devastating effect that the opening of the ferry on Sabbath would have on this community. we, therefore, earnestly plead that the proposal to run the ferry on the Lord’s Day be permanently withdrawn.”

The Rev. Mr Smith, Free Church, Snizort, seconding, said that the churches should oppose any encroachment on the Sabbath.

The Rev. Norman Macleod, Free Church, Portree, then proposed that the following petition be sent to Wallace Arnolds Tours, 21 The Coll, Leeds, who run Sunday bus tours in Skye:—

“ At a large public meeting convened at Portree for the purpose of curtailing the inroads into the sanctity of the Lord’s Day by pleasure seekers, and by those who exploit the Holy Day for worldly gain, it was resolved to petition your company in order that you might withdraw your Sabbath tours in the Isle of Skye forthwith. The great majority of the people of Skye wish to preserve the Sabbath according to the traditional and Scriptural way. While they welcome tourists, and are prepared to give them hospitality in their homes, they are not ready to part, at any cost, with a priceless spiritual heritage, which was bought at a great price.

“ It may be that you think you are doing no harm, that in fact you are merely obliging other people. Let me briefly point out that we in Skye think otherwise. God has framed His law for our good and particularly this is true of the law of the Sabbath. As the Sabbath rest is an integral part of the moral law it has the same authority as the prohibition of murder or theft. We cannot assess the demoralising influence, the loss of spiritual values, and the judicial blindness that inevitably follow the desecration of the Sabbath. We would like you to know that a Scottish Bus Company who had arranged with a tourist agency to run ‘ Sunday ’ tours in Skye cancelled the tours in deference to the religious scruples of the people. We, therefore, plead that you may so arrange matters that Sabbath touring in Skye will be discontinued, thereby avoiding unnecessary offence.”

This proposal was seconded by Mr Archie Ross, Staffin, who said. “ Even if you are among the Mohammedans you have to respect their religion, so why should we be ruled by incomers? ”
Petitions Approved.

The Rev. Donald MacLeod, Portree Church of Scotland, suggested that the audience should indicate their feeling about the two petitions, and a show of hands indicated overwhelming approval.

Highland Show Sabbath Parade.

The Royal Highland Cattle Show was held in Edinburgh in June last, from Tuesday, the 23rd, to Thursday, the 26th, at its permanent site. On the Sabbath Day, the 20th June, the Show authorities organised a public Parade through the main streets of the City, including horses, farm machinery and items from major exhibitors. In the advertisement intimating the Parade, it was stated that no one should miss it. Surely this is a new and backward step by our Scottish farming people. If this was done to increase attendances at the Show, it is a sad reflection on those who proposed the idea, when the divine law of the Sabbath was thus ignored. There was no public demand for such a parade on the Lord's Day, and this evil type of action on the part of men in places of authority begets a taste for such entertainment and Sabbath desecration in the minds of many. But it is to be hoped that there will be timely objections raised next year to prevent a recurrence of this God dishonouring conduct.

Russian Campaign against Jews Alleged.

Without mentioning the Soviet Union, the Israeli delegate to the United Nations Economic and Social Council expressed deep

anxiety at the situation of the largest Jewish Community in Europe. Mr Bartur said there was a systematic attempt to dispossess the Jewish community of its religious, cultural and linguistic heritage. The Soviet delegate accused Mr Bartur of making slanderous statements. This retort, we are afraid, is a cover up and the Jewish delegate no doubt had the truth on his side. Religion, especially any religion associated with the Bible, even the Old Testament alone, is obnoxious to the ruling men in Russia. The acknowledgment of the Name and Being of God is what they wish to eliminate from the very minds of their fellowmen. Anti-Semitism will bring God's displeasure upon all guilty of the same and the enemies of the Jews whether in Russia, Britain or Egypt, will not prosper as such alway. Let us remember what became of the German nation who under Hitler persecuted the Jews. That nation is divided in two to-day in the providence of God.

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; fifth, London and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort-William and Stoer; third, Greenock; fourth, Glasgow, 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 Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Thurso, Vatten; fifth, Stornoway. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; third, Halkirk; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

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