

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

*(Issued by a Committee of the Free Presbyterian Synod.)*

*"Thou hast given a banner to them that fear Thee, that it may be  
 displayed because of the truth."—Ps. lx. 4.*

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Printed by  
 N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

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VOL. XLX.

February, 1946.

No. 10.

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**Bright Ornaments of the Church of Christ:**

**John Welsh of Ayr.**

AMONG those who may be reckoned as bright ornaments of the Church of Christ none can claim a higher place than John Welsh of Ayr. The name is sometimes spelt Welch, and Welsche, but the spelling adopted in the present article is that which is now mostly in use. Welsh, who was the son of the Laird of Colieston, was born about 1570 in the parish of Dunscore in Dumfries-shire. His boyhood gave a very clear demonstration of man's Fall in Adam and the total depravity of his nature, for he was wild and reckless, and at last ran away from home and spent some time among a band of Border robbers. Though he was, in this way, permitted for a time to give ample proof of the fact that he was a child of wrath even as others, yet God, who sovereignly and lovingly elected him from all eternity, caused him to halt in his mad course of sin. Like the prodigal, he resolved to go to his father's house, and on his way, stayed for a few days at the house of an aunt. In accordance with the divine foreordination his father called at the house while his son was there, and father and son were reconciled, so that instead of the father hearing of him as he expected, that he had been hanged as a thief, he had the happiness of bringing home a repentant son whom he afterwards sent to college.

During the time he studied in Edinburgh University, known at that time as King James's College, the subject of our sketch showed himself a sincere convert and a diligent student of great promise. Though he was not in the class taught by the famous Robert Rollock, who was then Principal of the College, yet he benefited much by his instruction and general oversight of the College. He completed his studies, taking his degree of Master of Arts in 1588, and was ordained as minister of Selkirk soon afterwards, for his name appears in connection with the Edinburgh Assembly of March 1590. His parish, which was very extensive, was sunk in ignorance and vice, with very few who had even the appearance of religion. His labours in preaching and teaching were incessant,

and there is reason to believe that the fruits of these labours were to be seen for years after he left for Kirkeudbright in 1593. It was, however, the malice of those who hated his faithful preaching and consistent life that caused him to leave Selkirk. Kirkeudbright, his second sphere of labour, though also rude and barbarous, had, under his preaching, showers of blessing, and long after his departure many to whose souls he was the messenger of God formed part of Samuel Rutherford's stated hearers while he was minister of Anwoth.

About the year 1599 John Welsh was transported to Ayr, a town with which his name was ever afterwards associated. The inhabitants of the town were rough and turbulent, with little or no religion. Though a Protestant ministry had been established there for many years previous to this, yet the doctrines brought to light at the Reformation seemed to have little impression on the lives of the inhabitants, but their new minister, in the strength of that grace given him by God, was equal to the circumstances in which he was placed. Conflicts by armed partisans in the streets of the town were a daily occurrence which vexed him greatly, and in order to put a stop to such feuds he would rush in between the combatants, unarmed, and with no protection but a steel head-piece. When he had succeeded in separating them he would cause a table to be set in the street, and then, after persuading those who were enemies to profess themselves friends, he would begin with prayer, and cause them to eat and drink together, ending the whole with the singing of a psalm. In a short while the town became very peaceful and orderly.

It may truly be said that Welsh set himself to do the work of an evangelist. It is said of him that he preached once every day, and that he spent, at least, eight hours of each day in prayer. He often spent whole nights in prayer in the Church of Ayr, which was some distance from the town. In his preaching he was spiritual and searching, and his utterances were so tender and moving that, according to one of his hearers, "No man could hardly hear him and forbear weeping." He was not a stranger to the temptations of Satan and the attacks of unbelief, and when he would be under a feeling of desertion it was difficult to prevail upon him to preach. Under these circumstances he would often tell his elders that he was afraid to go to the pulpit, and would desire one of them to pray before he would do so. This often was followed by great liberty in proclaiming the unsearchable riches of Christ.

The scheme which King James VI. set his heart upon above everything else was the suppression of the General Assemblies of the Church and the setting up of Bishops, and John Welsh, as one who was faithful to his Lord and to the dictates of an enlightened conscience, was foremost among those who resisted such work. He first became obnoxious to the King in 1596, while he was still minister of Kirkeudbright. On a Sabbath afternoon, following a tumult which broke out in Edinburgh, and for which King James tried to fix the blame on the ministers who were at the time assembled in the city, Welsh occupied the pulpit of the High Church by the appointment of the other ministers. Owing to the serious nature of the attempts made by the King at this time on the liberties of the Church it was not to be expected that such a man as

Welsh would be silent concerning the dangers which threatened the Church. A garbled version of his sermon was sent to the King and a charge of treason was preferred against him with orders to arrest and imprison him. He, however, withdrew himself to a place of safety until the storm was past, which happened when the policy of the King required that he should be more favourable to the ministers. When the King's purpose for setting up Bishops in Scotland was ripe he postponed the General Assembly which was to meet in Aberdeen in July, 1604, from one date to another till at last he issued a proclamation prohibiting a meeting of Assembly altogether. Some of the godly ministers, and among them John Welsh, met in Aberdeen in July, 1605, one of the dates formerly fixed on by the King. Although they did nothing but constitute the Assembly and then dismissed, they incurred the wrath of the King, who had them imprisoned within a month of their meeting. Welsh was sent, first to the Tolbooth in Edinburgh, then to Blackness Castle and ultimately banished to France. It was from Blackness that he wrote his famous letter to Dame Lilius Grahame, Countess of Wigton, which recently appeared in the *Free Presbyterian Magazine*.

On 7th November, 1606, Welsh was taken from Blackness Castle and, with other exiles, put on board ship at Leith for France. In spite of the secrecy with which they were taken from their prison, and the early hour at which this was done, an immense crowd gathered on the shore at Leith to bid them farewell. Welsh led the farewell devotions, and at the bitter moment of parting, the exiles cheered the hearts of the multitude on shore by sweetly singing the twenty-third psalm, manifesting their own unshaken confidence in Israel's Shepherd. The faithful minister was now taken from his beloved flock, but the memory of his faithfulness could not be effaced from their memories, and the seals to his ministry, in the persons who had been converted and edified under his preaching, were still witnesses in his mourning congregation to remind them, if that were necessary, of the great loss they had sustained. They knew him as one with whom, in a large measure, the secret of the Lord was, and, if space permitted, many instances could be given to show this to have been the case.

Before Mr. Welsh left Selkirk he was united in marriage to Elizabeth Knox, a daughter of John Knox, the Reformer. She proved herself a worthy daughter of so eminent a father, for she bravely shared her husband's trials, comforting him, and encouraging him to continue faithful. Now that she was faced with the great trial of parting with him at Leith Harbour, she did not waver. With what feelings she endured their last parting in Scotland none can describe, but grace was given her to bear it, and she went back to their home in Ayr to act the part of father and mother to the family, and to commit all their concerns to the God who is the Hearer of prayer. Six months after his arrival in France, Mrs. Welsh and the family joined him at Bordeaux, cheering him not a little, and making his lot more tolerable under the many trials which he had in a foreign land.

In the depth of winter Welsh arrived at Bordeaux, and his first work was to begin learning French so as to preach in that language, a matter which he accomplished in fourteen weeks after his arrival. He spent



some time in various villages preaching the gospel, and at last became minister of the Protestant town of St Jean d'Angely, where he continued for the rest of his sojourn in France. Here he had many trials. The town of which he was minister was strongly walled, and when Louis XIII. of France, impelled by priestly advisers, issued an edict suppressing the Protestant Church, the inhabitants resolved to resist him. In May, 1621, the French Army surrounded the town and under these circumstances Welsh showed that he was both a Christian and a man. He wrestled in secret at a Throne of Grace, and went abroad through the streets of the town, regardless of danger, encouraging and helping where that was needed. One instance of his faith and courage may be given at a time when one of the enemy's guns was giving considerable trouble. When none else would venture he undertook to carry powder to the only gunner left on that part of the wall. In the act of doing so a shot from the enemy's gun took both powder and ladle out of his hands, but, nothing daunted, he took his hat and carried the powder in it to the gunner, saying at the same time, "Level well, and God will direct the shot." That shot dismantled the besiegers' gun and the renewed efforts of the defenders were the means of procuring for them better terms of surrender. These terms, however, were shamelessly violated by the King's troops.

During the occupation of St. Jean d'Angely by the King's army, Welsh preached as usual, and, this giving offence, he was summoned before the King. In reply to the King's demand as to why he acted as he did, he said, "I preach that you must be saved by the death and merits of Jesus Christ, and not your own . . . Next I preach that as you are King of France you are under the authority and command of no man on earth. Those men whom you usually hear subject you to the Pope of Rome, which I will never do." This reply pleased Louis so much that he ever after treated him with respect.

At last, through the perfidy of a Romanist French Government, his congregation was scattered, and his own health becoming enfeebled, he was advised by his doctors to seek his native air. With this end in view he came to London and his wife presented a petition to King James asking for permission for him to return to Scotland. The coarse buffoonery and profanity, so characteristic of small minds, displayed by the King on this occasion, and the dignified attitude of the daughter of John Knox, shows that real nobility is only where the grace of God reigns. The King at last told Mrs. Welsh that if her husband would submit to the bishops he would allow him to return to Scotland. She held out her apron and her spirited reply was, "Please Your Majesty I would rather keep (receive) his head there." After repeated refusals he was at last given liberty to preach and gladly availed himself of the opportunity. He preached long and fervently, but it was his last sermon. In two hours' time he was at his eternal rest at the age of fifty-two years, and was buried beside Mr. Deering, a famous English divine, in St. Botolph, Bishopsgate, London, on 4th April, 1622. On his death-bed he received such a fullness of communion with God that he was obliged to cry out, "Lord hold Thy hand, it is enough; Thy servant is a clay vessel, and can hold no more." He left one son, Josias Welsh, who was minister of Templepatrick in Ireland.

During his ministry at Kirkcudbright he wrote and published "*Popery Anatomized*," being a reply to Abbot Brown. This treatise was dedicated to King James VI., and shows both his acuteness as a controversialist and his learning as a theologian, and a reprint of it would be useful in our own day. He also published, while in France, "*L'Armageddon de la Babylon Apocalyptique*," which deals with the enemies of the Church and their destruction. Besides these a volume of forty-eight of his sermons was published, one of them being the last sermon he preached at Ayr, on 23rd July, 1605, before he was cast into Blackness prison. The last edition of these sermons appeared in 1825, and it does not say much for the reading public of Scotland that a more recent edition has not yet appeared.—J.C.

### Deceitfulness and Wickedness of the Heart.\*

BY REV. ARCHIBALD ALEXANDER, Princeton, New Jersey, U.S.A.

"*The heart is deceitful above all things, and desperately wicked.*"  
*Jeremiah 17: 9.*

THESE words do not describe the moral condition of any particular man, or of any one nation, but are spoken generally of human kind. The meaning is the same as if it had been said, every heart is "deceitful above all things, and desperately wicked." Not that all men are in practice equally wicked; or that, in fact, all hearts are equally deceitful; for there is a progress in sin to which no limits can be assigned. When, therefore, it is asserted that all men are totally depraved, the meaning is not, that all are as depraved as they can be, but that even before moral acts commence, there is in all men an utter destitution of all righteousness. As to original sin, all men stand on the same level. All are destitute of any true love to God. "The carnal mind is enmity against God." By nature we are all "dead in sin," and "children of wrath even as others."

We learn from the example of Paul, in the third chapter of Romans, that the declarations in the Old Testament respecting the character and sinful state of mankind, are applicable to all men, in all ages. And even those traits of moral character, which, when exhibited, have particular reference to the Jewish people, are applicable to other nations. And this rule of interpretation depends on two principles: first, that human nature is essentially the same in all ages and among all people; and, secondly, that the sacred Scriptures were written for the instruction of people at all times. The words of our text, however, are free from all objection arising from a special reference to any man or nation;

\*This sermon has been reprinted from that excellent series "*Inheritance of Our Fathers*" (Grand Rapids, Michigan, U.S.A.). It is peculiarly appropriate when God has exposed to the world the sickening horrors committed by men and women belonging to a nation that boasted in its culture and refinement.—*Editor.*

Let a man be as devout as is possible for the law and the holiness of the law. Yet if the principles from which he acts be but the habit of soul, the purity, as he feigns, of his own nature—principles of natural reason, or the dictates of human nature; all this is nothing else but the old gentleman in his holiday clothes; the old heart, the old spirit, the spirit of man, not of Christ is here.—*John Bunyan.*

they contain a general proposition, which is as true and as applicable in our age as in another.

There are two qualities ascribed here to the human heart, and both in the superlative degree, viz., *deceitfulness*, exceeding that of every other thing; and *desperate* or deadly *wickedness*—wickedness, incurable by any human means.

That is properly called deceitful which presents objects in a false light, or leads to a misconception of the nature of things within us and around us. And that is properly called deceitful, which conceals its own true character, and assumes the appearance of what it is not.

1. One of the ways in which the deceitfulness of the heart manifests itself is in its tendency to blind the understanding in regard to religious truth. It is certainly a matter of primary importance, that our views of the doctrines and precepts of religion be correct. True religion is distinguished from superstition on the one side, and enthusiasm on the other, by this, above every other criterion, that it is founded in just intellectual conceptions of the great truths of divine revelation. All pure and holy affections towards God, in which the very essence of religion consists must be excited by correct views of the divine attributes; and all good conduct proceeds from good motives or pure affections.

To have the mind darkened with ignorance, or perverted by error, is inconsistent with the exercise of holiness, or the practice of true virtue. Evidence is always on the side of truth; but that evidence may be overlooked, or so distorted, that the truth may not be perceived, and instead of it error may be embraced and defended as truth. The reason why the minds of men reject the truth is, the depravity of the heart. "This is the condemnation, that light is come into the world, and men loved darkness rather than light. A deceived heart hath turned them aside." The grossest errors of idolaters are traced by the apostle Paul, to a wrong state of heart. "When they knew God, they glorified Him not as God, but became vain in their imaginations." And it is a principle in the government of God, that men who love not the truth, and deliberately turn away from it, are given up to judicial blindness, and to the dominion of sin. So, when the conduct of the heathen is described by Paul, and their voluntary attachment to idolatry in preference to the worship of the true God, he adds, "Therefore, God gave them up to uncleanness." And in another place he says, "Because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness."

Infidelity, and every species of dangerous error, may be traced to the deceitfulness of the heart. If men possessed good and honest hearts, they would search diligently for the truth, and would be disposed to judge impartially of its evidence; and, as was said, evidence being on the side of truth, and the truth congenial with the moral feelings of the upright mind, it would always be embraced. Atheism itself is a disease rather of the heart than of the head. And idolatry, which darkens with its portentous shadows a large portion of our globe, owes its origin to the

deceitfulness and wickedness of the human heart. It was not for want of evidence that men apostatized from the worship of the true God to idolatry; "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse. Because that when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened."

The influence which the dispositions of the heart have on the judgments of the understanding, to pervert them, is a matter of daily observation. The connection between truth and holiness is so intimate, and also between error and sin, that even in minor deviations from the true doctrine, if we could trace it, we should find that every obliquity of this kind produced a corresponding effect on the moral character of the person.

2. Again, the exceeding deceitfulness of the heart appears in the delusive promises of pleasure, which it makes, in the indulgence of sinful desires. This illusion probably arises from an original principle of our constitution. Had man continued upright, this expectation of pleasure would never be disappointed. For then the supreme affections were fixed on God, in whom there is an infinite fulness to satisfy the desires of every creature. But now, when the heart is turned away from God, and the supreme love of the heart placed on the creature, it is no wonder that continual disappointment of our expectations of happiness in the indulgence of our desires is experienced. This is so uniformly the fact, that it is a common remark, that men enjoy more pleasure in the pursuit of the objects of the world, than in their possession. This delusion of pleasure in prospect, particularly affects the young. With them experience is wanting, which serves to correct this error of the imagination.

Men, when disappointed in one pursuit, commonly turn with unabated ardour to another: or they attribute their want of enjoyment to some wrong cause, and still press on in the fond expectation of realizing their hopes in some other pursuit. Vain expectation! They are deluded by an unsubstantial image which will for ever keep at the same distance before them, and constantly elude their ardent hopes. The experience of all who have gone before, testifying that all results in vanity and vexation of spirit in the possession of earthly good, has no effect to communicate wisdom to those who come after them. The young generation run off in the mad career with as sanguine hopes of happiness, as if no one had ever been disappointed. And in this matter, the world does not become wiser by growing older.

There is another deception of the heart which has relation to the indulgence of natural desires. The person may be apprehensive at first, from former experience, that some evil to soul or body may arise from unlawful indulgence. A pause is produced, and hesitation is felt; but appetite, when strong, pleads for indulgence, and is fruitful in pleas; among which none is more false and deceitful, than that if gratified in this instance, it will never crave indulgence any more. And this false promise often prevails with the vacillating sinner; and he plunges into the gulf, which is open to receive him. For the former deception of the

imagination, prior to experience, there seemed to be some plausible pretext; but for this, there is not the shadow of a reason. That any desire or appetite should be eradicated by indulgence, is contrary to all experience. It is a law of our nature, obvious to all, that every affection is strengthened by exercise, and every appetite becomes stronger by being freely gratified. Yet this deceitful plea is made again and again, "Yield but in this one instance, and you shall never be solicited again." After this single indulgence, says the craving appetite, you may be for ever obedient to the dictates of conscience.

Under the influence of an evil heart, every thing appears in false colors. Not only does error assume the garb of truth, but piety itself is made to appear odious. Indeed, there is nothing upon earth, which the carnal mind hates so truly as holiness. But as that which appears good cannot be hated, one art of the deceitful heart is, to misrepresent the true nature of piety and devotion. The fairest face when caricatured, becomes deformed, and appears ludicrous. Wicked men are accustomed always to caricature religion, that they may laugh at it, and despise it.

One thing which assists very much in leading to this result is, the employment of deceptive terms. Men are very much governed by words. Call any man, however dignified and excellent, by some name, associated with the ludicrous and contemptible, and you will never think of him but with ridicule or contempt. Thus men of the world are accustomed to call true religion by the names of enthusiasm, fanaticism, superstition, bigotry, or hypocrisy. Now, as all these are odious things, the application of these names to the best thing in the world, has the effect of blinding the minds of those who use these terms; so that, though in their sober judgment, they cannot but know that religion is necessary and excellent in its nature; yet, by means of this trick of the deceitful heart, they come by degrees to despise or condemn every profession and appearance of religion.

And this result is more effectually produced by false reasoning; as when, from one instance of manifest hypocrisy, the inference is drawn that all professors of religion are hypocrites; or when, from one false step in a good man, it is concluded, that all his actions have proceeded from impure motives. The deceitful heart not only suffers such reasonings to pass, but sanctions them as though these were the legitimate conclusions of the soundest logic.

By the same abuse of words and sophistical reasoning, vice is often dressed up in the habiliments of virtue; and the foulest passions of our nature are dignified with names importing a virtuous or innocent feeling. Thus revenge which prompts a man to imbrue his hands in the heart's blood of a friend, for an inadvertent word, or some other trifling offence, is denominated *honour*; and the guilty murderer, reeking with a brother's blood, is received into the society of the world as an honorable, though it may be thought, an unfortunate man.

Pride seems now scarcely to seek the disguise of another name. All that is required is some epithet, such as an *honest* pride; such prides as leads a man to respect himself. Sometimes, indeed, bad words are used in a good sense; thus the words *pride* and *ambition*, though properly

expressive of evil passions, are frequently employed to signify feelings which are not blamable; but this is a dangerous practice. It brings virtue and vice too near together, and obscures and perplexes the boundaries which separate them. A woe is denounced against those who thus attempt to confound good and evil. "Woe to them that call evil good, and good evil; and put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter,"

The deceitfulness of the heart is also exceedingly manifest in the false pretensions which it makes, and the delusive appearances which it assumes. And this deceitfulness not only imposes upon others, but upon the person himself. Under this delusion, men persuade themselves that they are not wicked, but that their hearts are good. Their virtues, or semblance of virtues, are magnified, when seen through the false medium of self-love; and their vices are so diminished, that they are either not seen, or appear as mere peccadilloes, scarcely deserving notice.

Such persons are also deceived as to their own wisdom. They are described by the pen of inspiration, as "wise in their own conceit." They think that they know much, when in truth, "they know nothing yet as they ought to know." And such a blinding influence has the deceitful heart on many, that they imagine that they possess virtues or qualities worthy of admiration, which all their acquaintances know they are utterly destitute of. This is the case with boasters, and vain braggarts. But the most dangerous form of this deceit, is when persons, never converted or renewed, are induced to believe that they are saints. They even esteem themselves superior to those who are truly pious, and make a flaming profession of religion before the world, while pride, covetousness, lust, or envy, are predominant in their hearts, and too manifest in their lives. Evidences of the dominion of sin, which would lead them to entertain a certain opinion that another was still in the gall of bitterness and bond of iniquity, have not the effect to shake their good opinion of their own spiritual condition.

This dangerous treachery of the heart, not only misleads the hypocrite to his ruin, but all careless men and women are under its control. They purpose at some future time to repent and reform, and are fully persuaded, that when a convenient season arrives, they will do so. Now, all these promises and hopes of future repentance and amendment, arise from a deceitful heart. The true cause of the neglect of religion at present, is an aversion to spiritual things, and this disposition will prevent them from attending to religion, at any future time; and with every day will become more inveterate. The deception consists in this, that the person seeing the importance and moral obligations of piety, conceives that that indisposition to God's service, which is now felt, will be diminished by time; or rather that it will not be felt at a future time. Every resolution or promise of any unconverted man or woman, of future repentance and reformation, is an instance of the deceitfulness of the human heart. This is remarkably verified in the case of those persons who are alarmed with the prospect of death, when laid on a bed of sickness. How often do such promise that if God will only spare them, and restore them to health, they will serve Him to their dying day. But no sooner is returning health enjoyed, than all these promises are forgotten, or disregarded.

Again, the deceitfulness of the heart is manifest in the good which we promise ourselves that we will do in the future. At present there are impediments which stand in the way of doing the good which we intend to do hereafter. When we look back on our past lives, and see many opportunities of doing good, which have been neglected, we feel regret; and when we look forward, we flatter ourselves that we shall be much more active and benevolent, much more watchful and zealous, than we have been.

But the true test of character is, what we are actually doing at the present time. Do we now, from day to day, do all the good which is in our power? Do we now improve our time and talents to the utmost? Do we now seek the happiness of all who are near us, and use every practicable means for their salvation? If we do not, then does our heart deceive us, as to its own real disposition. The apparent penitence for not having done what we ought, in time past, is not genuine; or we should immediately reform, and begin at once to do the good which is now in our power. The confidence that we shall do better hereafter, is a vain self-confidence which will never be realized in fact; for if there was in us a sincere disposition to do the good hereafter, which the heart promises, we would not neglect the opportunities and calls to well-doing, which are present to us every day. The reason of this dangerous mistake is, that when we contemplate duty at a distance, either in the past or future, we view it abstracted from the circumstances which always, in fact, accompany it. We consider the obligation and the goodness of the act, and so its beneficial consequences; but forget the self-denial and pain which may be required in its performance.

From the same cause, men are ever deceiving themselves in relation to the conduct which they would pursue, if placed in circumstances entirely different from those by which they are surrounded. The poor man thinks, if he was rich, he would not act as rich men within his knowledge do. He would be bountiful to all around, would aid in every benevolent enterprise, and regard the wants and sufferings of the indigent and distressed. But these are all deceitful thoughts. Thousands of instances are found to prove that men are always deceived in the ideas which they entertain of the course which they would pursue in untried situations. And they might be convinced of this, as before, by the mere examination of themselves, as to the good which they are actually doing with the means in their hands, and the opportunities at present afforded.

Another way in which our hearts deceive us is, by leading us to judge of ourselves, not by a strict scrutiny into our real motives, but by viewing our character through the medium of public opinion; or through the favourable sentiments of our partial friends. When men are aroused by some calumny to come forward and vindicate themselves from the obloquy cast upon them, they commonly make it evident, that they assume as their true character, the estimation in which they have been held by the community. But every man might know, that this is a false and foolish method of judging of his own character. He may be conscious that the actions, which have gained for him a reputation among men, have not proceeded from pure motives. He might know, if he would impartially examine himself, that where good motives have predominated, there has



been so much of a sordid and selfish nature mingled, as greatly to detract from their value; and which, if known to the public, would much depreciate the reputation which he has acquired.

The pain of contemplating our moral defects causes us to turn our attention from them, and to seek relief in some more favourable aspect of our character, and this is found in the good opinion of others.

(To be continued.)

## Uaill ann an Crann-Ceusaidh Chrìosd.

Ann a bhi labhairt o na briathran so, tha e iomchuidh beachdachadh anns a *cheud aite* agus sin gu h-aithghear, air, Cìod e sin a bhi deanadh uail ann an cuspair sam bith; agus a ris, Cìod e an t-aobhar uail a th'againn anns a chuspair ghlormhor so a tha fa'r comhair anns a cheann-theagaisg.

Tha bhi deanadh uail ann an cuspair a gabhail a stigh an da ni so:—Anns a *cheud aite*, ard-mheas a bhi againn air; agus 's an *dara aite*—daimh no gnothuch eigin a bhi againn ris. Cha dean sinn uail anns na nithibh ri'm bheil gnothuch againn, mur eil meas againn orro; no anns na nithibh air am bheil ard-mheas againn, mur eil air dhoigh eigin daimh no gnothuch againn riu. Ach ged is e gnothuch gach crìosduidh aideachail ann an seadh eigin, uail a dheanadh a crann-ceusaidh Chrìosd a thaobh an daimh ris o'n leth a muigh le an cocheangal baistidh, agus do bhrìgh gu'm bheil toraidhean beannaichte a chroinn-cheusaidh air an taisbeanadh gu soilleir, agus air an tairgseadh gu saor dhoibh; gidheadh, is ann dhoibhsan, a mhain a ghabh gu treibhdhireac' ris an tairge da'n comas gu firinneach uail a dheanadh anns a chuspair so. Ach gidheadh, tha an ni so tha dhoibh sud 'na shochair, 'na dhleasannas do na h-uile. Bu choir gu'm biodh na h-uile air an earalachadh gu uail a dheanadh anns a chuspair so, gu'n cuireadh iad mor-mheas air, air sgath 'oirdheireis mar tha e ann fein; gu'n suidhicheadh iad an crìdheachan air tre chreideamh do bhrìgh gu'm bheil e'n an tairgse:gu'n taisbeanadh iad am meas air le bhi ag iarraidh coir ann; agus air dhiobh meas iomchuidh chur air, agus coir fhaotainn ann, gu'n deanadh iad dìchioll gu bhi deanadh buan-ghairdeachas ann.

Ach is ann le beachdachadh air gloir a chuspair so;—Crann-ceusaidh ar Tighearna Iosa Chrìosd, is fearr a thuigear nadur a ghairdeachais a tha aca-san a fhuair coir ann.

Bha na faidhean o shean, leis an robh teachd Chrìosd air a roimh-innseadh, air an lìonadh le aoibhneas aig meud an t-seallaidh shoilleir a fhuair iad air a ghloir. Tha am Messiah air fhoillseachadh cha n' ann amhain 's an Tiomnadh Nuaidh ach mar an ceudna's an t-seann Tiomnadh, mar an neach is comharraichte agus is urramaiche bha riamh air an talamh. Tha iad a labhairt uime mar Uachdaran glormhor, mar Phrionnsa, mar Rìgh, mar Ghaisgeach buadh-mhor, a bharr air ainmeanan moralach agus ard-urramach eile; a nochdadh gu'm biodh 'uachdaranachd farsuing agus buan-mhaireannach, agus gu'm biodh an talamh uile air a lìonadh le 'ghloir.

Ach tha a dhìblidheachd cho math ri 'mhorachd air a roimh-innseadh leis na faidhean. Tha iad ag innseadh gu'm biodh e da rìreadh 'na Rìgh glormhor, ach air a dhimeas agus air a chur air eul le daoine:—agus a dhaindeoin gach 'ard-dhochas a bh'aig an t-saoghal d'a thaobh, gu'n rachadh e troi an t-saoghal fo thair agus fo dhimeas; gun suim idir dheth ach ann an rathad a bhi buntuinn ris gu drochmhuinneach.

Mu am a theachd bha na h-Iudhaich ann an ard-dhochas ris mar ghaigeach buadhach a bha gu Israel a shaoradh mar chinneach. Agus ma dh'fhaodar Eachdraidh a chreidsinn; bha aig an am cheudna rud-eigin de bharail am measg fhineachan eile, a thog iad ma-dh'fhaodta o'n fhaistneachd Iudhach, gu'n robh Prionnsa gun choimeas ann an glòir ri eiridh suas anns an Aird-an-ear—agus gu h-araidh ann an Iudea—a bha gu rìoghachd uilfharsuing agus chumhachdach a chur suas. Ach bha an eridheachan a mhor-shluaigh anns gach linn, air mhisg le mor-mheas air greadhnachas talmhaidh, agus b'i sin a mhain a mhoralachd d'an robh tlachd no breithneachadh aca. Mar sin rinn iad dealbhinntinn dheth-san a b'e "miann nan uile chinneach," ach dealbh a bha gu buileach neo-choltach ris.

Feumaidh Rìgh d'am bi ard-mheas aig an t-saoghal a bhi ann an seilbh air mor-chumhachd, air armailtean lionmhor, erun agus slat-riaghlaidh oir, rìgh-chathair statail, luchairtean moralach, cuirmean greadhnach, moran dhreuchdan onorach, agus de dheagh-ghean ri'm buileachadh.

Ach cha b'ann mar sud a thainig e. An aite crun oir, crun sgithich; an aite slat rìoghail, chaidh cuile a chur le fanoid 'na laimh; an aite rìgh-chathair, crann-ceusaidh. An aite luchairtean, cha robh aite aige anns an leagadh e 'cheann; an aite cuirmean greadhnach do mhuinntir eile, bu tric a bha e fein ocrach agus iotmhor; an aite luchd frithealaidh ard-inbheach, buidheann a dh'iasgairean bochda; an aite mor-shaoibhreas gu a sgapadh air muinntir eile, cha robh aige na phaigheadh a chis gum mior-bhuil oibreachadh. Agus cha robh dreuchd no onoir a b'fhearr aige ri bhuileachadh air a chairdean na gu'n togadh iad an crann-ceusaidh ann a bhi ga leantuinn. Anns gach ni bha' shuidheachadh uile gu leir calg-dhireach eucosmhuil ri moralachd shaoghail o 'bhreth gu 'bhas. Prasach an aite creathall aig a bhreth, gun aite an leagadh e 'cheann mar bu trice re a bheatha; no uaigh a bhuineadh dha fein aig a bhas.

Is e an sealladh so air irioslachadh Chrìosd a ghluaiseas an t-ascreideamh gu bhi feoraich le frionnas gearanach,—C' aite 'm bheil a ghloir ud uile tha cho ion-mholta?

Le suil a chreidimh, chithear a ghloir ud troi roinn-bhrat tana 'fheola; agus fo'n chomhdach iriosal ud, chithear Rìgh na glòir, Rìgh nan Rìghrean, an Tighearna laidir treun; an Tighearna treun an cath (Salm xxiv. 8). Is aid na neamhan a rìgh-chathair; an talamh stol a chos; an solus, a thrusgan; na neoil, a charbad; an tairneanach, a ghuth;—tha 'neart uile-chumhachdach; a shaoibhreas uil-'fhoghainteach; a ghloir neo-chrìochnach;—is iad feachd neamh a luchd frithealaidh, is iad muinntir oirdhearc na talmhainn 'oighreachd neothruaillidh, air an do bhuilich e saoihbheas dorannsaichte; cuirmean de sholasan buanmbaireannach, agus suidheachaidhean arda a dhu'-urram neobhasmhor;—g an deanadh 'n an rìghrean agus 'n an sagartan do Dhia; 'n an luchd buaidh, seadh, 'n

an luchd tuilleadh agus buaidh;—’n an cloinn do Dhia, agus ann an aonadh dìomhair ris fein.

Tha rud-eigin ri fhaicinn an so a tha toirt barrachd neo-leithideach air gach glòir thalmhaidh ged tha e fo chomhdach ro-iriosal. Ach tha an comhdach iriosal so an aghaidh cail an t-saoghail. Gidheadh, ma bheach-daichear gu ceart air a chomhdach so, chithear e ann an dreach cho glormhor agus gu’m bheil eadhoin a dhiblidheachd ro-urramach.

B’ isleachadh glormhor e, do bhrìgh gu’n robh a ruintean agus a thoraidhean ro-ghlormhor. Ma dh’fhuiling Esan masladh, bochduinn, cradh, bron agus bas re seal; is ann a chum nach fuilingeadh—midne na nithibh sin a chaoidh. Uime sin, bha an t-isleachadh ud glormhor do bhrìgh gu’n robh e ann an daimh frithealaidh do runtaibh graidh agus trocair a bha neo-chriochnach ann an glòir.

Bha e ’na fhrithealadh mar so ann an caochladh dhoighean. Riarach e agartais an lagha; chuir e onoir do-labhairt air ’iarrtasan uile. B’e pairt do run Chrìosd a leithid a dh’onoir a chur air naomhachd, sin ri radh, air umhlachd do’n lagh, agus gu’m biodh gach ni eile suarach ann an coimeas ris. Is e gaol moralachd shaoghailta aon de na bacaidhean is mo agus is laidire tha’n aghaidh naomhachd. Cha robh feum againn air eiseimpleir Chrìosd gu bhi moladh dhuinn greadhnachas an t-saoghail; ach bha mor-fheum againn air ’eiseimpleir gu bhi giùlan gun ghearan le bhochduinn: agus gu ardmheas a chur air naomhachd, ciod air bith dimeas a dh’fhaodas teachdh ’n a lorg. Bha suidheachadh dìblidh Chrìosd ’n a mheadhoin luachmhor airson na crìche so. Mar sin, bha moralachd eadhoin ’n a dhiblidheachd. Tha onoir dhaoine eile an crochadh ri an crannchur; ach bha crannchur Chrìosd air a dheanadh onorach leis fein. Tha bochduinn agus isleachd ann an co-bhoinn ri naomhachd air a dheanadh leis-san na staid ro-urramach. Mar sin, bha isleachd Chrìosd o’n leth a muigh, leis an robh ’fhoir-mhoralachd air a folach, ro ghlormhor innte fein, a thaobh an ruin a bu chrìoch dhi.

Gidheadh, cha robh an run ud tur-fholaichte ’na isleachd; bha ioma gath-soluis de a ghloir a dealradh a màch troimh a dhiblidheachd.—*Iain MacLaurin.*

## A Statement by Church Interests Committee.

IN view of recent events of a serious nature, involving three ministers, several elders and a number of members and adherents, who until recently belonged to the Free Presbyterian Church of Scotland, the Church Interests Committee having met, deemed it advisable to issue the following Statement, in the meantime, as due to our loyal people at home and abroad, for their immediate information. This Statement cannot, and is not intended to, encroach in any way upon the Synod’s right to review the matters concerned.

### SOME FACTS RE PARTIES INVOLVED.

(1) *Rev. A. D. MacLeod, late of Shieldaig.*—Mr. MacLeod sent to the Western Presbytery a document dated 15th November, 1945, containing

serious adverse criticisms of the Free Presbyterian Church of Scotland's position and declarations *anent* protesting and recent procedure *re* Rev. R. Mackenzie; and in which he further declares himself as having separated from the Free Presbyterian Church of Scotland, and as being no longer subject to her Courts.

The Western Presbytery, on 18th December, 1945, carefully examined the aforesaid document and strongly repudiated the charges contained in it; at the same time declaring Rev. A. D. MacLeod to be no longer a minister of the Church, as from 15th November, 1945.

(2) *Rev. W. B. Nicolson, late of North Uist.*—The Outer Isles Presbytery, on 4th December, 1945, had before them two letters. (a) From the North Uist Presbytery elder, stating that Rev. W. B. Nicolson had preached his farewell sermon on 25th November, 1945. (b) From the General Treasurer, in which he quotes from a letter, from Rev. W. B. Nicolson, as follows: "I wish to inform you that I am demitting my Charge and leaving the Church on the 30th November, so that you will see to it that my salary ceases from that date." At the same meeting, a letter was received from Mr. Nicolson, asking the Presbytery to grant him a Presbyterial and Disjunction Certificate. These were not granted. On the strength of the information conveyed in these letters, the Presbytery resolved to regard him as no longer a Minister of this Church.

We think it proper, however, to observe that a registered letter dated 26th November, 1945, was not received by the Clerk until after the meeting on 4th December. In this letter Rev. W. B. Nicolson states: "That the situation arising out of the Macqueen-Mackenzie case has made it difficult for me to remain any longer in the Free Presbyterian Church. I am demitting my Charge and leaving the Church on November 30th . . . the date proposed by the Synod for the exclusion of Rev. R. Mackenzie from the Free Presbyterian Church, if he did not fulfill certain conditions." We understand he has applied for admission into the Free Church.

(3) *Rev. R. Mackenzie, late of St. Jude's, Glasgow.*—On the 29th November, 1945, the Clerk of Synod received from Rev. R. Mackenzie, two documents; (a) *Anent* Resolution of Synod of May, 1945, affecting himself. In this, he reviews its terms and contents adversely, and sharply criticises the Synod's whole procedure in the matter. Finally, he protests against the said Resolution. (b) *Anent* Synod's printed Statement to our people in refutation of assertions, etc., *re* protesting by Rev. R. Mackenzie. In this second document, Mr. Mackenzie reviews critically and adversely, the assertions and arguments of the said Synod Statement, and finally protests against it also.

The time limit set by the Synod having expired on the 30th day of November, 1945, without any other communication having been received by the Clerk of Synod from Rev. R. Mackenzie, except the aforesaid; accordingly, the terms of Synod Resolution of May, 1945, came into effect as follows: "He will not be considered after that date a minister of the Free Presbyterian Church of Scotland."

(4) *Elders previously under Southern Presbytery.*—The following elders of St. Jude's Kirk Session, Glasgow—Messrs. D. Macdonald, N. MacSwan,

M. MacPhee, F. MacPherson, presented to that Court a declaration to the effect that in view of Synod's Resolution of May, 1945, affecting Rev. R. Mackenzie, their acting in the Kirk-Session was to be without prejudice to their rights and privileges as office-bearers. They craved that this declaration be engrossed in the Session Records. The Interim-Moderator *dissented and complained* to the Southern Presbytery, against a decision granting this crave. The Presbytery, on the 20th November, 1945, upheld the *dissent and complaint*; and in course of examination, the four elders refused to concur with the Resolution of Synod, of May, 1945, *re* Rev. R. Mackenzie. It was pointed out to them that this Resolution arose as a direct consequence of the constitutional position of the Church. They were not prepared to admit this.

The Presbytery thereafter resolved to suspend the four elders *sine die* (i.e., indefinitely). They appealed to the Synod; but having failed to supply *Reasons* within the required period, their appeal became null and void.

At the same Presbytery meeting, in the course of dealing with a paper signed by Messrs. D. Macdonald and D. J. Walker, elders, Mr. Walker rose and declared: "You need not go further with this matter as I repudiate the jurisdiction of this Court because of the way you have dealt with these men." The Presbytery thereupon declared Mr. Walker as no longer holding office in the Free Presbyterian Church of Scotland.

At a subsequent meeting of Presbytery, on 11th December, 1945, the Clerk read a document, signed by Messrs. N. MacSwan, M. MacPhee, F. MacPherson, D. Macdonald, D. J. Walker, C. Mackenzie, which contained the statement: "We hereby solemnly declare that henceforth we are not, and shall not be, subject in any respect to the ecclesiastical judicatories of the present subsisting Church, calling herself the Free Presbyterian Church of Scotland." The Synod proceeded to depose the aforementioned elders.

#### SEPARATE SERVICES HELD.

We understand that a public meeting was held in the Christian Institute, Bothwell Street, Glasgow, on 1st December, 1945, by all the elders above referred to; at which meeting arrangements were made to hold separate services. And these have been held, over which Rev. R. Mackenzie and Rev. A. D. MacLeod have on occasion presided.

#### OBSERVATIONS.

As far as the Constitutional position of the Free Presbyterian Church of Scotland is concerned, we aver that it is unchanged since May, 1893.

As intimately known to us, much forbearance and patience have been exercised, in Courts and Committees for years, towards Rev. R. Mackenzie principally, and these office-bearers who supported him,

There have been, on their part, definite manifestations of disregard for constituted authority, the general tendency being, we believe, towards schismatic\* conduct.

The responsibility for alienating a number of members and adherents from the Constitutional position of the Church, as set forth by the late Revs. D. Macfarlane, D. Macdonald, N. Cameron, J. S. Sinclair and others, must be borne by these ministers and office-bearers.

\*Schism, i.e., unnecessary rending.

## EXHORTATION TO OUR PEOPLE.

We most solemnly counsel our people, at home and abroad, not to be unduly perturbed by these events, but to maintain, by the grace of God and our Saviour Jesus Christ, their unswerving loyalty to the testimony for Truth, distinctive principles, Church government and discipline, for which we as a Church have always contended. Let us remember the Scriptural exhortation which saith: "Pray one for another"; and may the Lord graciously enable us with purpose of heart to cleave unto Him (Acts xi. 23). "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord" (I. Cor. xv. 58).

## Dr. John Owen on Pre-Millennarianism.

"Should the Lord Jesus appear now to any of us in His majesty and glory, it would not be unto our edification nor consolation. For we are not meet nor able, by the power of any light or grace that we have received, or can receive, to bear the immediate appearance and representation of them. His beloved apostle John had leaned on His bosom probably many a time in his life, in the intimate familiarities of love; but when He afterward appeared unto him in his glory, 'he fell at His feet as one dead.' And when He appeared unto Paul, all the account he could give thereof was, 'that he saw a light from heaven, above the brightness of the sun'; whereon he, and all that were with him, 'fell to the ground.'

"And this was one reason why, in the days of His ministry here on earth, His glory was veiled in the infirmities of the flesh, and all sorts of sufferings, as we have before related. The church in his life is no way meet, by the grace which it can be made partaker of, to converse with Him in the immediate manifestations of His glory. And therefore those who dream of His personal reign on the earth before the day of judgment, unless they suppose that all the saints shall be perfectly glorified also (which is only to bring down heaven to the earth for a while, to no purpose), provide not at all for the edification or consolation of the church. For no present grace, advanced unto the highest degree whereof in this world it is capable, can make us meet for an immediate converse with Christ in His unveiled glory." (Owen's *Glory of Christ*).

"He (The Holy Ghost) is *promised* to abide with the disciples for ever, in opposition to the *abode of Christ*. Christ in the flesh, had been with them for a little while, and now was leaving them, and going to His Father. He had been the Comforter immediately Himself for a season, but is now upon His departing; wherefore, promising them another Comforter, they might fear that He would even but visit them for a little season also, and then their condition would be worse than ever. Nay, but saith our Saviour, "Fear it not: this is *the last dispensation*; there is to be no alteration. When I am gone, the Comforter is to do all the remaining work: there is not another to be looked for, and I promise you Him; nor shall He depart from you, but always abide with you." (Owen's *Of Communion with the Holy Ghost*). Copies may be obtained from:—MR. A. T. TASKER, 12 Sundial Avenue, London, S.E.25.

## Protest against Abridged Bible and giving of same to Children.

As requested by the Synod of the Free Presbyterian Church of Scotland at a recent meeting at Inverness, the Religion and Morals Committee of the Church hereby lodge a strong protest against the proposal of the Edinburgh Education Committee to give abridged Bibles to the children in the schools under their charge.

They do so for the following reasons:—

(1) It is taking improper liberties with God's Holy Word concerning which we are warned not to add to, or take from.

(2) It may give many the wrong impression that the abridged Bible is the whole Word of God, thus causing a weakening of its authority and less reverence for it.

(3) When they can give the whole Bible why give only a part, thus vitiating their own motive and depriving the young of a full religious education.

(4) Scotland has always adhered to the policy of a whole Bible for the people through its Bible Society, and there is no valid reason why that policy should be departed from.

We would, therefore, respectfully urge the Education Committee to give the whole Bible to the scholars and not an abridged one.

I am,

Yours faithfully,

D. M. MACDONALD, *Convener.*

## Notes and Comments.

*At Moscow.*—It is reported in the press that on the night of 23rd November last (Sabbath evening), that "tumultuous cheering met Mr. Ernest Bevin, Mr. James Byrnes and M. Molotov when they took their places at the Bolshoi Theatre—when they saw for the first time the new Cinderella." What good can we expect from such Conferences? "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. Oh! Britain, Britain, thy Foreign Secretary attending a pagan theatre on the evening of the Lord's Day! What agony, what fires, what trials and temptations thou must pass through before you will again honour and reverence the Lord's Day. What shame and pain such conduct will cause the Lord's people in their souls. Here is a man representing our noble King and Protestant Britain in a nation who do not honour, believe nor respect the God of heaven on Sabbath Days, week-days, in Senate or home. The Lord will visit us for the sins of our rulers, and our poor children are up against the same dreadful situation as confronted us soon after 1918. These poor men think that they can govern the world at their pleasure. They will not. God will frustrate their work, and the result will be confusion, blood, and



another terrible slaughter. We are ripening fast in this nation for another terrible chastisement, if not a more severe punishment than we have ever known in all our history. Our only consolation is that the Lord's people in this nation are now mourning in their souls before the Lord, and weep in secret at the dishonour done to the Most High, His law, gospel and ordinances. It looks like it that the believers here and elsewhere will pass through greater darkness and more horrors than has been experienced for the last sixty years. We say to the young—study your Bibles, pray for light, and pray for grace to enable you to honour the Sabbath Day, and attend on the means of grace.—*J.M.*

The "*English Churchman*," London, has the following comment from "*The Watchman*" (Sydney, N.S.W.):—

*Preference for Priests.*—"Be a priest and get a preference. That seems to be the slogan necessary to adopt these days to avoid restrictions and restraints, especially with regard to travel. As an illustration of this, let us look at a recent happening in Australia. A vessel arrived from England a few short weeks ago, with ninety passengers aboard. Thirty of these passengers were Roman Catholic priests. One could easily imagine that the ship had come straight from Ireland, whereas it actually came from Liverpool. We are given to understand that accommodation is very limited on vessels coming to Australia from England and, as a consequence, many wives of Australian Servicemen are prevented from joining their husbands. Yet, we find that arrangements can be made for Roman Catholic priests to arrive here in the amazing proportion of one-third of a total passenger list. Surely some protest should be made by Protestants and by Servicemen at this unwarranted preference being given to a selected group which represents but 18.5 per cent. of the community. Is the Government going to allow this sort of thing to continue? Will it furnish an immediate explanation as to how one-third of a passenger list can be comprised of priests alone when travel restrictions are operating so severely for the rest of the community? We await the Government's answer to this question."—(*"The Watchman,"* Sydney).

*The Authority of Scripture.*—"The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (Who is truth itself), the Author thereof; and therefore it is to be received, because it is the Word of God.

"We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts."—*Confession of Faith.*

*One "god" lass.*—That poor, deluded instrument of the devil, Hirohito, at one time thought to be divine, has suddenly discovered that he is not a god after all; in other words, he has been under a misapprehension. His other deluded fellow-helper of the Prince of Darkness has ended his days, if reports be true, in shame and dishonour. The exaltation of these poor wretches to the status of gods by their followers has received a crushing blow from the *living* and *true* God. God is not mocked and He has made fools of them who are not gods. The folly of the German and Japanese peoples in exalting men to be gods may not be a black crime in the Court at Nuremberg but in Heaven's High Court it is a sin of the deepest dye.

*Dr. Chinquy's Book.*—A friend in the B.A.O.R. informs us that this book, noticed in our last issue, may be had from "The Ulster Protestant," Royal Avenue, Belfast, N. Ireland, price 2/10 post free. We thank Mr. N. MacMillan for his information.

## Church Notes.

*Communions.*—*February*, First Sabbath, Dingwall; third, Stornoway; fourth, Breasclete. *March*, First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay. South African Mission—The following are the dates of the Communions—Last Sabbath of March, June, September, and December. NOTE—Notices of any additions to, or alterations of, the dates of the above Communions, should be sent to the Editor.

The following statement has been made by the Western Presbytery regarding the separation of the Rev. A. D. Macleod, Sheildaig, from the church:—

(1) That the Rev. A. D. Macleod's conduct in not sending a formal resignation to the Presbytery shows a woeful lack of gentlemanliness, brotherliness and courtesy which the Presbytery must regard as contempt of court.

(2) That he has broken his solemn promise to the Presbytery.

(3) That he has violated his solemn ordination vows by following divisive courses.

(4) That the Presbytery repudiate his false charges against the church, and declares that the constitution of the church has undergone no change and is intact.

(5) That the Presbytery declares him to be no longer a minister of the Free Presbyterian Church from the 15th November, 1945.

*New Congregational Treasurer for St. Jude's Congregation.*—It has been intimated to us for publication that Mr. A. E. Alexander, 137 West Graham Street, Glasgow, has been appointed Treasurer by the Deacons' Court in place of Mr. Kenneth MacKay, formerly Congregational Treasurer of St. Jude's.

## Acknowledgment of Donations.

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

*Sustentation Fund.*—Dr. Ewen Cameron, Inverness, £1; Mrs. McDonald, Opoho, New Zealand, o/a Lochbroom Congregation, per Rev. D. M. McLeod, £10; Mr. R. McC., Cumbrae Lighthouse, Millport, £2; "A. M.," o/a Beaulieu Congregation, £2 10/-; Anon., "In appreciation of New Year's Day lecture in St. Jude's, 1/1/46, £1; Mrs. A. McL., Strathfillan Terrace, Crianlarich, 10/-; "Gairloch Lovat Scout," o/a Coigach Congregation, per Mr. R. Graham, 10/-; A. McK., Faoln, Strathaird, Broadford, 15/- Mr. E. M., Carrigrich, Tarbert, £1; Mrs. Mackintosh, Inverness, in memory of her mother, Mrs. Williamson, £1.

*Aged and Infirm Ministers and Widows and Orphans Fund.*—Friend, Argyllshire, 3/10.

*Home Mission Fund.*—Mr. Ed. M., Carrigrich, Tarbert, 10/-.

*Organisation Fund.*—Mr. R. McC., Cumbrae Lighthouse, Millport, £1.

*China Mission Fund.*—Well-wisher, Skye, 10/-; From a Mantel-piece Box in Assynt £1.

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*Literature to H.M. Forces Fund.*—F.P. Friend, Applecross Coast, for Bibles, per Rev. E. Radasi, 10/-; Plockton Prayer Meeting Collection for Bibles for the Forces, per Mr. A. Gollan, £6 10/-; Mrs. Mackenzie, Clachnaharry, 2/6; Mr. Fraser McD., Kirkhill, per Mr. W. McLean, Ness, 10/-; the following per Rev. Wm. Grant.—Mrs. C., Stirling, £1; Nurse McF., Alyth, 10/-; A Friend, £1.

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The following lists have been sent in for publication:—

*Bracadale Church Repairs Fund.*—Mr. P. Beaton, Treasurer, acknowledges with sincere thanks a donation of £5 from "Covenanter," per Mr. K. MacAskill, Ose.

*Daviot, Stratherrick and Tomatin Manse Building Fund.—Daviot Section.*—"A Strathnairn Shepherd," £50, per Mr. J. Grant. *Stratherrick Section.*—Mr. J. Fraser, Migovie, thankfully acknowledges £1 from Miss M. MacG., School House, and 10/- from Nurse J. Fraser; Friend, Stratherrick, 10/-.

*South Harris Manse Building Fund.*—Rev. D. J. MacAskill acknowledges with grateful thanks a donation of £5 from 6 Cheesebay, Lochmaddy, "In memory of Granny."

*Lochmaddy Congregation.*—Rev. A. MacAskill acknowledges with sincere thanks a donation of £1 o/a Sustentation Fund from Nurse P. MacLeod, Edinburgh.

*London Congregational Funds.*—Rev. J. P. Macqueen thankfully acknowledges a donation of 10/- from "A Friend," Shepherd's Bush postmark.

*Oban Congregational Funds.*—Mr. J. Martin, Treasurer, acknowledges with grateful thanks a donation of £2 from "Anon, Oban."

*Uig (Lewis) Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the following donations.—Ps. cxviii, 27, £1; Mr. A. McK., Glasgow, £1; C. A. M., Breanish, £1; Mrs. McD., F.P. Manse, £1.

*South African Mission Clothing Fund.*—Mrs. Matheson, F.P. Manse, Lairg, acknowledges with grateful thanks the following donations.—Anon., Lochinver, £1; Miss A. M., Kinlochbervie, £1 10/- Mr. R. McK., Rogart, £1; Friends, Lairg, £1; Mrs. G., Stornoway, £2; Friends in Gairloch, per Miss Mackenzie, £12 3/-; Anon., Inverness, £5; Mrs. McK., Clachnaharry, Inverness, 10/-, per Mr. J. Grant.

*St. Jude's South African Clothing Fund.*—The Committee acknowledges with grateful thanks contributions amounting to £16 2/-.

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