

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. ix. 4.

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Lack of Power.

THE god of this world, that old serpent, the devil and Satan, exercises great power to-day, as the spirit that now worketh in the children of disobedience. This is evident in the abandonment of the public worship of God, the utter disregard of the Sabbath Day, the inordinate thirst for the pleasures of sin and the utterly loose treatment of the marriage ties, by multitudes in this professed Christian nation of ours. Then there is political power. Millions are influenced by political creeds and propaganda to be zealously devoted to one or other of the prominent parties and are not ashamed to own and support their political faith against all opposition. The scientists also have acquired and placed at the disposal of others, instruments charged with powers, hitherto unknown among men, for industry, for speedy flight, for destruction, and for many and varied other purposes. An inventive genius to-day may get £100,000 and more as a reward for providing some fresh method of harnessing the natural power which is inherent in God's world.

In the midst of all this wickedness, worldly wisdom and scientific progress, the complaint is heard that the professed Christian Church is singularly impotent and lacking in power to fulfill the spiritual tasks expected of her. How right and proper we judge this complaint to be, when uttered especially by such as are of the "afflicted and poor people, who trust in the name of the Lord." There are those who discern the "signs of the times" in the light of the inspired Word of God. They are deeply grieved, but not surprised, at the lack of that Power, the power of the Holy Ghost, which came down from heaven on the day of Pentecost along with the blessed Gospel of a crucified and risen Redeemer. "But my people would not hearken to my voice: and Israel would none of me" (Ps. lxxxi. 11). The heavens are as brass, and the awakening and converting influence of the divine Spirit is withheld in great measure throughout our land. Wherein is the lack of Power discernible? The Gospel preached, and accepted, in most places, is one in which the facts of the Fall, the Atonement and Regeneration, are relegated to the background or loosely held. Many profess godliness, but deny the power thereof. The authority or power to exercise scriptural Church discipline has almost disappeared in the churches of to-day. There is much of a spurious faith which never laid hold on the merits of Christ. Public prayer is not wanting; but where is family worship and secret prayer? And what strangers they

are in our midst, who fear the Lord and speak often one to another, concerning "the things that are above." Even the pure and faithful preaching of the same Gospel as the Apostles declared is as "the seed sown by the wayside," in the experience of most of hearers.

Those who love the Lord Jesus Christ in sincerity, and are concerned about their own soul's salvation and health, and long to see their fellow-sinners truly repenting and believing; are deeply sensible of the lack of Power to-day, and mourn and pray over the calamity, and desire to wait upon the Lord in the path of duty appointed for them. "Wilt thou not revive us again?" (Ps. lxxxv. 6).

"Burial of the Dead."

By Rev. JAMES MACLEOD.

It has been brought to my notice that certain statements in my article entitled "Burial of the Dead," which appeared in the Free Presbyterian Magazine of March, 1948, have been interpreted otherwise than I intended, and I regret that I inadvertently made an unbalanced statement which I withdraw. I adhere unreservedly, and at all times, to the doctrine of The Confession of Faith on "The State of Men after Death and of the Resurrection of the Dead."

The article was about how men and women should conduct themselves on such solemn occasions. It was not laying any stress whatever on the resurrection of the body at the great day. The matter before our mind at the time was to remind our own people how the Reformers abolished "prayer at the grave," and we must not compromise on this practice, whoever will, if we carry out the instructions given us in the Confession of Faith. If Free Presbyterians are alone in this (as in many other religious practices), that is no proof that they are wrong. Noah was alone in his day and generation, but we read in the Word of God, that, "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith."

This is what the Confession of Faith says about the resurrection of the body (chap. xxxii.): "Of the State of Men after Death, and of the Resurrection of the Dead. (I.) The bodies of men after death return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies the Scripture acknowledgeth none. (II.) At the last day, such as are found alive shall not die, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever." The proofs adduced from Scripture are as follows:— Gen. iii. 19; Acts xiii. 36; Luke xxii. 43; Eccl. xii. 7;

Heb. xii. 23; II. Cor. v. 1; Acts iii. 21; I. Thes. iv. 17; I. Cor. xv. 51, 52; Job xix. 26, 27; I. Cor. xv. 42, 43, 44, etc. (III.) "The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His glorious body." Acts xxiv.; John v. 28, 29. Philip. iii. 21. That is what the Confession of Faith says on the above subject with proofs from the Word of God.

The Confession of Faith states that the bodies of the unjust* and just shall be raised at the great day. They state that the just are "waiting for the full redemption of their bodies." "And all the dead shall be raised up with selfsame bodies, and none other, although with *different qualities*, which shall be united again to their souls forever." The unjust, as well as the just, shall be raised up with the selfsame bodies, and none other, although with different qualities. The one shall be raised to dishonour, the other to honour. That is the teaching of the Confession of the Westminster Divines on the general resurrection of the just and unjust at the great day, which we believe to be in strict accordance with the Word of God. The Holy Spirit declares through the Apostle Paul (I. Cor. xv. 35): "But some man will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another of beasts, another of fishes, and another of birds. There is also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. . . . For this corruptible must put on incorruption, and this mortal must put on immortality."

The Larger Catechism, Q. 87.—"What are we to believe concerning the resurrection? A.—We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust; when they that are then found alive shall in a moment be changed; and the selfsame bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of His resurrection as their Head, shall be raised in power, spiritual, incorruptible, and made like His glorious body; and the bodies of the wicked shall be raised up in dishonour, by Him, as an offended Judge." See Confession of Faith with proof adduced from Scriptures. Q. 52—"How was Christ exalted in His resurrection? A.—Christ was exalted in His resurrection in that, not having seen corruption in death (of which it was not possible for Him to be held), and having the very same body in which He suffered, with the essential properties thereof (but without mortality, and other common infirmities belonging to this life), really united to His soul, He rose again from the dead the third day by His

* We have no statement in Scripture telling us of the nature of the resurrection body of the unregenerate. There has been confusion in the minds of not a few, who take I. Cor. xv. to refer to both the bodies of the regenerate and unregenerate. It is not so, as the Apostle refers only to the bodies of the regenerate.—*Editor*.

own power; whereby He declared Himself to be the Son of God, to have satisfied divine justice, to have vanquished death, and him that had the power of it, and to be Lord of quick, and dead, all which He did as a public person, the Head of His Church, for their justification, quickening in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.”

No doctrines of the New Testament Church have been more assailed than the doctrines concerning the resurrection of our Lord. The Jewish Sanhedrin prepared to attack it before the Lord rose from the dead. “Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, after three days I will rise again.” In modern days the pens and tongues of men have spared no effort to follow the Jewish priests and elders, who took counsel and gave large money unto the soldiers, bribing them to say: “His disciples came by night and stole Him away while we slept.” Jews and Gentiles joined hearts and hands in denying the resurrection of the Lord Jesus. We have proof of this from the writings of men who call themselves Christians, Pastors, Professors in Colleges, and Teachers of the youth of this nation, and in other nations. But we must return to the objections that we mentioned above. We will try and set before our people what the (some of them, as space will not allow to enlarge) conservative divines say on the resurrection of the body. But before we come to that let it be said that we do not believe, nor hold the opinion that this “world is to be renovated by a process of fire, and restored to its original glory!” That fanciful idea originated not with Christians, but with the heathen long before the Christian era. It is no doubt a twin brother of the more recent doctrine of purgatory. It is material fire that is supposed to purge the dross of sin from the inmates of the Pope’s prison-purgatory! But some man will say, how are the dead raised up? and with what body do they come? It is sown a natural body (Calvin—animal body); it is raised a spiritual body. There is a natural body, and there is a spiritual body. Matthew Henry, on Job xix. 23-29. “He believes the happiness of the redeemed, and his own title to that happiness, that, at Christ’s Second Coming, believers shall be raised up in glory and so made perfectly blessed in the vision and fruition of God; and this he believes in application to himself. (1) He counts upon the corrupting of this body in the grave, and speaks of it with a holy carelessness, and unconcernedness; though after my skin (which is already wasted and gone, none of it remaining but the skin of my teeth, v. 20) they destroy (those that are appointed to destroy it, the grave and the worms in it of which he had spoken) (ch. xvii. 14) this body.” The word body is added: “Though they destroy this, this skeleton, this shadow (ch. xvii. 7), this that I lay my hand upon.” . . . This that you see, call it what you will; I expect that shortly it will be a feast for the worms. Christ’s body saw not corruption, but ours must. And Job mentions this, that the glory of the resurrection he believed and hoped for, might shine more brightly. Note, it is good for us often to think not only of the approaching death of our bodies, but of their dissolution in the grave; yet let not that discourage our hope of their resurrection, for the same power that made man’s body at first, out of common dust, can raise it out of its own dust.

Even my reins (says Job) shall be consumed within me (v. 27); the innermost part of the body, which perhaps putrifies first. (2) He comforts himself with the hopes of happiness on the other side of death and the grave: "After I shall awake (so the margin reads it), out of my flesh shall I see God." Soul and body shall come together again. That body which must be destroyed in the grave shall be raised again, a glorious body: "Yet in my flesh I shall see God." Again, Matthew Henry on I. Cor. xv.: "But he (the apostle) specifies some particulars, as: (1) It is sown in corruption, it is raised in incorruption. It is sown. Burying the dead is like sowing them; it is like committing the seed to the earth, that it may spring out of it again. And our bodies, which are sown, are corruptible, liable to putrify and moulder, and crumble to dust; but, when we rise, they will be out of the power of the grave, and never more liable to corruption. (2) It is sown in dishonour, it is raised in glory. Ours is at present a vile body (Phil. iii. 21). Nothing is more loathsome than a dead body; it is thrown into the grave as a *despised and broken vessel*, in which there is no pleasure. But at the resurrection a glory will be put upon it; it will be made like the glorious body of our Saviour; it will be purged from all the dregs of the earth, and refined into an ethereal substance, and shine out with a splendour resembling His (that is, Christ's glorified body)."

It will be of profit and enlightenment to any who is seriously minded to follow out the rest of Matthew Henry's exposition on this chapter to the end. The want of space will not allow us to write out the whole of this wonderful and clear exegetical exposition on the resurrection of the dead at the great day. The saints of God have a vile body in this world, but at the resurrection that vileness is forever separated from their bodies. They will have then a spiritual body, not liable to death, or misery for ever.

Calvin:—"Thou sowest not that body that will spring up. This comparison consists of two parts: First, that it is not to be wondered that bodies rise from rottenness, inasmuch as the same thing takes place as to seed; and secondly, that it is not at variance with reason, that our bodies should be restored in another condition, since, from bare grain, God brings forth as many ears of corn, clothed with admirable contrivance, and stored with grains of superior quality. As, however, he might seem to intimate, by speaking in this way, that many bodies will therefore rise out of one, he modifies his discourse in another way, by saying that God forms the body as it pleases Him, meaning that in that also there is a difference in respect of quality. . . . It is sown in corruption. That there may be no doubt remaining, Paul explains himself, by unfolding the difference between their present condition, and that which will be after the resurrection. Christ will change our vile body that He may make it like His own glorious body."

Now let us observe that all the vileness and corruption is left behind. It is a glorious body that is raised up by the power of Christ at the great day. It was a person that sinned against God. It is a person that is raised up at the great day. It is a complete person that Christ came to redeem from sin, guilt, corruption, death, and from all the vileness which is attached to this person in soul and body.

Calvin: "It is sown an animal body. As he (Paul) could not express each particular by enumerating one by one, he sums up all comprehensively in one word, by saying that the body is now *animal*, but it will then be *spiritual*. Now that is called animal which is quickened by (*anima*) the soul: that is spiritual which is quickened by the Spirit. Now it is the soul that quickens the body, so as to keep it from being a dead carcase. Hence it takes its title very properly from it. After the resurrection, on the other hand, that quickening influence, which it will receive from the Spirit, will be more excellent. Let us, however, always bear in mind, what we have seen previously—that the substance of the body is the same, and that it is the quality only that is here treated of. Let the present quality of the body be called, for the sake of great plainness, *animation*; let the future receive the name of *inspiration*. For as the soul now quickening the body, that is effected through the intervention of many helps; for we stand in need of drink, food, clothing, sleep, and other things of a similar nature. Hence the weakness of animation is clearly manifested. The energy of the Spirit, on the other hand, for quickening, will be much more complete, and, consequently, exempted from necessities of that nature. This is the simple and genuine meaning of the Apostle; that no one may, by philosophizing farther, indulge in airy speculations, as those do, who suppose that the substance of the body will be spiritual, while there is no mention made here of substance, and no change will be made upon it."

Let us now observe what the precious Calvin had to say on Phil. iii. 21. "Who will change? By this argument he (Paul) stirs up the Philippians still farther to lift up their minds to heaven, and be wholly attached to Christ—because this body which we carry about with us is not an everlasting abode, but a frail tabernacle. Besides, it is liable to so many miseries, and so many dishonourable infirmities, that it may justly be spoken of as vile and full of ignominy. Whence, then, is its restoration to be hoped for? From heaven, at Christ's Coming. Hence, there is no part of us that ought not to aspire after heaven with undivided affection. We see, on the one hand, in life, but chiefly in death, the present meanness of our bodies; the glory which they will have, conformably to Christ's body, is incomprehensible by us; for if the disciples could not endure the slight taste which He afforded in His transfiguration (Matt. xvii. 6), which of us could attain its fulness? Let us for the present be content with the evidence of our adoption, being destined to know the riches of our inheritance when we shall come to the enjoyment of them."

Matthew Pool: I. Cor. v. 53, says: "God has so decreed that our flesh and blood, in the state wherein now it is, shall not be glorified; it shall be the same body as to the substance, but not as to the qualities; it is now corruptible and mortal, it must be put into a state of incorruption and immortality, before it can enter into the kingdom of heaven."

Charles Hodge, D.D., on "Nature of the Resurrection Body": "It is obvious that this is a subject of which we can know nothing, except from divine revelation. We are of necessity as profoundly ignorant of this matter, as of the nature of the inhabitants of the planets or of the sun. The speculations of men concerning the nature of the future body have been numerous; some merely fanciful, others revolting. There are two negative statements in the Bible on this subject, which imply a great deal.

One is the declaration of Christ. That in the resurrection men neither marry nor are given in marriage, but are as the angels of God. The other is the words of Paul in I. Cor. xv. 50: 'Flesh and blood cannot inherit the kingdom of God.' There seem to be plainly three things implied or asserted in these passages. (1) That the bodies of men must be specially suited to the state of existence in which they are to live and act. (2) That our present bodies, that is, our bodies as now organised, consisting as they do of flesh and blood, are not adapted to our future state of being. And (3) that everything in the organisation or constitution of our bodies designed to meet our present necessities, will cease with the life that now is. Nothing of that kind will belong to the resurrection body. If blood be no longer our life, we shall have no need of organs of respiration and nutrition. So long as we are ignorant of the conditions of existence which await us after the resurrection, it is vain to speculate on the constitution of our future bodies. It is enough to know that the glorified people of God will not be cumbered with useless organs, or trammelled by the limitations which are imposed by our present state of existence. That our bodies after the resurrection will retain the human form. Every time Christ appeared to His disciples not only before, but also after His ascension, as to Stephen, Paul, and John, it was in human form. We know certainly that the future bodies of believers are to be: (a) Incorruptible; not merely destined to decay, but not susceptible of corruption. By the certain action of physical laws, our present body, as soon as deserted by the soul, is reduced to a mass of corruption, so revolting that we hasten to bury our dead out of our sight. The future body will be liable to no such change; neither, as we learn from Scripture, will it be subject to those diseases and accidents which so often mar the beauty or destroy the energy of the bodies in which we now live. Being unsusceptible to decay, they will be incapable of, or at least, carefully preserved from suffering, by Him who has promised to wash all tears from our eyes. (b) The future body is to be immortal. This is something different from, something higher than incorruptible; the latter is negative, the other positive; the one implies immunity from decay; the other merely immunity from death, but perpetuity of life. There is to be no decrepitude of age, no decay of the faculties, no loss of vigour; but immortal youth."

Much more could be added to the above from the writings of the conservative divines of the Reformation period, and the post-Reformation writings of men like Owen, Edwards, and Boston. But we think that what we have written from the works of Calvin, Henry, Pool, and Hodge is sufficient to shew what we hold, and believe to be true, and in accordance with the Word of God. (1) That the dead shall be raised at the great day, both the just, and unjust. (2) That the bodies of the saints will be made like the glorious body of our Lord. (3) That the corruption, vileness, and bodily infirmities is separated from them forever. (4) That our future bodies are to retain the human form. (5) That they will glorify God eternally. (6) We do believe that the bodies of the wicked shall be raised up, judged, and depart to the place prepared for the devil and his angels. The most learned and the most gracious of the divines of the Reformed Churches—from Calvin to Edwards believed that this material universe shall disappear at the appearance of our Lord and Saviour when He shall come again at the great day. "What I say unto you, I say unto all, watch."

Romanism and Communism.

RESOLUTION.

THE Synod of the Free Presbyterian Church of Scotland would warn their own loyal people against the arrogant assumptions of the Roman Catholic Church in Scotland in setting up Territorial Bishops in our land as if they had legal and national right to do so. Far from it! The Roman Church has no more right in Protestant Scotland to set up bishoprics than a foreign Government would have to claim the right to govern our British Parliament. The Pope, his priests, and all who are engaged in his service in this land are ecclesiastical foreigners. They might have been born in this country but their allegiance is to a foreign power, and not to Scotland or to His Majesty the King. They are, therefore, in the ecclesiastical sense, foreigners. How dare the Pope's minions claim diocesan recognition within the bounds of the Kingdom of Scotland while they blindly and ignorantly serve the Pope of Rome!

Let the Protestants of Scotland learn ere it be too late that the Jesuits of Western Europe, and the Roman Catholics of North and South America classify Protestants as "Communists" whether in Edinburgh, London, Moscow, New York, Paris or far off New Zealand. The vast majority of Protestants are blind to this fact. The Roman Pontiff and his agents in Japan, China, India, Australia, South Africa, Britain, Ireland, France, Spain, Italy and Arabia are feverishly preparing war against "Communists," which includes every institution under heaven not subject to the See of Rome. While the British were forced to leave India the Roman hierarchy remains with 5,500 priests and some 5,000 priests in China; Japan is virtually given over by General MacArthur to the Bishops and priests of Rome. In the opinion of American leaders the "Catholic Church" is the only bulwark which will stem the advance of Communists in Europe and Asia!

Romanism is the greatest menace that has ever tormented kings, nations, governments, families and the Lord's people down from the 7th century of the Christian era. We hold that Communism is utterly false, Scripturally and morally. It is an unjust system. Human rights and individual freedom are denied by the advocates of Communism. The moral Government of our Lord Jesus Christ is rejected by the Communists. We abhor such unwarranted assumption on the part of man, as we abhor the arrogance of the Roman Pontiff who claims to be vice-regent of Jesus Christ on earth. Communism denies the Government of our Lord on earth; the Pope reduces His Government to utter impotency. The Pope, on the other hand, denies, on the pain of death, Roman Catholics, Protestants, Communists, heathen and pagans alike the right to possess, read or believe the Word of God, except as he gives permission. Communist Russia allows and even encourages her own nationals and others to possess, read and believe the Word of God without let or hindrance. Here we have a vast difference between Italian Romanism and Russian Communism! The Russian Government is actually in the process of printing Bibles in large numbers. The Pope denies the use of the Bible to the common man.

We appeal to our fellow countrymen to oppose the Roman Catholic Church in Scotland by every Scriptural and reasonable means at their disposal in college, senate, school, pulpit and press to safeguard the well-being and future of our children. This is a duty which demands the

attention of all parents, teachers, ministers and local governments of our land. We have been too docile, unnecessarily tolerant and unduly silent when we should have been educating our people as to the terrible menace of popery. If Spain is an example of Rome in power it is high time we were up and doing.

Synod Advisory Statement Anent Bible Societies.

The Synod of the Free Presbyterian Church of Scotland, May, 1948, records with sorrow the fact that the National Bible Society of Scotland has changed its constitution. Hitherto it was under obligation to publish the *Authorised Version* of Scriptures only, but corrupt and modernistic versions may now be published as a result of this change. Those who have been the Society's loyal supporters within and without the Free Presbyterian Church earnestly desire its return to the old constitution and until then we cannot support it.

After due consideration the Synod decided to advise our people to purchase their requirements from the *Scottish Bible Society*, 45 George Street, Edinburgh. This is a small independent body having no official connection with any other Society. It was formed in 1809 and adheres to the publication of the *Authorised Version* only. They kindly offer to supply us with Bibles containing the Psalms in metre, also separate Psalm Books and Gaelic Bibles, large and small. As this Society has an independent income, it has no collectors or auxiliaries, but contributions towards its work are accepted.

The activities of the Scottish Bible Society are confined to Scotland and therefore we wish to support the *Trinitarian Bible Society*, 7 Bury Place, London, W.C.1, whose noble work overseas and at home is worthy of liberal support.

The Trinitarian Bible Society is strictly anti-modernistic and refuses to handle any other than the *Authorised Version*.

Congregations and individuals should note the London address to which subscriptions should be sent, and also that of the Scottish Bible Society and make congregational and local arrangements throughout the Church.

Elisha Reposes in God.

THE late Dr. J. W. Krummacher, the godly German divine, in his book, "Elisha," writes of the prophet's activities and experiences, at the time when the King of Syria, in perplexity, asks his servants, "Will ye not shew me which of us is for the King of Israel? And one of the servants said, None, my lord, O King; but Elisha the prophet, that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber. . . . And it was told him saying, behold he is in Dothan. Therefore sent he thither horses, and chariots and a great host: and they came by night, and compassed the city about" (II. Kings vi. 8-17).

Dr. Krummacher writes of Elisha under these, apparently adverse, circumstances: "Let us meantime try to gain an entrance into the house

where dwells 'the doomed man,' the persecuted, the heavily threatened man. . . . We now open the door of a small chamber. Behold there reposes the threatened man in soft slumbers. Step gently, for his sleep appears to be calm and sweet, uninterrupted by anxious dream or scene of terror. A heavenly peace rests like moonlight upon his brow. Sleeping too, the man reposes in God. In the midst of sleep, the promises of his Master breathe like heavenly harp tones around his believing soul. You look around in his room anxiously, to see whether or not he may have at his command, for his defence, a sword, or at anyrate a shield and breast-plate. But no, nothing of that sort is visible. You only find a pilgrim's staff leaning against the wall. His sword is the Word, his armour is his faith. You think, perhaps, that you ought not to let him sleep, and feel it your duty to awaken him without a moment's delay. Ah! no, awake him not. Let him slumber until the morning lay of the birds awakes him, and the rays of the morning sun dawn upon his eye. 'But,' you say, 'let us lock the door and draw the bolt!' O! no, by no means, my friends! He already reposes under lock and bolt. Forget not that here slumbers a man, over whom, like a golden shield, hovers the divine annunciation, 'Fear not, for I have redeemed thee: I have called thee by thy name; thou art mine' (Isa. xliii. 1). And whose pillow under his head is the arm of tender love; whose defence and weapons is the eternal watchfulness of that guardian who neither slumbers nor sleeps. Sweet angels, armed as a protection and resistance for him, keep watch in his camp, and thousands of promises, as sweet as they are inviolable, surround him as a rampart.

Well may he then slumber without care or anxiety, in spite of the forest of lances under his window and in spite of the thunder-cloud over his head. O! what an elevating spectacle is Elisha thus sleeping! . . . So you long to whisper a soft greeting to the slumbering prophet? If so, then let it be with the words of the Psalmist, 'The angel of the Lord encampeth round about them that fear him, and delivereth them. O! taste, and see that the Lord is good; blessed is the man that trusteth in him' '' (Psalm xxxiv. 7, 8).

Conversion of David Steven, Bower.*

Mr. Steven's life makes it evident, we think, that he was possessed of unusual mental vigour and of superior tastes. But these qualities are not so rare as that it would be worth while to preserve a written record of them, were it not that his after eminence, in a higher sphere, reflects an interest on such particulars of his early life as can be gathered up, and that it will be gratifying to those by whom his memory is cherished.

In the year 1815, and when about 25 years of age, he became the subject of thoughts and reflections of vastly higher importance than the occupations and amusements that had hitherto interested him. Conscience began to awake, and to charge him with his sins, and with his responsibility to God. Began, we say, for the decision of Christian character that afterwards distinguished him was reached only after a long previous process. The steps of this process we have heard him relate—how at times, during his

* Extract from *Memorials of David Steven*, by Rev. Alex. Auld. Mr. David Steven was born in Bower, Caithness, in 1779.

life of levity and worldliness, he would meet with striking checks from passages of Scripture suggested to his mind, and how he would combat his convictions and shake free of them. After a time, however, these returned with greater force. He then endeavoured to compromise the matter by joining a fellowship prayer meeting in the neighbourhood, while he still continued to be musical performer at the dancing parties. This compromise was broken up in a very unexpected but effective way. He was one day, with his instrument under his arm, on the road to a ball. A woman in the district, who had earned for herself—we know not how—the awful name of “Maggie Hell,” meeting David, accosted him, and, in strong terms, upbraided him for his inconsistency. “You worthless fellow,” said she, “going on in this way; praying ae day, and playing the fiddle to the dancin’ folks the ither day—a bonnie kind of religion indeed.” David stood like one petrified. What! thought he; is it come to this, that I am the scorn of even Maggie Hell? He turned on the spot; went home, and laid up the fiddle. It was never again taken down to be used in public—the dancers that day finally lost their musician.

There was one circumstance that about this time forced religious matters on the attention of a large section of the county, and was the means of either awakening or stimulating the minds of not a few. The ministry of the late Mr. Gunn, of Watten, which from its commencement was remarkable, had now ripened into commanding power. As we have elsewhere recorded, the God-fearing were drawn to Watten from the surrounding parishes; and, as might be expected, the minister of Watten and his style of preaching became the theme of much speculation. Thus an interest in spiritual things was stirred, and truths were dropped into many minds that were little conversant with such formerly. The result was that many besides professing Christians began to betake themselves to Watten on the Sabbath, and David Steven among others.

When he came under Mr. Gunn’s ministry he was in an unsettled state of mind, and had been so for some time previously. He was exercised under a sense of his condition and character as a sinner. That was all; but it was much. It put him at once into the attitude of an attentive and interested hearer. He had not been many Sabbaths at Watten before, as he used say, “Mr. Gunn found him out”—*i.e.*, laid bare his spiritual state. And with such increasing vividness each returning Sabbath, that David, thinking it was him the minister had in view, took his place in the furthest corner of the church. But he scarcely found himself comfortable there, for the minister’s delineations of character so closely corresponded with what he felt his own to be, that, thinking the likeness must appear to others as well as to himself, he would bow his head under the book board to escape the general gaze he expected to be turned upon him.

The first effect of the preaching at Watten was to deepen his sense of bondage, and to grind down his self-righteousness to very small dimensions. It was some time before he came to apprehend the new covenant way of reconciliation with God; and it would seem that, as his transition from a state of indifference into that of concern was gradual, so it was with his deliverance out of a state of legal bondage into gospel liberty; and that, while there were seasons when, under the hearing of the Word, he got such glimpses of the truth as it is in Jesus as gave him hope, these alternated with seasons of much depression.

But one day at Watten he got a signal deliverance, and the bonds that had been loosening fell off. That day he never forgot. He used to speak of it as if it stood out in his experience as his first sensible entrance into the liberty wherewith Christ maketh His people free. It left a lasting impress on his character and spiritual history. The sermon of the day was from the text—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16), and the point of doctrine Mr. Gunn chiefly enlarged upon with unusual power and fulness was that of the antecedency of the love of God the Father to the mediation of Christ. "I used to think," David would say, "that the love of God was procured by the work of Christ, but oh! the view I that day got of the love of the Father from eternity, and that it was *because* of that love that the Saviour was sent into the world. My heart was filled, and melted with a sense of God's love to lost and guilty sinners in giving His only begotten Son for their salvation. How I longed, when the congregation broke up, to get home, that I might find a secret place in which to give vent to my feelings; and when I did reach my own dwelling, I could not well contain, but felt as if my bodily frame could not hold such measure as I had received, and went stumbling over what lay in my way into the barn, and there poured out my heart in adoration of the Lord's love and mercy, and I had there a sweet word of promise given me—'Behold, I have set before thee an open door, and no man can shut it' (Rev. iii. 8). Many a miserable and perplexing hour has gone over my head since then, but that was a time I can never forget."

Sin in the Heart the Source of Error in the Head.

By Dr. SHEDD.

WE curtail the following excellent sermon by the renowned evangelical divine, Dr. Shedd of New York, on the text (Romans i. 28): "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind." After showing how the pagan world did not like to retain the natural head knowledge of a holy God and a holy law in their understanding, they degenerated from monotheism to pantheism and polytheism, he concludes as follows:—

"We have thus considered the truth which the Apostle Paul teaches in the text, that the ultimate source of all human error is in the character of the human heart. Mankind do not like to retain God in their knowledge, and therefore they come to possess a reprobate mind. The origin of idolatry, and of infidelity, is not in the original constitution with which the Creator endowed the creature, but in that evil heart of unbelief by which he departed from the living God. Sinful man shapes his creed in accordance with his wishes, and not in accordance with the unbiased decisions of his reason and conscience. He does not like to think of a holy God, and therefore he denies that God is holy. He does not like to think of the eternal punishment of sin, and therefore he denies that punishment is eternal. He does not like to be pardoned through the substituted sufferings of the Son of God, and therefore he denies the doctrine of atonement. He does not like the truth that man is so totally

alienated from God that he needs to be renewed in the spirit of his mind by the Holy Ghost, and therefore he denies the doctrines of total depravity and regeneration. Run through the creed which the Church has lived by and died by, and you will discover that the only obstacle to its reception is the aversion of the human heart.

“It is a rational creed in all its parts and combinations. It has outlived the collisions and conflicts of a hundred schools of infidelity that have had their brief day, and died with their devotees. A hundred systems of philosophy, falsely so-called, have come and gone, but the one old religion of the patriarchs, and the prophets, and the apostles, holds on its way through the centuries conquering and to conquer. Can it be that sheer imposture and error have such a tenacious vitality as this? If reason is on the side of infidelity, why does not infidelity remain one and the same unchanging thing, like Christianity, from age to age, and subdue all men unto it? If Christianity is a delusion and a lie, why does it not die out, and disappear? The difficulty is not on the side of the human reason, but of the human heart. Sceptical men do not like the religion of the New Testament, these doctrines of sin and grace, and therefore they shape their creed by their sympathies and antipathies; by what they wish to have true; by their heart rather than by their head. As the Founder of Christianity said to the Jews, so He says to every man who rejects His doctrine of grace and redemption: ‘Ye will not come unto Me that ye might have life.’ It is an inclination of the will, and not a conviction of the reason that prevents the reception of the Christian religion.

“Among the many reflections that are suggested by this subject and its discussion, our limits permit only the following. (1) It betokens deep wickedness, in any man, to change the truth of God into a lie,—to substitute a false theory in religion for the true one. ‘Woe unto them,’ says the prophet, ‘that call evil good, and good evil; that put bitter for sweet, and sweet for bitter.’ There is no form of moral evil that is more hateful in the sight of Infinite Truth, than that intellectual depravity which does not like to retain a holy God in its knowledge, and therefore mutilates the very idea of the Deity, and attempts to make Him other than He is. There is no sinner that will be visited with a heavier vengeance than that cool and calculating man, who, because he dislikes the unyielding purity of the Moral Law, and the awful sanctions by which it is accompanied, deliberately alters it to suit his wishes and his self-indulgence. If a person is tempted and falls into sin, and yet does not change his religious creed in order to escape the reproaches of conscience and the fear of retribution, there is hope that the orthodoxy of his head may result, by God’s blessing on His own truth, in sorrow for the sin and a forsaking thereof. A man, for instance, who amidst all his temptations and transgressions still retains the truth taught him from the Scriptures, at his mother’s knees, that a finally impenitent sinner will go down to eternal torment, feels a powerful check upon his passions, and is often kept from outward and actual transgressions by his creed. But if he deliberately, and by an act of will, says in his heart: ‘There is no hell’; if he substitutes for the theory that renders the commission of sin dangerous and fearful, a theory that relieves it from all the danger and all fear, there is no hope that he will ever cease from sinning. On the contrary, having brought his head into harmony with his heart; having adjusted

his theory to his practice; having shaped his creed by his passions; having changed the truth of God into a lie, he then plunges into sin with an abandonment and momentum that is awful. In the phrase of the prophet, he 'draws iniquity with cords of vanity, and sin as it were with a cart-rope.'

'It is here that we see the deep guilt of those, who, by false theories of God and man and law and penalty, tempt the young or old to their eternal destruction. It is sad and fearful, when the weak physical nature is plied with all the enticements of earth and sense; but it is yet sadder and more fearful, when the intellectual nature is sought to be perverted and ensnared by specious theories that annihilate the distinction between virtue and vice, that take away all holy fear of God, and reverence for His Law, that represent the everlasting future either as an everlasting elysium for all, or else as an eternal sleep. The demoralization, in this instance, is central and radical. It is in the brain, in the very understanding itself. If the foundations themselves of morals and religion are destroyed, what can be done for the salvation of the creature ?

'A heavy woe is denounced against any and everyone who tempts a fellow-being. Temptation implies malice. It is Satanic. It betokens a desire to ruin an immortal spirit. When, therefore, the siren would allure a human creature from the path of virtue, the inspiration of God utters a deep and bitter curse against her. But when the cold-blooded Mephistopheles endeavours to sophisticate the reason, to debauch the judgment, to sear the conscience; when the temptation is addressed to the intellect, and the desire of the tempter is to overthrow the entire religious creed of a human being,—perhaps a youth just entering on that hazardous enterprise of life in which he needs every jot and tittle of eternal truth to guide and protect him,—when the enticement assumes this purely mental form and aspect, it betokens the most malignant and Heaven-daring guilt in the tempter. And we may be certain that the retribution that will be meted out to it, by Him Who is true and The Truth; Who abhors all falsehood and all lies with an infinite intensity, will be terrible beyond conception. 'Woe unto you *ye blind guides!* Ye serpents, ye generation of vipers, how can ye escape the damnation of hell! If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book.'

'(2) In the second place, we perceive, in the light of this subject, *the great danger of not reducing religious truth to practice.* There are two fatal hazards in not obeying the doctrines of the Bible while yet there is an intellectual assent to them. The first is, that these doctrines shall themselves become diluted and corrupted. So long as the affectionate submission of the heart is not yielded to their authority; so long as there is any dislike towards their holy claims; there is great danger that, as in the instance of the pagan, they will not be retained in the knowledge. The sinful man becomes weary of a form of doctrine that continually rebukes him, and gradually changes it into one that is less truthful and restraining. But a second and equally alarming danger is, that the heart shall become accustomed to the truth, and grow hard and indifferent towards it. There are a multitude of persons who hear the Word of

God and never dream of disputing it, who yet, alas, never dream of obeying it. To such the living truth of the Gospel becomes a petrification, and a savour of death unto death.

"We urge you, therefore, you who know the doctrines of the Law and the doctrines of the Gospel, to give an affectionate and hearty assent to them *both*. When the divine Word asserts that you are guilty, and that you cannot stand in the Judgment before God, make answer:—'It is so, it is so.' Practically and deeply acknowledge the doctrine of human guilt and corruption. Let it no longer be a theory in the head, but a humbling salutary consciousness in the heart. And when the divine Word affirms that God so loved the world that He gave his only-begotten Son to redeem it, make a quick and joyful response: 'It is so, it is so.' Instead of changing the truth of God into a lie, as the guilty world has been doing for six thousand years, change it into a blessed consciousness of the soul. *Believe* what you know; and then what you know will be the wisdom of God to your salvation."

Christ's Invitation.

With tearful eyes I look around;
Life seems a dark and stormy sea;
Yet midst the gloom I hear a sound,
A heavenly whisper—"Come to me."

It tells me of a place of rest;
It tells me where my soul may flee;
Oh! to the weary, faint, oppressed,
How sweet the bidding—"Come to me."

When the poor heart with anguish learns
That earthly props resigned must be,
And from each broken cistern turns,
It hears the accents—"Come to me."

When against sin I strive in vain,
And cannot from its yoke get free,
Sinking beneath the heavy chain,
The words arrest me—"Come to me."

When nature shudders, loath to part
From all I love, enjoy, and see,
When a faint chill steals o'er my heart,
A sweet voice utters—"Come to me."

Come, for all else must fail, and die;
Earth is no resting place for thee;
Heaven-ward direct thy weeping eye;
I am thy Portion—"Come to me."

O voice of mercy! voice of love!
In death's last fearful agony,
Support me, cheer me, from above,
And gently whisper—"Come to me."

Protest by Western Presbytery Against Use of Films in the School.

WE are indebted to the *Northern Times* (Golspie) for the following:—
 “A protest against the use of films in Scottish Schools (based on the specific case of Caithness) was considered at the monthly meeting of Sutherland Education Committee yesterday. It was as follows:—

“We, the Western Presbytery of the Free Presbyterian Church of Scotland, convened at Kyle of Lochalsh on May 4, 1948, strongly protest against the action of the Caithness Education Committee in introducing Films into some of the Schools within the County. This innovation is very disagreeable to the right-thinking people of the Highlands, both parents and others, and they speak of it with strong disapproval and indignation.

“While the Education Committee may have in view only the bringing of Educational Films into the Schools, yet the atmosphere of the Cinema is there, creating a liking for Films and will lead to evil results. The Birmingham Cinema Inquiry Committee, after twelve months thorough investigation, said in their Report, that the influence of the Films on ‘children of school age’ is of ‘incalculable and irreparable harm.’ In the *Scotsman* of March 8, 1948, Dr. A. Pillans, in a discussion on children’s films in Glasgow, referred to ‘cinema fare as mental and moral poison.’ If this cannot be said, as yet, of Films exhibited in Schools in the Highlands, they lead the children to this by accustoming them to ‘cinema fare.’

“From an educational point of view we hold that the Cinema is a useless medium. A noted educationalist in England, as reported in the *Glasgow Herald*, held that, ‘proceeding from the educational law that knowledge can only be acquired by effort,’ the idea that children could learn anything from the Cinema was wrong. ‘The effects of cinema pictures upon children,’ he said, ‘might be bad although the pictures were good.’

“This Court feels their responsibility to God and their duty to their fellow-men, and by this Protest seek to guard the morals of the youth of the Highlands, and do hereby claim that parents, who have a conscientious difficulty with regard to the School Films, can withhold their children from these. Our earnest hope, however, is that the Education Committee will reverse their decision and do away with Films in all their Schools.

“On behalf of the Western Presbytery of the Free Presbyterian Church of Scotland.—(Signed) D. M. Macdonald, Clerk, Free Presbyterian Manse, Portree, Isle of Skye.”

Prayer.

A SHORT time ago one who takes a warm interest in our Magazines, sent the following: “An anecdote is related of Ralph Erskine when a little boy at school, how he and his companions often amused themselves rolling stones from the summit of a hill near his father’s house. One day when thus employed, he was seized with a violent pain in his arm. His conscience undoubtedly smote him, for he had neglected prayer that morning; so

without delay he returned home, and shutting himself up in his room, prayed that if God would pardon him and heal his arm, he would live a better life in future. Before he was done praying, his arm was healed, and the pain relieved, no doubt from natural causes, still the incident so 'endeared the Throne of Grace to Ralph that it induced him ever after to pour out all his complaints and cast all his cares on God, who is the hearer of prayer.' That prayer was an exercise in which he delighted in these early days, is seen from an entry on the boards of a note-book; 'Lord, put Thy fear in my heart. Let my thoughts be holy, and let me do for Thy glory, all that I do. Bless me in my lawful work. Give a good judgment and memory—a firm belief in Jesus Christ, and an assured token of Thy love.' "

My friends, do you pray? or, do you merely say your prayers? To say one's prayer is to repeat a form of prayer, the words of which may be quite good, but without realising their meaning. One may use such a form in so careless a way that while the words are on one's lips the mind may be away at some distant part of the world, or planning what you are to do to-morrow. Those who are satisfied with a mere form of prayer are not realising what a solemn thing it is to approach God; nor do they realise their own needs. This raises the question, What, then, is prayer? I cannot do better in this connection than remind you of the beautiful answer given to that question in that splendid little booklet, the *Shorter Catechism*: "Prayer is an offering up of our desires unto God for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies." There we have a beautiful directory given us as to how to pray to God, and in praying to Him along these lines we ought to pray that He would give us the real spirit of prayer. We have need that God would give us true humility in approaching Him, a sense of the evil of our sin, and a looking to the finished work of Christ as the only ground upon which God can forgive sin. It is not the amount of words that we may use that will avail. What we need is a God-given prayer, such as the Publican in the Parable had, when he could not so much as lift his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

In the anecdote given above we read that the incident recorded there endeared the Throne of Grace to Ralph Erskine. That shows us the great pleasure he had in prayer. To men and women, boys and girls, as they are by nature, prayer is a very irksome matter, but where the Holy Spirit works, prayer is a delightful thing.

Literary Notice.

Useful Pamphlets.—The following have been sent us for notice in the Magazine:—"The Christian and his Pleasures"; "The State of the Dead: ought we to pray for them?"; and "Justification by Faith." The pamphlets deal with their subjects in an interesting way, and may be had from Mr. MacBeath, B.Com., Free Church Offices, The Mound, Edinburgh, at 2d. each.

Notes and Comments.

H.R.H. Duke of Edinburgh and Paris Visit.—On the 8th of June last, the Duke of Edinburgh received the Freedom of the City of London. In his address on that occasion, he referred, in very positive terms, to the pleasure the recent visit to Paris gave to his wife, H.R.H. Princess Elizabeth and himself. In the opinion of some who heard this address and read the report of it, the Duke quite obviously set himself out to justify their whole round of activities, which, of course, included attendance at horse-racing on the Lord's Day, while in France. The protests by our Synod, and other bodies, against this desecration of the Sabbath by the royal couple, received national and world-wide publicity; which was appreciated by lovers of God's Law, derided by worldly churchmen, and mocked at by many others in their pitiful ignorance of the content and binding obligations of the Fourth Commandment. No Duke will, even guardedly, justify transgression of the divine Law before the King eternal at last.

The Marshall Plan.—The Marshall Plan, as is known, originated with Mr. Marshall, American Secretary of State for Foreign Affairs, and aims at assisting the economically weak countries of Western Europe, including Great Britain, by sending quantities of food and other commodities from America. It is held that this Plan is a disinterested and generous act by the U.S.A. On the other hand, it is regarded in some quarters as a political move, having in view ultimate advantages to the sponsors of it. We would like to take the more charitable view; although at the time of writing, some American politicians are seeking to have this Plan curtailed. Yet after all, why do we need Marshall aid? The God of Providence rules in the world of economics. He sustained Britain in the past. The fact is that "Our backslidings are many and our iniquities testify against us," and the Giver of all good, in His divine indignation, has been drying up our temporal resources, in ways not discernible by a worldly-wise people. In our straits we turn to any "arm of flesh" holding forth expectation of help, instead of, in the first instance, turning to the Most High in national repentance, seeking His favour and assistance. May this repentance be speedily granted to us.

Church Notes.

Communions.—*July*—First Sabbath, Lairg, Raasay and Beaully; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Plockton, Bracadale and North Uist. *August*—First Sabbath, Dingwall; second, Portree and Stratherriek; third, Bonarbridge; fourth, Thurso. *South African Mission.*—The following are the dates of the Communions—Last Sabbath of March, June, September and December.

Note.—Notice of any additions to, or alteration of, the above dates should be sent to the Editor and not to the printers.

Day of Prayer.—That Wednesday, 18th August, or where more convenient, Thursday, 19th August, be appointed as a day of humiliation and prayer throughout the Church, on account of the iniquity of the land, the low state of religion and the evident absence of the work of the Holy Spirit, as compared with the past.

The Church's Legal Agent.—That owing to the death of Mr. Morris, of Morris & MacDonald, the Synod consider it advisable to employ the services of another firm of legal advisers; and having ascertained that Mr. A. MacLean, of the firm of Robson, MacLean & Paterson, W.S., 28 Abercromby Place, Edinburgh, is willing to undertake this work, he be henceforth regarded as the official legal adviser of the Free Presbyterian Church.

Appointment of Sub-Editor.—At last meeting of Synod, it was moved by Rev. Jas. Macleod, seconded and adopted: "Owing to the Editor's present illness, that the Rev. R. R. Sinclair be appointed as Sub-Editor, with equal status with Rev. D. Beaton."

Acknowledgment of Donations.

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

Sustentation Fund.—Passer-by, Breakish, Broadford, Skye, per Rev. A. Beaton, £20; Anon., Argyllshire, £10; A Friend, Glasgow, £3; Mrs. McK., Badralach, o/a Lochbroom, per Rev. D. N. McLeod, £2; Mr. D. McK., Corrary, Glenelg, £2; "An Islander," o/a Vatten Congregation, £2; "An Islander," o/a Struan Congregation, £2; "An Islander," o/a Flashadder Congregation, £1; Mrs. J. McL., School House, Hermitage, Hawick, £3; Mr. F. M., Fairfield, Sydney, o/a London Congregation, £1 5/-; Mr. F. M., Fairfield, Sydney, o/a Oban Congregation, £1 5/-; Mr. F. M., Fairfield, Sydney, o/a Inverness Congregation, £1 5/-; Mrs. R. C. H., Rodney, Ontario, £2 10/5; Mr. T. McD., MacMorran, Sask., Ontario, £1 16/6; Mr. A. F., Duiskey, Treslaig, Fort William, £1.

Home Mission Fund.—Mrs. J. McL., School House, Hermitage, £2; from the Stockton F.P. Mission, per Mr. A. W. Wallace, £30; Miss D. C. McLeish, Ailsa Craig, Ontario, £2 10/-.

Organisation Fund.—"An Islander," £2; the following received o/a Synod Expenses:—Collection at Synod, £6 12/3; A Friend, 4/-; Mrs. McL., Inverness, £1; Miss A. McA., Inverness, 10/-.

Publication Fund.—"An Islander," £2.

Jewish and Foreign Missions.—Legacy of £100 from the Estate of the late Miss K. McLeod, Harlesh, Skye, credited to the £600 required for the Shangani Mission New Schools, per Rev. J. Colquhoun; A Friend, Glasgow, £6 10/-; "An Islander," for Books, etc., for S.A. Mission, £8; "An Islander," for Shangani Mission, £2; Mr. D. J. G., Arrina, Strathcarron, towards the £600 required for Shangani Mission, £5; A Friend, Kyle postmark, £1; Mr. R. D. N., Penefiler, Skye, 10/-; Collection taken at F.P. service in Kyleakin, per M. G., 18/3; Mr. F. M., 107 Mitchell Street, Fairfield, Sydney, New South Wales, 17/6; Mr. J. C., Kylesku, P.O., Lairg, 14/-; from "A Truaghan," per Mr. J. Forbes, £2; Miss D. C. McLeish, Ailsa Craig, Ontario, £2 10/-; Two Beaully Friends, £1; Mrs. D. McD., Annat, Torridon, 5/6; Miss A. McA., 52 Union Road, Inverness, £1.

Magazine Fund.—"An Islander," £1; Mr. D. Mackay, 72 Cross, Port of Ness, 10/-; Mr. J. Forbes, South Clunes, Kirkhill, 4/-; A Friend, 3/6.

Free Distribution Fund.—Mr. George Mackay, Farlary, Bogart, 6/-; Friend, Glendale, per Rev. J. Colquhoun, £1; Friend, Inverness, 4/-; Mr. A. McA., 27 Breaselete, 5/-; Mr. Wm. Macqueen, Balloan, Farr, 4/-; Mr. A. MacPherson, Corrie Farm, Ullapool, 1/6.

Legacy Fund.—Received with grateful thanks from the Executor of the late Miss K. MacLeod, 6 Altavald, Harlosh, Dunvegan, Skye, the sum of £100 per Rev. J. Colquhoun, Glendale, to be allocated to any Fund as decided on by Mr. Colquhoun.

The following lists have been sent in for publication:—

Applecross Congregation.—Mr. M. Gillanders, Treasurer, acknowledges with grateful thanks a donation of £5 from Anon. Friend, also £1 from Anon. Friend, for papering room in Manse.

Greenock Congregation.—Mr. R. MacLeod, Treasurer, thankfully acknowledges the following donations:—Mr. T. McD., Brock, Canada, £1 4/9, o/a Foreign Missions; Friend, Kames, £2, for Congregational purposes, per Rev. J. MacLeod.

Inverness Manse Fund.—Mr. Wm. Mackenzie, 5 Drummond Circus, Inverness, Treasurer, acknowledges with grateful thanks from Mr. Kenneth Mackenzie, Drummie, Gollanfield, the sum of £50, in memory of his sister, Miss Elizabeth Mackenzie, who died at Inverness on 7th January 1948; Mrs. J. McL., School House, Hermitage, Hawick, £1.

Lochcarron Manse Building Fund.—The Treasurer acknowledges with grateful thanks, £8 15/-, by Maryburgh and Dingwall ladies, per Collecting Card.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations:—"An Adherent," £2; A Glenmoriston Friend of the Cause, £5; Miss C. McK., Kittoch Park, Glasgow, £2; Mrs. McP., Tokomaru Bay, New Zealand, £2; An Inverness Friend, 10/-; Mr. Peter Bergsma, Vancouver, 2 dollars; Mr. J. F., South Clunes, Kirkhill, "In memory of a beloved brother," £2, per Mr. J. Grant; An Adherent of the London Congregation, £1, o/a Foreign Missions.

London Congregation Church Building Fund.—Mr. R. Sinclair, Treasurer, thankfully acknowledges the sum of £27 12/3, being a portion of the Stockton F.P. Mission Funds, per Mr. A. W. Wallace, 38 Emerson Avenue, Linthorpe, Middlesbrough.

Ness Manse Building Fund.—Mr. Donald Mackay, Treasurer, acknowledges with grateful thanks the following donations:—Mr. A. McL., 133 Cross, Ness, £1; Mr. M. McL., Swanibost, Ness, £1; Mrs. Isaac Morrison, 7330 Savery Street, Detroit, U.S.A., £6 3/6, per Mr. J. Grant.

Oban Congregation.—Mr. J. Martin, Treasurer, acknowledges with sincere thanks a donation of £2 from Anon., o/a Sustentation Fund, and 12/6 from Mrs. A. McD., Killimore, Aros, Mull, for Congregational purposes, per Mr. J. Grant.

Scourie Mission House.—Mr. K. Morrison, Treasurer, thankfully acknowledges a donation of £3 from A Friend, Gairloch, per Mr. D. Campbell.

South African Mission Clothing Fund—Northern Section.—Mrs. Mackay, F.P. Manse, Inverness, acknowledges with grateful thanks the following donations:—Mrs. McK., Drummie, £2; Friend, 6/-; Friends in Lairg, Parcel and 10/-; Friend, Inverness, £1; "Two Friends," Beaully, 12/6, per Mr. J. Grant.