

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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Printed by

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

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VOL. LIII.

February, 1949.

No. 10.

Secret Prayer.

THE history of the living Church of God recorded in the Bible and otherwise since the Canon of Scripture was closed, repeatedly and prominently records the vital and essential place which prayer has been given in the worship of God and especially in the personal and spiritual life of believers, in all generations. The invaluable Shorter Catechism gives us a Scriptural, concise and clear definition and answer to the Question—What is prayer? The answer is, "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" (Shorter Catechism, Q. 98). And he that cometh to God, in prayer, must surely believe that He is, and that He is the rewarder of them that diligently seek Him, otherwise prayer becomes a vain and empty form from which no spiritual blessing can be derived. So prayer is largely the exercise of a living faith, on the part of the poor and needy in Zion, toward the living God of grace and providence. In this our day, and throughout this professed Christian land of ours, there is still much public prayer, in which ministers of religion and others lead the people, who still attend places of worship. There are prayers at marriages, prayers at the grave in connection with funerals, prayers at war memorial services, prayers at the opening of sales of work, bazaars, etc. Among these there are read prayers, memorised prayers, unsound prayers, and prayers for God's blessing upon practices which are contrary to the doctrines and simplicity of the Gospel. Whatever may or may not be true regarding much public prayer* to-day, the question of secret prayer is a serious one. As a worthy man in the North used to frequently say in his prayers, "It is to be feared that secret prayer is departing from our land." Hypocrites "love to pray standing in the synagogues and in the corners of the streets that they may be seen of men" (Matt. vi. 5); but they have no heart, nor time, for secret prayer. This is not so with those who have been regenerated and are new creatures in Christ Jesus, as they cannot live without secret prayer.

Believers have revealed to them in the Gospel, the holy example of the Lord Jesus Christ regarding secret prayer. "And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone" (Matt. xiv. 22, 23). Even the disciples, the intimate companions of the Saviour, as well as the multitudes, were bidden to leave Him that He might go apart to pray

and be alone. This is holy ground indeed. He did not indicate to the disciples or the multitudes the immediate reason why He desired them to leave Him. His followers are thus, as individuals, to come apart from lawful contact with the world, and even from fellowship one with another, so that they might from time to time pour out their hearts in secret before the Most High.

Is this most precious and solemn part of Christ's example followed by the multitudes of professing Christians in the visible Church to-day? By their fruits they shall be known in this, as in other matters. Further, Christ gives particular directions to His people regarding secret prayer. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 6). They are to retire to some private place, away from the activities and distractions of the world around them and sheltered from the eyes and ears of all their fellow-creatures. Matthew Henry, the commentator, wisely observes, "Yet if the circumstances be such that we cannot possibly avoid being taken notice of, we must not therefore neglect the duty. . . ." The Hearer of prayer takes notice of the secret heart groanings of His people as well as of the full and free outpourings of their desires and petitions in the secret closet. The Father of mercies seeth in secret the needs, burdens, trials, groans, cries and pleadings of those who have no help of men at all, but who look to Him to succour them. Many are the difficulties which beset the believer in connection with secret prayer. The flesh lusting against the Spirit would have them to postpone this exercise to "a more convenient season," to attend to other affairs first or to hasten engagement in this exercise, by drawing the mind and heart away from God. Satan opposes secret prayer and seeks to distract the heart by his temptations, and that which is of a worldly nature is liable to intrude into the thoughts of the child of God so that he may not know at times whether he is at the throne of grace or in the midst of the world. He discovers that, by his own strength, he cannot enter into communion with God and cannot pray aright; and so the cry in secret often is for the "Spirit of grace and supplications" and a praying frame of mind thereby.

Self examination would be a wise procedure with respect to the matter of secret prayer. It would be well for those who have a regard for the honour of Christ Jesus, who desire the preservation and reviving of the cause of the gospel and are seriously concerned about the spiritual health and comfort of their own souls, to examine themselves. Has there been neglect, formality and coldness? Has the open reward been lacking? Have other religious duties in private and public become more burdensome? These are but a few questions which may be pondered over at the beginning of such an examination. And may the mighty God of Jacob bestow upon His people, in this day wherein His Holy Spirit is much grieved, a wrestling spirit in prayer in secret, which shall prevail with Him.

David Steven, of Bower, Caithness (who died in 1873), some weeks before he died, replied to the remark of a friend thus: "I would like the revival that began in the closet, and came from the closet to the fireside, and from the fireside to the church, and from the church to the world, there to witness for Christ." "The effectual fervent prayer of a righteous man availeth much" (James v. 16).

Luther before the Diet of Worms.

THE following account is extracted from *The Journal of Sacred Literature*, of 1852, edited by Rev. John Kitto, D.D. It was written by a Rev. Barnas Sears, D.D., an American minister, who was intimate with German theological literature and who had made a deep and special study of Luther. And this account appeared in his book, *Luther: His Mental and Spiritual History*.

"When the hour arrived, Ulrich von Pappenheim and Caspar Sturm came and conducted him first to the Swan, the quarters of the elector of the Palatinate, whence he was conveyed through secret passages to the Guild-hall, to avoid the concourse which had thronged the way from Luther's lodgings to the Emperor's quarters. Many had climbed upon the house-tops to see Dr. Martin as he passed. As he was about to enter the hall, Freundsberg, a celebrated military commander tapped him on the shoulder, and said, 'Monk! monk! thou art about to make a passage and occupy a post more perilous than any which I and many other commanders ever knew in the bloodiest battle-fields. If thou art in the right, and sure of your ground, go on in God's name, and fear not; God will not forsake thee.' Even after he had entered the hall, where, according to the account of George Volger, an eye witness, not less than five thousand were assembled, including those in the galleries and windows and about the doors, many persons ventured to approach him, and speak to him words of encouragement; saying to him, 'Speak manfully, and be not afraid of them who kill the body, but have no power over the soul.' He was instructed by Pappenheim to say nothing but when he was called upon.

"Now the imperial orator, Dr. John Eck (not the theologian, but the official or secular agent of the Archbishop of Treves), addressed him at the emperor's order in Latin and then in German, saying that he had been called before the Imperial diet to answer to these two questions: 'First, whether you acknowledge these books [a large pile of which lay on the table] to be yours or not; secondly whether you will retract them or their contents, or whether you will adhere to them still.'

"Before Luther replied, Schurf, his counsellor, said, 'Let the titles of the books be read.' Then the official read over the titles, among which were, *Exposition of Certain Psalms*, *Treatise on Good Works*, *Explanation of the Lord's Prayer*, and others which were not of a polemical character.

"Luther then answered, both in Latin and in German, 'First, I must acknowledge the books just named to be mine, and can never deny them. But touching the next point, whether I will maintain all these, or retract them, seeing it is a question of faith, and of one's salvation, and of the word of God, which is the greatest treasure in heaven and earth, and deserving at all times our highest reverence, it would be rash and perilous for me to speak inconsiderately, and affirm, without reflection, either more or less than is consistent with truth; for in either case I should fall under the sentence of Christ, "He that denieth me before men, him will I deny before my Father which is in heaven."' Therefore I beg of your imperial majesty time for reflection, that I may be able to reply to the question proposed without prejudice to the word of God, or to my own salvation.'

“Hereupon the diet consulted and returned a reply through the official, ‘That although thou mightest have known from the imperial summons for what purpose thou wast cited, and dost not deserve the grant of further time for consideration, yet his imperial clemency granteth thee one more day.’

“Whether we consider the serious nature of the transaction, or the impression to be made upon such a national assembly, we shall perceive that Luther judged wisely in making such a request. The solemn suspense only heightened the solicitude of the multitude to hear the result.

“On the following day, Thursday, the 18th, at four o’clock in the afternoon, the herald called again for Luther, and conducted him to the emperor’s court, where, on account of the engagements of the princes, he was obliged to stand waiting until six o’clock, with an immense crowd, which was gathered to hear his answer. The lamps were already lighted in the council hall. When the princes were ready to hear him, and Luther was standing before them, the official called on him to answer to the questions laid before him the previous day. Luther made his statement and defence in German, with modesty and calmness, but, at the same time, with a confidence and firmness that surprised those who expected nothing but a recantation. After bespeaking the indulgence of the diet, if, from his monastic and retired habits, he should fail in respect to any of the customary proprieties of courtly address, he observed, that his published works were not all of the same character. In some, he had treated of faith and works of piety with such plainness and Christian simplicity, that even his enemies were obliged to confess their harmlessness, usefulness and worth. To retract these would be to condemn the truth, which all parties confessed. The second class of his works was directed against the papacy and the papists, as corrupting with their teaching and example all Christendom, both in body and soul. No one can deny or conceal that by the papal laws and teachings of man, the consciences of Christians are held in bondage, burdened and tormented, and that goods and possessions, especially in Germany, are devoured by their incredible tyranny. They themselves have ordained in their own decrees, that the laws and doctrines of the pope which are contrary to the gospel and the teaching of the fathers, be regarded as erroneous. Were he to revoke this class of his books, he would but contribute to the strength of tyranny, and leave open, not only a window, but a door and a gate to wickedness wider than ever; and by his testimony, especially if extorted by his imperial majesty and the whole German nation, their unchecked tyrannical rule would be strengthened in its foundations. The third class of his books was personal, and written against those who undertook the defence of Roman tyranny and the overthrow of the Divine doctrines which he had indicated. Against these he had, he confessed, been more violent than was becoming. He did not set himself up for a saint, and disputed with his opponents, not about his own life, but about the doctrines of Christ. But even these books he could not revoke, because he would thereby give his influence in favour of Roman tyranny, which would trample on the people’s rights more mercilessly than ever.

“But as he was a man, and not God, he could not do for his books otherwise than Christ did for his doctrines, who, when questioned in respect

to it by Annas, and smitten on his cheek by the servant, said, 'If I have spoken wrong, then shew it to be wrong.' 'Therefore,' said he, 'by the mercy of God, I beg your imperial majesty, or any one else who can, whoever he may be, to bring forward proof against me, and overcome me by the writings of the apostles and prophets. And then, if I am shewn to be in error, I will be ready and willing to retract, and will be the first to cast my books into the fire.' But we cannot attempt to present even an outline of this address. When it was ended, he was requested, for the sake of the emperor and his Spanish court, and others, who did not understand German, to repeat it in Latin. Though exhausted with the effort he had made, he consented to go over the ground again and rehearse the whole matter in Latin.

"When he had finished, the imperial orator accused him of evading the point in question, and demanded that, instead of debating on articles which the councils had long ago settled, he should give a plain and direct answer, whether he would retract or not. To this Luther replied: 'Since your imperial majesty and lordships desire a direct answer, I will give one, which has neither horns nor teeth; and it is this: unless I be overcome by the testimony of Scripture, or by clear and plain argument (for I do not believe either in the pope or in the councils alone, because it is plain and evident they have often erred and contradicted each other), then I am overcome by those passages which I have cited, and am bound by my conscience and by the word of God, and therefore I may not—cannot retract, inasmuch as it is neither safe nor right to violate my conscience. Here I stand, and cannot do otherwise, so help me God!'"

A Helpful Exposition.

By Rev. GEORGE HUTCHESON, Minister of Gospel at Edinburgh,
about the beginning of the 17th Century.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven."—John iii. 13.

IF we understand these words properly, of ascending to heaven and enjoying eternal felicity, it doth indeed hold good that only Christ entereth there by his own virtue, and all others only through and by him; and so the scope of this verse will be the same with verses 14, 15, of which in its own place. But the dependence on the former purpose, and the expression of this in the by-past time, whereas Christ was not yet ascended in his human nature, leads us rather to understand this ascending to heaven figuratively, of comprehending heavenly mysteries, and entering on God's council concerning the way of salvation, as it seemeth to be understood, Romans, x. 6, 8, with Deut. xxx. 11, 12, 14. And so the meaning is, that no man of himself can know or take up these things, that being Christ's prerogative, who manifested himself from the bosom of the Father, in our nature, and yet as God is still in heaven; and thus Christ, having reproved Nicodemus for his ignorance, doth yet shew the remedy thereof in himself. Whence learn—

1. Christ's sharp word is not his last word to his own, but when he hath challenged most sharply for any fault, he is willing to offer himself, the only remedy, to cure it; for so doth he deal with Nicodemus's ignorance.

2. It is alike impossible for men, by their own parts and natural endowments, to take up and comprehend spiritual mysteries, as to climb up to heaven and enter upon God's council; therefore is it called an ascending up to heaven.

3. In so far as sinners come to a true and saving knowledge of heavenly mysteries, they are in a sort transported up to heaven from off the earth, as knowing the counsels of God, and being ravished with what they know; therefore also is it called an ascending to heaven. If Capernaum were exalted to heaven, Matt. xi. 23, because of the offer of these things, what are they who in some measure comprehend and embrace them?

4. It is proper to Christ the Mediator only, in some sense, to ascend to heaven, and comprehend spiritual mysteries, both for the measure and degree of knowledge in these things, which, as God, is infinite, and as man, is large as the human nature is capable of, and for the kind and manner of knowledge, which, as God, is of himself, and as man, by virtue of the personal union, whereas all others who have any knowledge they have it from him; for "no man hath ascended up to heaven" (or comprehended these things fully, or of themselves), "but he that came down from heaven."

5. The Son of God in the bosom of the Father was pleased to condescend so far as to manifest himself unto the world in our nature, that so he might in our nature understand heavenly mysteries, and communicate the knowledge thereof to his people; therefore it is marked as the ground of his ascending to heaven, or comprehending of these things for his people's use, that he "came down from heaven, the Son of man," hereby shewing that his abasing of himself did exalt him as Mediator, God-man, to that dignity, to be the storehouse of wisdom and knowledge to his people; and that his love in stooping so low to bring and communicate knowledge to us is remarkable;—in all which we are not to understand that Christ, as God, did change place by his incarnation, but only did stoop and demit himself to assume the human nature in a personal union.

6. Christ, by his incarnation an becoming man, did not cease to be God, but continueth still the same, filling heaven and earth; for he that descended down from heaven, is in heaven, and so is upon the counsel of God still, to teach us infallibly.

7. The Son of God hath assumed the human nature into so strict a personal union, that what is proper to either nature is ascribed unto the person under whatsoever name; for, saith he, "the Son of man which is in heaven," which is not to be understood, as if either his human nature came from heaven (for he is speaking of what still is there) or that his human nature were in every place, but that the same person who is the Son of man according to our nature is in heaven according to his divine nature, and yet but one person still. And hereby Christ sheweth his love to our nature, that under that name he ascribeth what is proper to his godhead, to himself.

In the best estate there will be suffering one way or another. Sometimes God's children are troubled more with corruption than affliction; at other times, their peace is troubled both with corruption within and affliction without; at the best, they have sufferings of sympathy. We must be conformable to our Head before we can come to heaven.—*Sibbes*.

The late John Campbell, North Tolsta.

JOHN Campbell was born seventy years ago, in the village of North Tolsta, Lewis, where he saw from his childhood vital godliness. His piety, however, was not by tradition, for he gave every proof that he possessed that godliness, which "is profitable unto all things, having promise of the life that now is and of that which is to come." He was married to Catherine Macleod, a true follower of the Lamb and who predeceased him by about a year. They were a couple truly married in the Lord, and John deemed it his duty not only to provide for his wife in material things but to minister to her spiritual needs. This was evidenced by the fact that he, when at communions made a special effort to convey home as much as possible of what he heard from the Word to his wife, who was for many years confined to the house by a prolonged illness. In this way the Bible was much spoken of in John Campbell's house. We are informed that seeing his wife going to the Lord's Table for the first time was the means of bringing himself to a realisation of his need of a Saviour and after some time he also was enabled to embrace Jesus Christ as his only Redeemer. He made a public profession not long after, and was ordained an Elder in the North Tolsta Congregation in 1936, an office which he nobly held unto the end. As an Elder, the duty of conducting services often devolved on him and this he did with much acceptance to his hearers. By a walk and conversation becoming the Gospel, he endeared himself to the Lord's people and won the respect of all who knew him. His integrity one could not question for one felt that in John Campbell he had an Israelite indeed in whom there was no guile. His exercises at Fellowship Meetings were particularly fine and helpful to the Lord's people. For on such occasions he was given the tongue of the learned to speak a word in season to them that are weary. Logically and with beautiful simplicity he would describe the work of the Holy spirit in the soul, holding his hearers with rapt attention as he led them to consider that most solemn crisis in a man's life, when these words are fulfilled in him, "the commandment came, sin revived and I died." In the same masterly way he would describe the sinner being enabled to exercise faith for the first time on the Lord Jesus Christ; the hope engendered and the love brought forth. These comprised John's theme when speaking to the question and the hearer felt convinced that here was a man who was speaking from experience. He was not, however, ignorant of Satan's devices as the following incident, which the writer received from an intimate friend of John Campbell, shows.

During a communion season in Ness, he and one of our missionaries walked across the moor from North Tolsta to Ness and stayed in the late Malcolm Macleod's house, where they were most warmly received. After retiring for the night the visitors were strongly tempted that their host, in spite of the warm welcome he gave them on their arrival, found their presence a burden. The temptation was so severe that the visitors spent a sleepless night and were not aware that both had the same temptation. When they discovered that their experience was identical, they came to the conclusion that their impressions must be well grounded and this added no doubt to their perplexity. On their way to the Prayer-meeting the following morning they called in a certain house and the people of the house told them that Malcolm Macleod had called very early—about seven o'clock—that morning. Being questioned regarding his early visit he

replied that such was his great pleasure and joy in having two of the Lord's people in his house that he was unable to sleep the previous night. The two visitors now realised that the tempter had done his utmost to break the sweet bond that existed between them and their beloved friend but unsuccessfully, as a most happy fellowship was enjoyed on that occasion.

Another incident is related of him when his mother was dying. The communion happened to be at the time in Stornoway but it seemed as if it were not meant that John could attend owing to his mother's low condition. However, on Friday his friends agreed that John might go to the Fellowship Meeting to Stornoway but by the time this was agreed to he had only a few minutes to get ready before the bus was due to leave. Nevertheless, he was resolved to go and began to get ready. The bus started from its garage, about half a mile from John's house, at the appointed time but only went a few yards when it stopped. The driver, who had assured himself before leaving that everything was in order, was greatly surprised at his bus stopping but being left with no alternative but to come out and investigate the cause, did so, and after a time managed to start the engine, only to go for a few yards when it stopped again. Still more puzzled by this unusual behaviour of his engine, the bus driver came out to examine the engine a second time, and managed to start it again. After proceeding for some yards the bus for the third time stopped opposite John's house with engine trouble. By this time John was seen running along from his own house to the bus and when he arrived he said to the driver, who was busy working at the engine, that he was praying the Lord would delay him until he was ready. "Well," said the driver, "if the bus will go now without further trouble till we reach Stornoway we shall conclude that your prayer was answered." The bus did go. John Campbell was a man of prayer. He was of a quiet and reticent disposition and bore witness to Christ more by his practice than by his tongue; and his expressed desire was that Zion would again be built in this land.

He served in the Navy during the First World War, and joined the battleship "Queen Elizabeth" when it was commissioned, serving in it until he was demobilised. While in the Navy, he met those of our ministers who preached to our men in Portsmouth and other naval stations. He used to give what help he could and also conducted prayer-meetings with the men whenever the opportunity arose. After the war he was approached by the Church to become a missionary but declined the offer, considering himself insufficiently talented for the work. He would find few, however, to concur with him in that estimate of himself. By his death, the church militant has sustained the loss of a man who watched and prayed. That only a week should expire between his death and that of our dear friend, the late Donald Thomson, Ness, and since then the death of Murdo Morrison, a worthy Elder of our Stornoway congregation, has depleted our Free Presbyterian ranks in the Outer Isles.

May the Lord, who gave them grace to witness for him in a dark and cloudy day, raise up their sons in their stead. To his son and daughter-in-law, who affectionately attended to his needs in health and in sickness, we extend our sympathy in their great loss. May their father's God be their God.—D. C.

The late Mr. Lachlan Macdonald, Sollas, N. Uist.

THE subject of this obituary notice was a member in full communion, of which we have very few in Sollas, as in other districts. It is a matter for mourning when a breach is made on the small company of those who seek to honour the Lord by professing Him publicly, when so many are ashamed to do so. When our unfortunate dispute arose about the site of a proposed place of worship at Sollas, which resulted in some malcontents leaving the Church, he was one of those who remained faithful to the Free Presbyterian testimony.

He had the reputation of being a staunch Free Presbyterian, which cannot be said of many nowadays, as few are staunch for any principles, but consider one denomination as good as another. To have convictions and to be loyal to them is to be admired, although some think it is reprehensive and to be condemned. If we are custodians of the legacy, which has been handed down from God-fearing fathers and mothers, who are at their rest, it is disloyalty to be hobnobbing with and countenancing those who have no regard nor respect for such a legacy or testimony.

By this we do not mean that discourtesy or ill-will should be shown or cherished against our fellow-men who see differently from us in religious matters. We are told "to be pitiful, to be courteous" to all, although they do not see eye to eye with us in religion. Mr. Macdonald was an octogenarian. He seemed to be of a very cheerful disposition, notwithstanding his advanced age, to which labour and sorrow are attached. He had his share of bereavements and sickness in his family, two of his sons having been killed in the first World War.

It is only the consolations of religion that can make a man courageous in the face of losses and trials. "Man is born to trouble as the sparks fly upward." The Lord's people wonder sometimes that their troubles are so few and light, when they consider the amount of suffering in the world, and how much they deserve for rebellion against God. When we are permitted to breathe his air and see His sun and tread His earth, it should make us thankful, although our fellow-men might have something which we do not have in the wise ruling of God. We would express our deepest sympathy with the family bereaved.—*D. J. Macaskill.*

Marks of a True Church.

By Rev. JOHN COLQUHOUN, Glendale.

RECENTLY a writer in one of the northern papers made the statement with reference to the beginning of the Free Presbyterian movement that the Millhouse congregation did not belong to the Free Presbyterian Church, "for there were no Free Presbyterian Courts until August of that year, when the Presbytery was formed and the Deed of Separation drawn up." As the Millhouse congregation had publicly renounced the courts of the Declaratory Act Church, this statement would mean that they had unchurched themselves and remained in that position until the Free Presbytery was formed in August and, not only so, but that Mr. Macfarlane himself by renouncing the jurisdiction of the Declaratory Act Church had unchurched himself, and that the Free Presbyterian Church was a new creation called into existence by the Presbytery which was formed in August, thus breaking

the continuity of the Free Church of the Disruption, or alternatively, that Mr. Macfarlane was under the Declaratory Act until that Presbytery was formed. Mr. Macfarlane himself was of a different opinion, and often publicly stated and left on record that he was not for even one day under that Act. Personally, we much prefer to take Mr. Macfarlane as our guide than the writer of the letter in question.

The statement quoted above clearly reveals that the writer has but a very hazy idea of the meaning of the term "Church." In the commission which Christ gave to His disciples after His resurrection He says: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20). In this commission, He has not said a word about Church courts being so absolutely essential that they would require first to be formed before He would recognise the disciples as a church. Calvin rightly says on this point that "wherever we find the Word of God purely preached and heard, and the sacraments administered according to the institution of Christ, there, it is not to be doubted, is a Church of God, for this promise can never deceive, 'where two or three are gathered together in my name, there am I in the midst of them.'" *Institutes* (Allen's Translation), Book IV., i., Section 9. Mr. Macfarlane preached the Gospel and administered the sacraments in his own congregation in Raasay in the interval between the Assembly of 1893 and the forming of the Presbytery in August, showing to the whole world that he and those who associated with him had the marks by which Calvin says the true Church is known. It was quite in order for the members of the Millhouse congregation, and the members of other congregations similarly situated to associate with Mr. Macfarlane's congregation, as many of them actually did, in the celebration of the Lord's Supper at that time.

Mr. Macfarlane could have gone on as long as he lived without forming a Presbytery and it would not materially affect his status as a minister, nor that of his associates as members of the Church, but there were other things to be considered. One of the reasons why he renounced the jurisdiction of the Declaratory Act Church was to preserve the continuity of the Free Church and to hand down its distinctive witness to coming generations. In order to do so it was necessary to form Church Courts so as to constitutionally transact any business that required to be attended to. As the pastoral tie between Mr. Macfarlane and Mr. MacDonald, Shieldaig, and their respective congregations was not broken and they both had Sessions who had every right to appoint representative elders to any presbytery that might be formed, the ecclesiastical machinery was set in motion for attending to every kind of church business that fell to their lot. Part of that business was to appoint interim Moderators for such congregations as were deserted by their minister by his remaining under the Declaratory Act, and the licensing of such students as were ready in order to ordain them over vacant congregations. We thus see that all along Mr. Macfarlane and Mr. MacDonald and those who associated with them had the Scriptural marks of the true Church as pointed out by Calvin. They had more for they had Church Courts which though not capable at the beginning of performing all the acts of a Presbyterian Church, were capable of contributing all that was necessary for the setting up of the whole fabric of Presbyterian Church government.

That those who formed the Free Presbyterian Church were perfectly justified in taking up a separate position in 1893 is clear to every unbiased mind, for they did it in order to preserve the preaching of the pure gospel to generations which are yet to come, and who would be deprived of that privilege if no witness had been raised against the Declaratory Act. Be it noted, however, that, while that Church keeps to the pure gospel and to the sacraments as instituted by Christ, it is a solemn and serious matter to break away from it. On this point we may again quote Calvin. "Where the Word is heard with reverence, and the sacraments are not neglected, there we discover, while that is the case, an appearance of the Church, which is liable to no suspicion or uncertainty, of which no one can safely despise the authority or reject the admonitions, or resist the counsels, or slight the censures, much less separate from it and break up its unity. For so highly does the Lord esteem the communion of His Church, that He considers every one as a traitor and apostate from religion, who perversely withdraws himself from any Christian society which preserves the true ministry of the Word and Sacraments. He commends the authority of the Church, in such a manner as to account every violation of it an infringement of His own. For it is not a trivial circumstance, that the Church is called 'the house of God, the pillar and ground of truth,' for in these words Paul signifies that in order to keep the truth of God from being lost in the world, the Church is its faithful guardian; because it has been the will of God, by the ministry of the Church, to preserve the pure preaching of His Word, and to manifest Himself as our affectionate Father, while He nourishes us with spiritual food, and provides all things conducive to our salvation. Nor is it small praise, that the Church is chosen and separated by Christ to be His spouse, 'not having spot or wrinkle,' to be 'His body, the fulness of him that filleth all in all.' Hence it follows, that a departure from the Church is a renunciation of God and Christ. And such a criminal dissension is so much the more to be avoided; because while we endeavour, as far as lies in our power, to destroy the truth of God, we deserve to be crushed with the most powerful thunders of His wrath. Nor is it possible to imagine a more atrocious crime, than that sacrilegious perfidy, which violates the conjugal relation that the only-begotten Son of God has condescended to form with us." Calvin's *Institutes*, Book IV. i. Section 10.

"I MUST SAVE SOME."

A Mr. Thornton, of Clapham, was waited upon by a minister, to whom he gave the liberal subscription of £15. Before the grateful clergyman left the house the mail came in, and brought information that Mr. Thornton, through a storm at sea, had lost more than £20,000. He remarked to the minister that after so heavy a loss he must ask his cheque to be returned to him. The minister handed it back with a heavy heart; for his case was one of great need. Mr. Thornton, to his astonishment, then gave him a cheque for £50, and added, "The Lord seems resolved to deprive me of much of my wealth, and therefore I must make haste to use what remains to me. Before I lose all, I must save some."

Notes and Comments.

The Royal Family.

When the news of His Majesty the King's illness was announced about two months ago, it came as a surprise to the country; and yet we ought not to think it strange that one in such an exalted position should experience the afflictions which others of our sinful race are heir to, inasmuch as "all have sinned and come short of the glory of God," and "are liable to all the miseries of this life, to death itself and to the pains of hell for ever." God is no respecter of persons. His Majesty's contemplated visit to Australia and New Zealand in the Spring had to be cancelled. Many arrangements had already been made for the journey and reception of the Royal visitors. The Divine Hand in providence has ordered circumstances otherwise, so that the King must rest awhile, and Her Majesty the Queen and Princess Margaret must also forego this visit abroad. Nothing takes place at haphazard in the view of the Most High, and however commendable this intended visit abroad may have been, the divine purposes are being fulfilled in its cancellation. It would be well if these purposes are for the spiritual and providential benefit of the Royal Family. We desire a speedy recovery for His Majesty, in the kindness of Him by whom kings reign.

Further, the Lord has seen fit in His great goodness to give a son, now named Prince Charles, to Her Royal Highness Princess Elizabeth, and her husband, the Duke of Edinburgh. May the grace of the Lord Jesus Christ be granted to them, and may they by the help of that grace make conscience of seeing to the bringing up of their child in the fear and admonition of the Lord.

The Royal Family have great need of the prayers of God's people, that they may be delivered from conduct which dishonours the King of kings and be preserved from the temptations which, in this day, beset all classes in all walks of life, so that they may set a worthy example before the people of this nation of ours.

Erroneous Teaching of Prof. O. S. Rankin Challenged and Exposed.

Professor Oliver S. Rankin, of the Church of Scotland, has been teaching in the New College, Edinburgh, since 1937, where divinity students of that Church are trained in theology. On the 7th of October, 1948, he gave his inaugural address for the 1948/49 Session, when some members of the public, as well as the students, were present. The subject of his address was "Interpretation of the Old Testament in the History of Judaism and the Church."

During his Address Prof. Rankin said many things which were false and erroneous. At the close, Lt.-Col. L. M. Davies, M.A., Ph.D., DSc., F.R.S.E., F.G.S., challenged the Professor to public debate regarding his unscriptural assertions. This challenge the Professor declined. Then Lt.-Col. Davies asked him if he believed that Jesus Christ was crucified, dead and buried, and yet *rose again from the grave* on the third day. The Professor's answer was "No."

Lt.-Col. Davies was brought up in the Church of Scotland in his youth, but is not now attached to any particular denomination. He has been a professing Christian from his early days. He was commissioned by Queen

Victoria as an Officer in the Royal Artillery. After retiring from the Army, he graduated at Edinburgh University, as M.A., Ph.D., and D.Sc. He has been impressed by the way in which he continually found that ancient Scripture had anticipated modern scientific discoveries by thousands of years, and he has been intimately acquainted for a long time with geological facts, being a recognised authority on certain lines of geological research. He published a book, *The Bible and Modern Science*, 25 years ago. He holds firmly to the Verbal Inspiration of the Bible. The day following Prof. Rankin's Address Lt.-Col. Davies wrote to him as follows:—

8 Garscube Terrace, Edinburgh, 8/10/48. Prof. O. S. Rankin, D. Litt., 7 Mayfield Terrace, Edinburgh. Sir,—During your Address at the Martin Hall, New College, yesterday afternoon, on the subject of "Interpretation of the Old Testament in the History of Judaism and the Church," you said many things which I, as a Bible student for more than 50 years, and a scientist for 40 years, regard as completely false. Among these were your assertions that:—

(a) The Old Testament does not contain prophecies regarding our Lord's life on earth. You specifically denied, e.g., that Isaiah chapter liii. refers to Him. (b) You also denied that the Old Testament prophets predicted anything beyond what would occur in their own lifetime, or day.

This, of course, flatly contradicts the testimony of the New Testament, and represents as nonsense what even Gibbon admitted to be the chief claim of the early Christians who, he said, insisted: "much more strongly on the predictions which announced, than on the miracles which accompanied the appearance of Messiah" (*Decline and Fall*, end of chapter xv.). You derided those who do the same to-day, saying that they: "make the Bible a sort of Old Moore's Almanac." So that is how you describe those who follow our Lord's own example (Luke xxiv. 25-27, etc.).

(2) When your address was concluded, I expressed my protest, and challenged you to public debate on the score of your assertions. This challenge you declined. That is typical of people of your stamp.

(3) I then asked you if you believed that Jesus Christ was crucified, dead and buried, and yet *rose again from the grave* on the third day, and you said *you did not*. So I told you that you are obviously not a Christian, since you reject the Gospel proclaimed by Paul, the Apostle to the Gentiles (II. Tim. ii. 8), and are still unsaved (Rom. x. 9), and remain in your sins (I. Cor. xv. 14, 17). Yet it seems you are engaged by a nominally Christian Church to teach its future ministers. . . .

Unless I receive your express disavowals of the denials here attributed to you—or, in other words, your express admissions: (a) That the Old Testament does predict the earthly history of our Lord as claimed by Himself, also by the Apostles, and by the historic Church from the earliest times, and (b) That our Lord did rise physically from the grave, as shown and claimed by Himself (John xx. 27-29, etc.), also by the Apostles and by the historic Church—which initiated observance of the Lord's Day on that account:—

I will, as an alumnus of Edinburgh University, denounce you publicly, whenever and wherever I see fit, as a rank apostate, totally unfit to hold the office you do in that University.—Yours truly, (Sgd.) L. M. Davies.

Professor Rankin did not reply to this letter, and Lt.-Col. Davies collected further evidence of the Professor's teachings. As a result, a public meeting was called, and took place in the Goold Hall, Edinburgh, on Wednesday, 1st December, 1948, at 7.30 p.m. Mr. Hugh MacDougall, S.S.C., presided, and Lt.-Col. Davies spoke on "What is Happening at the New College?" He exposed and refuted the blasphemous teaching of Professor Rankin. The Hall was crowded, and a large number of New College students were present and took part in the public discussion that followed. The meeting passed a Resolution calling upon the Church of Scotland Committee on Education for the Ministry either to remove Prof. Rankin as an apostate from the historic faith of the Church of Scotland, or else to make it clear that that Church has abandoned its original Faith—as defined, e.g., in the Apostles' Creed—and that those who still hold that Faith should go elsewhere for training as its ministers. A copy of this Resolution was forwarded to the Committee concerned and has been acknowledged as having attention.

We are indebted for all the information regarding this exposure of a Professor in the Church of Scotland to Mr. Hugh MacDougall, S.S.C., Edinburgh, who belongs to the Free Presbyterian Church in that City. Lt.-Col. Davies has no doubt disturbed the tranquility of the New College by his timely and vigorous action in defence of the Word of God, whatever effect this will ultimately have on the modern enemies of the Bible. This deplorable and soul-ruining state of affairs should cause us to value increasingly the Inspired and Infallible Word of God and the preaching of the pure Gospel of the Lord Jesus Christ among us as a Church in Scotland. "The law of thy mouth is better unto me than thousands of gold and silver" (Ps. cxix. 72). "Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved" (Ps. lxxx. 19).

Trinitarian Bible Society.

The following is culled from a page in the Trinitarian Bible Society's Collector's Book:—"Our Stewardship.—By God's grace the Society has been enabled to continue its work upon the Scriptural basis laid down by its founders, *a company of godly Evangelicals*, in 1831. It was founded by them because they felt the need of a Bible Society which should not admit any alternative rendering from corrupt versions of the Scriptures, and should rigidly adhere to sound doctrinal standards, and allow no inducement to make them deviate from the pure translation of the original text as found in the Authorised Version. This standard the Society has consistently maintained down to the present time. It becomes more and more difficult to get men who are whole-hearted on the Plenary Inspiration of the Word of God and hold the doctrines of grace. *Nevertheless, we have no Modernists on our Committee*, nor do we invite Modernists to speak upon our platforms. *We stand upon the rock foundation of the Word of God.* It is an impregnable rock, which has stood and will stand firm against all the billows of criticism that have hurled themselves against it, unmoved and unmovable. Whereas the last chapter on science has not been written and never will be, until there is no more time; in the Bible we have the last word necessary for the guidance of the soul of man on Sin, on Redemption, on Holiness, and on Immortality. *We stand to uphold its integrity, and to scatter its pure message throughout the races of men.*"

The Republic of Ireland.

In our last issue of the Magazine, we commented on the action of the Eire Government in cutting their country apart from the British Protestant Throne and British Commonwealth of Nations. Eire is now being declared the Republic of Ireland in pursuance of Roman Catholic policy. It is a matter of great importance that the Prime Minister of Northern Ireland (as reported at the time of writing) was to come to London to discuss with Government officials, the legal aspects of this situation. He was to ask for clear safeguards, on behalf of Northern Ireland, to be inserted in any Bill that the British Government would introduce in Parliament clarifying the relationship between Britain and the Republic of Ireland. The Prime Minister of Northern Ireland was also to seek that Northern Ireland would in future be legally and officially designated Ulster, and so be distinguished from the Republic of Ireland, in her separate position as a part of the United Kingdom. We trust that Northern Ireland will obtain all that she desires and needs in order to frustrate and forestall the determined activities of the Romish Government in Dublin to bring the Northern Counties under the heel of the Man of Sin, politically first and then religiously. There has been brought to our notice a reference, in the Quebec City newspaper, *Le Soleil*, which is linked up with all this. It is as follows: "In these circumstances, together with Ireland, while waiting for India and South Africa to follow their example, Canadians would do well to realize their desire for independence in proclaiming the Republic of Canada." Mr. St. Laurent, the new Prime Minister of Canada, sits for one of the constituencies in Quebec and was supported by the above-mentioned paper, which now declares for a Canadian Republic. It is thus being made clear that the Vatican policy is the dismemberment of the British Empire as soon as possible. We make no apology for advising Free Presbyterians once more to take special notice of the attitude of Members of Parliament to the Ulster question in these present times. May God arise in His power, through the Gospel, and open the eyes of millions in our beloved land, to recognise and appreciate the religious liberties we still enjoy in the divine providence, so that anything savouring of Rome rule would be abhorrent to us as a nation.

Signs of the Times.

As showing the increasing tendency to backsliding in the various denominations at present, there appeared in the December, 1948, issue of *The Original Secession Magazine*, under the paragraph heading, "Where the Deer and the Antelope Play," the following comment:—"We seize the opportunity of transcribing the following item of Ecclesiastical Intelligence from the *Associate Presbyterian*, the organ of the Auld Lights in the U.S.A. 'Minneola had another big turn out at their annual rodeo, 3rd September, 1948. Several from the church took active part. Mr. and Mrs. King gave their "Liberty Act" with their matched five gaited American saddle horses, "Midnight Surprise" and "He Legge." It showed lots of work and time spent in training these horses for Mr. and Mrs. King to give a performance like this. The float which our Young Folks sponsored won third prize, which was \$5.00. The theme of the float was, "The Lord is my Shepherd." It was the scene of a Shepherd and his flock mounted on the back of Mr. Ramsey's truck. During the rodeo itself,

Mr. Everett Hindman had the misfortune of falling and breaking a rib while riding a bucking cow." In view especially of the solemn times we are living in, is not the foregoing item of frivolous irresponsibility on the part of professed evangelical Presbyterians a clear instance of 'fiddling while Rome is burning.' Is it any wonder that the Holy Spirit is grieved away from Scotland when the Editor of the *Original Secession Magazine* considers the foregoing disgraceful conduct worthy of narration in their official denominational organ? And this is the church that the Free Presbyterian Church of Scotland was asked to co-operate with! How are the mighty fallen!—J. P. MacQ.

Literary Notices.

The following book review is taken from the *English Churchman*, of 17th December, 1948. We went through our own copy of this book, but a friend took it for a reading before we had an opportunity of writing a review:—

Secret Journey Through Spain. By Björn Hallström. Translated by A. C. Adecock. (Lutterworth Press.) 3s. 6d.

This book has already formed the subject of front-page notes and of a full-length leading article. But it has received so little notice in some quarters, and is of such vital importance for our day, that we gladly bring it to the attention of our readers once more.

Mr. Hallström returned last year from a journey to Spain and wrote articles for the daily Press in Scandinavia. This book is compiled from those articles and has been capably translated by the Rev. A. C. Adecock, vicar of Dorney, Bucks.

The journey through Spain was made to investigate the position of the Protestant churches and, as a visa was refused, had to be undertaken secretly. Björn Hallström did his work thoroughly, and although in no sense a bigoted opponent of Romanism, gives a tragic picture of life behind the Iron Curtain along the Pyrenees and Atlas mountains. He found a new Inquisition, with closed churches, worship under police supervision, imprisonment of Protestant pastors, and an incredible intolerance and superstition. Spain is the *only* country in Europe where the Bible is forbidden literature.

Every Protestant should read this book and get others to read it. Members of Parliament, delegates to the United Nations, supporters of Western Union, enlightened Roman Catholics, and all who are working for true peace in the world and true religious liberty, should give it the weight it deserves.

Some readers may be interested to know that Chiniquy's book, *Fifty Years in the Church of Rome*, can be had new, with excellent binding, from The Protestant Truth Society, 184 Fleet Street, London, E.C.4. Price 10/6; by post, 11/1. Those who have not read this exposure of the Church of Rome from the "inside," and are interested, would be well advised to purchase a copy of this book.

Church Notes.

Communions.

February—First Sabbath, Dingwall; third, Stornoway; fourth, N. Uist.
March—Second Sabbath, Ness and Portree; third, Lochinver and Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Portnalong and Breasclete; second, Fort William; third, Greenock and London; fourth, Glasgow and Wick.

Magazine Subscription Form.

As readers of the Magazine will have observed, a Magazine Subscription Form has been included in the pages of recent issues. Will readers who wish to have the Magazine regularly, kindly fill in this Form, as soon as possible, and forward it with the required subscription, to Mr. John Grant, General Treasurer, 4 Millburn Road, Inverness.

Protest to Lord Provost of Edinburgh.

F.P. Manse, Tarbert, Harris, Inverness-shire, 27/10/48. The Lord Provost of Edinburgh, City Chambers, Edinburgh. Honourable Sir, We, the Outer Isles Presbytery of the Free Presbyterian Church of Scotland, do hereby solemnly protest against the action of the Lord Provost and the Magistrates of the city of Edinburgh in giving a Civic Reception to Cardinal Griffin on 23/10/48. We recall that John Knox lived and preached in your city, that his grave and monument are there, that Rome since Knox's day has not changed for the better.

We have no desire to interfere with either Cardinal Griffin or the Edinburgh Town Council while prosecuting their lawful duties, but we do deem it our duty as a Protestant body to oppose, with all the power at our disposal, any measure, particularly by public authorities, which we consider a danger to the Protestant rights of our nation. We are, Honourable Sir, Yours truly, Outer Isles Presbytery, D. R. MACDONALD, *Clerk*.

Objection to Broadcasting of Communion.

We, the Outer Isles Presbytery of the Free Presbyterian Church of Scotland, met at Tarbert, Harris, on 7th December, 1948, strongly object to the proposed broadcasting of Communion services by the B.B.C. While our concern is temporarily relieved by the fact that the B.B.C. in Scotland have decided to make no decision for at least 12 months to broadcast Communion Services, we deprecate the one possible exception to this rule, namely, to broadcast such a service from a hospital chapel for the sake of the sick, invalid and house-bound people generally. We urge it upon the B.B.C. to dispense with the project altogether. This strong objection to the above proposed services we take on the ground that in our opinion, such services are unscriptural, inasmuch as by Christ's own appointment and example the essential parts of a Communion Service are the breaking of the bread and the passing of the cup. To this we add that the Sacraments may be dispensed *only* by a minister of the Word lawfully ordained. In a broadcasting service it would be impossible to give their proper place to these essential parts. The familiarity with the Communion Service, which broadcasting it would inevitably introduce, is fraught with danger to the Christian religion. Then the only qualification required in order to partake of the Lord's Supper would be the possession of a radio. This would expose the holy Ordinance to extreme abuse.—DONALD CAMPBELL, *Moderator*; D. R. MACDONALD, *Clerk of Presbytery*.

Induction and Ordination of Rev. Donald MacLean, C.A.

On 22nd December, 1948, the Western Presbytery met in Portree Church for the purpose of ordaining and inducting the Rev. Donald MacLean, C.A., to the pastoral charge there. The Moderator, Rev. J. A. MacDonald, Applecross, presided, and the Clerk preached from II. Cor. viii. 23, 24. After public worship, the usual questions were put to the pastor-elect, which he answered satisfactorily and, having signed the Formula, he was ordained and inducted to the pastoral charge. He was afterwards suitably addressed by the Rev. Archibald Beaton, while the congregation were addressed in appropriate terms by the Rev. Malcolm MacSween, M.A. Rev. John Tallach, who was present and was associated with the Presbytery, engaged in prayer. After the singing of Psalm exxii., the congregation had an opportunity of shaking hands with their new minister. The Call, which was a most harmonious one, was signed by 18 members and 285 adherents, making 303 in all, and at the ordination service the Church was packed to the utmost limits of its capacity, many having travelled a long distance to be present. Our fervent prayer is that the ministry which has now begun will be abundantly fruitful and that Mr. MacLean will have many souls for his hire.—J.C., Clerk of W. Presbytery.

Acknowledgment of Donations.

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

Sustentation Fund.—Friend, Applecross, £1; Mr. J. C., 48 St. John's Road, Wembley, £1 5/-; Mr. F. McL., 33 High Street, Ardersier, £1; Mr. A. C., Broallan, Beauly, £1; A. M., o/a Beauly Congregation, £3; Gillies Family, 549 Lipton Street, Winnipeg, 10/-; Mrs. S. C., Tighfuirst, Glencoe, £1; "Imk," Dundonnell, £1; Mrs. C. F., Insh Manse, Kincaig; 17/-; R. M., Easter Fearn, 6/-.

Home Mission Fund.—Friend, Applecross, £1; "Imk," Dundonnell, 5/-.

Aged and Infirm Ministers and Widows and Orphans Fund.—A Friend, Inverness, 18/-; Mr. N. McK., Geocrab, Harris, £2; Mr. Ed. McK., Dalrachney, Carr Bridge, £2.

Organisation Fund.—Mr. N. McK., Geocrab, Harris, £1; Mr. J. McL., Drinishadder, £1 10/-; Mr. E. McK., Carr Bridge, £1.

Publication Fund.—Miss D. P., 14 Royal Circus, Edinburgh, for Mother's Catechisms, 2/6; Mr. A. E. Alexander, St. Jude's, for Mother's Catechisms, £1 15/-; Ploekton Congregation, Collection o/a Trinitarian Bible Society, £3 10/6.

Synod Proceedings.—A Friend, Applecross, 2/6.

China Mission Fund.—Mrs. A. McK., Brackloch, Lochinver, per M. M. box, £1.

Jewish and Foreign Missions.—"From an old Friend of the Cause," per Rev. Jas. McLeod, £198; A Free Presbyterian in Canada (half-yearly), £9 7/6; Anon., Ross-shire, £10; Mr. N. M., Geocrab, Harris, £2; Miss L. C., Broallan, Beauly, 7/6; A Friend, Applecross, £1; Friend Glasgow, 10/-; Mrs. M. S., Little Urchany, Cawdon, o/a Shangani Schools, 16/-; Mr. R. D. N., Peneffler, £1; Mr. R. D. N., for Bibles, 12/-; M. M.,

Nurses' Home, Salisbury Road, Edinburgh, 10/-; Mrs. A. McK., Brackloch, Lochinver, per M. M. box, £2; A Friend, Glendale, per Rev. J. Colquhoun, £2; A Friend, per Mr. Wm. Lobban, Bonar Bridge, £5; "Imk," Dundonnell, 5/-; Mrs. Canty, Aria, Le Kinti, New Zealand, £5; A Friend, Inverness, 10/-; A Friend, North Coast, Applecross, per Rev. J. Tallach, for Bibles, £1; A Friend, Raasay, for Mission Schools, per Rev. J. Tallach, £1; Mr. Ed. McK., Dalrachney, Carr Bridge, £2; Mr. K. C. McK., Glenvicaskill, Dunvegan, for 50 copies Confession of Faith as prizes for Shangani Schools, £5; Mr. S. C., Tighfurst, Glencoe, 10/-; Mrs. J. A. R., Box 124, Carievale, Sask., £1 19/6; Mrs. C. F., Insh Manse, Kincaig, 17/-; Miss J. M., 60 Palmerston Place, Edinburgh, o/a Clothing Fund, 10/-; A Friend, Caithness, o/a Clothing Fund, 10/-; Mrs. I. M., Myrtle Cottage, Glenmoriston, 6/-; Miss J. M. McK., "Bealach View," Drumbuie, o/a Clothing Fund, 10/-; Mrs. Mackay, F.P. Manse, for Clothing Fund, £98 16/-. The following o/a Shangani Schools:—Mr. Wm. M., Balloan, Farr, Daviot, £5; Mr. E. M., Carrigrith, Tarbert, £2 4/-; Friend, Skye, £2; Anon., Tomatin postmark, £2; Mr. M. McL., Stanley Cottage, Brora, £1; Mr. J. D. McA., Lovat Road, Inverness, £10.

F.P. Magazine—Free Distribution Fund.—Mr. A. McLeod, Tofino, B.C., Canada, £2; Mr. P. Anderson, 24 Robertson Avenue, Edinburgh, 5/6; Mr. J. Macdonald, 3 Tockavaig, Sleat, 3/6; Miss Mackenzie, Ardene, Ullapool, 14/-; Mrs. Macdonald, The Bungalow, Breakish, 6/-; Mr. Geo. Mackay, Farlary, Rogart, 6/-; Mrs. M. McLeod, 1 Inverarish Terrace, Raasay, 4/-; Mrs. J. Murray, 29 Keith Street, Stornoway, 4/-; Mr. J. Mackenzie, 21 Kishorn, 6/-; Mr. J. Matheson, 2 Bank Street, Plockton, 4/-; Mrs. W. M. Finlayson, Queen Street, Dunoon, 4/-; Mr. K. MacLennan, Tighna-Mara, Shieldaig, 4/-; Miss B. Mackay, Milton Cottage, Gruids, Lairg, 4/-; Mrs. J. Forsyth, 26 Austen Road, Jordanhill, Glasgow, 10/-; Mrs. Byers, Burnbrae, Methven, 5/-; Mrs. Forgie, Woodside Cottage, Slamannan, 5/-; Miss C. Urquhart, Gask House, Auchterarder, 10/-; Mrs. A. Campbell, Ardhleslaig, 10/-; Miss M. Munro, Nurses' Home, Salisbury Road, Edinburgh, 4/-; Miss E. C. Sinclair, 71 Grant Street, Glasgow, 4/-; Mrs. MacLeod, Sound View, Struth, Harris, 3/-.

Magazine Fund.—Mr. A. Munro, 4 Albert Place, Dingwall, 10/-; Mrs. A. Mackenzie, Brackloch, Lochinver, 10/-; Miss M. H. MacLean, Briton Lodge, Inverness, 10/-; Miss R. Ross, Geocrab, Harris, 10/-; Miss J. I. MacInnes, 100 Elderslie Street, Glasgow, 8/-; Laide Congregation, £1 15/-; Strond Congregation, £1 10/-; Vatten Congregation, £4.

The following lists have been sent in for publication:—

Applecross Church Building Fund.—Rev. J. A. Macdonald acknowledges with grateful thanks the following donations:—Mr. and Mrs. L., Arrina, £2; Miss B. McK., Elphin, £3; R. G., Toscaig, £5; Mr. and Mrs. G., Culduie, £2.

Bracadale Congregation.—Rev. M. MacSween thankfully acknowledges a donation of £5 from "A Friend of the Cause," Alberta, per Rev. W. Grant, and £2 from "A Glasgow Friend," o/a Portnalong Manse.

Edinburgh Manse Purchase Fund.—The Hon. Treasurer, Mr. Hugh MacDougall, S.S.C., gratefully acknowledges the following:—Contents of box in vestibule, 10/-; Miss L. McP., Kilarn Lodge, 8 Park Circus, Glasgow, 10/-; A Friend, Tomatin, £10; Mr. R. G., Toscaig, Applecross, £2; Miss MacS., per Rev. N. McIntyre, £2; Mrs. McL., per Mr. James Mackay, £1.

Fort William Mission House Repairs Fund.—Mr. A. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with sincere thanks the following:—Coll. Card, per M. Nicolson, Camustiniavaig P.O., £2 10/-; Coll. Card, per Rev. J. A. Tallach, Kames, £4 1/6.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges gift of £100, "In loving memory of the late Sinclair Murray" (Precentor), for Congregation's Sustentation Fund; also a donation of £6 for Foreign Missions from "Two Friends," Gerston.

Inverness Congregation.—Mr. Wm. Mackenzie, 5 Drummond Circus, Treasurer, desires to acknowledge with thanks receipt of the following:—o/a Manse Fund, Nurse M. V. F., Kirkintilloch, £3; Rev. A. F. McK., Inverness, £15; the following o/a Poor of Congregation:—Capt. J. P. M. Fitzgerald, £1; Capt. J. P. M. Fitzgerald, £5, "To brighten someone's New Year Season," per Mr. F. Beaton.

Lochcarron Manse Building Fund.—The Treasurer acknowledges with sincere thanks per Congregation Collecting Books:—Strome and Ardineaskan, £26 10/-; Jeantown, £14 5/-; Slumbay, £10; Kishorn, £6; Coulags and Achintee, £2 7/6; Friend, Lochcarron, 10/-.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks the following:—Mrs. J. Morrison, Vancouver, £2; Mr. J. A. McK. M., Hamilton, Canada, £2; Miss C. B., Montreal, Canada, £2; "A Friend," Acton postmark, £1.

Ness Manse Building Fund.—Mr. D. Mackay, Treasurer, thankfully acknowledges the following:—A Friend, Port of Ness, £5; A Friend, Kilwinning postmark, £2; A Friend, Lochcarron, £2; Mr. D. McL., Uist Cott., Lochcarron, £1.

North Tolsta Manse Fund.—Mr. John Nicolson, Treasurer, acknowledges with grateful thanks a donation of £3 from Mrs. C. McIver, Port of Ness, "In memory of a beloved husband," late of 69 North Tolsta; from A Friend, Breakish, per Rev. A. Beaton, £1, and £1 from A Friend, per Mr. Ken. McLean, Breasclete.

Shieldaig Congregation.—Mr. John Gordon, Treasurer, acknowledges with sincere thanks the following:—£2 from Mr. J. McD., Diabaig, "In memory of a beloved Mother," o/a Sustentation Fund.

Stoer Congregational Funds.—Mr. Neil MacLeod, Treasurer, thankfully acknowledges the following:—L. O. C., £1, o/a Foreign Missions; from Mrs. K. McK., £2 o/a Sustentation Fund and £2 o/a Home Mission Fund.

St. Jude's South African Clothing Fund.—The Committee acknowledges with grateful thanks contributions amounting to £21 13/- with the following amounts direct per Treasurer:—Friend, Hillhead, £1; Miss U., Auchterarder, £2; Mrs. B. C., Glasgow, 5/-; Mantle Box Collection, Furnace, 19/6; also valuable contribution of clothing from Kames Friends, per Mrs. E. Young.

South African Mission Clothing Fund—Northern Section.—Mrs. Mackay, F.P. Manse, Inverness, acknowledges with sincere thanks the following:—A Skye Friend, £1; 2 F.P. Friends, Garve, £2; "Z," £5 10/-; Anon., Inverness, £36; Applecross Prayer-Meeting Collections, £20 4/-, and £1 19/6 from North Coast, Applecross; Dingwall Prayer-Meeting Collections, £15 10/-; Misses McK., Scotsburn Schoolhouse, £5; Friend, Inverness, £1; Dresser Tin, £1 3/3; Anon., Inverness, £3 10/-; Anon., Ardheslaig, £1; Gairloch Congregation, by book, £22.