

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.*

CONTENTS

	page
For Ye Serve the Lord Christ	41
The Recent Assemblies	43
The Synod of 1949	47
Noted English Dissenters—John Rogers, M.A. ...	52
Searmon	55
An Interesting Anecdote	57
Notes and Comments	57
Church Notes	58
Acknowledgment of Donations	59

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For Ye Serve the Lord Christ.

THE Epistle to the Colossians is addressed to "The saints and faithful brethren in Christ which are at Colosse," and in the third chapter of this Epistle, the Apostle Paul takes occasion to give good and necessary counsel relative to the practice of godliness in the prominent and intimate relationships existing between husbands and wives, parents and children and masters and servants, (Coloss. iii. 18-22). Following upon the exhortation to servants to obey, in all things, their masters, not with eye-service as men-pleasers, but in singleness of heart, fearing God; the inspired writer indicates the spiritual principles which ought to actuate the brethren *in whatsoever they do*, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ," (Coloss. iii. 23-24). They are ever to have in view that in all their activities, they are primarily to serve the Lord Christ.

There are many and varied ways in which the Lord will have His people to serve Him, that He may be honoured and His Kingdom upheld and advanced in the world. When a supper was made at Bethany for Jesus, Martha served. The Psalmist wrote, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness," (Ps. lxxxiv. 10). Lydia constrained Paul and Silas to come into her house and abide there and partake of her hospitality. They accepted her invitation, having judged her faithful to the Lord. Paul and other apostles were, of course, unique and outstanding in their serving the blessed Redeemer, by preaching, writing what now forms part of the Holy Scriptures, travelling and suffering, etc. And from one generation to another, the Lord, in His all-wise supervision of the Church, has raised up those to whom He has given grace to serve Him in a countless variation of ways, according to the ability bestowed upon them. By preaching, teaching, ruling in the Church, shepherding precious souls, writing, caring for and visiting the afflicted and needy and by suffering for His sake, the Lord has been, and is, served, as in many other avenues of Christian activity. A relevant word of caution may be given here. David entertained in his heart the desire to build an house unto the Lord God of Israel. The Lord commended him thus, "Thou didst well in that it was in thine heart," (Chron. II. vi. 8). Nevertheless, the Lord did not permit David to build the temple, and *gave a reason*—that the king had been a man of war and had shed much blood. Solomon was given this work to do. And thus the Lord rules in a similar manner, and at sundry times, in the history of His people, so that in everything His will is accomplished.

Those who serve the Lord are to work heartily. Superficial and formal engagement in His service, on the part of any, will sooner or later be recognised as such even by the discerning of God's people. The heart must be influenced by the Spirit of Christ so that a willing and gracious devotion will lie behind whatsoever service is rendered to the divine Master. An inward and spiritual interest in the Lord's work is called for, otherwise it cannot be performed aright. The widow cast but a mite into the Treasury, but she did it heartily. It was her all. *They are to do what they engage in, as unto the Lord.* He loved His people, bought them with the price of His own redeeming blood and by His saving power has brought them into His service. He has this supreme claim upon them, that whatsoever they do, they are required to take His Word as a lamp to their feet and a light to their path, to be regulated by His commandments; to obey Him rather than men when men demand of them what is not agreeable to His will; to seek the promotion of the Kingdom of the Gospel in the world and, above all, the praise and honour of His adorable name. We are weak, and all this requires the strength and wisdom which is from above. *Whatsoever they do, is to be done not unto men.* The heart is deceitful above all things, and pride and self-seeking will endeavour to assert themselves in the experience, even of those who are Christ's. Against these evils, they are warned; and in the face of their power, the grace of the Lord Jesus Christ is sufficient. Service rendered in Christ's name is surely not to be done for the pleasing of the "flesh" in one's own heart, nor to procure a quota of the applause of other men which they may bestow upon those who appear to them worthy of commendation. And how unworthy of true Christianity, that anyone should have in view *merely* the approbation of the brethren in the Church of God, in whatsoever they do professedly, as unto the Lord.

The serving saints in Colosse are reminded *that of the Lord they shall receive the reward.* "Knowing that of the Lord ye shall receive the reward of the inheritance." (Coloss. iii. 24). Any "reward" from men for service in connection with Christ's cause, however scriptural, proper and appreciated it may be, will soon fade and prove unsatisfying in the realm of the valley of the shadow of death and in the light of eternal realities. And further, "There was a little city . . . Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." (Eccles. ix. 14-15). This also has been the experience of some who feared and served the Lord Christ. But they will get their real and worthwhile and infinitely precious reward from the Lord and Saviour Himself, when He will bring them to be with Himself in glory and to participate in the "Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (Peter i. 4).

As when the Spirit teacheth, He comes not with any new or strange truth, but takes of Christ's own, His Word; so when He *comforts*, He takes of Christ's own, His righteousness—not ours. All cordials are but Christ distilled. The Spirit does not say: "Soul, rejoice! for thou art holy;" but, "Soul, triumph! Christ is righteous."

The Recent Assemblies.

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

THE General Assembly of the Church of Scotland opened in Edinburgh, on Tuesday, the 24th day of May. The Lord High Commissioner, H.R.H. the Duke of Gloucester, represented the King at this year's meeting. Rev. Dr. George S. Duncan, Principal of St. Mary's College, St. Andrews, was elected Moderator. During the 1914-18 War, he was known as Lord Haig's Chaplain on the Field. The King's letter to the Assembly referred to the need that the ministry and missionaries of the Church should proclaim the unchanging principles of the Christian faith. It would be well for many in the ministry of this Church if they did believe in the unchanging nature of the doctrines of God's Word. Too many move with the times in their beliefs and teaching, which has been spiritually disastrous for Scotland. The Duke of Gloucester, in his address to the Assembly, said that all was not well with us here in our own land and that allegiance to the Christian Faith hardly enters into the life or thought of a large proportion of the people. Whatever these references to the "Christian Faith" exactly mean, it is only too true that regard for even a "watered-down" Christianity just doesn't exist in the homes and conduct of the masses of our people. The Duke ended his address by inviting members to a garden party at Holyroodhouse. And so the worldly tastes of nominal Christians to-day are catered for. An appointment of interest to some of us was made on the second day of the Assembly. Mr. James R. Philip, K.C., was appointed Procurator of the Church in succession to Lord Strachan. Mr. Philip was the Counsel consulted some years ago by our Synod as to its action in rejecting a certain petition. In his written opinion, he upheld the Synod's action. Those who pressed for this consultation are now outwith the Free Presbyterian Church.

The Home Board proposed that Deaconesses should be trained at the same level required for theological students. They might preach the Word, and do pastoral work. So it appears that by a gradual process, women may soon assume the office of the ministry, to all intents and purposes, in the Church of Scotland, although not permitted as yet by an Act of Assembly, and as we consider, contrary to the teaching of the Bible.

A Special Commission on Gaelic Charges, reported to the Assembly, through Rev. Dr. J. R. Forgan, and proposed the appointment of a "Highland Superintendent." This proposal met with strong opposition inside the Assembly. Rev. A. J. MacLean, Fort William, said that the very term "Superintendent" denoted an attitude which had leanings towards Episcopacy. He moved an amendment to the effect that the appointment of a superintendent, with powers over the Highland ministry, was a breach of the Presbyterian constitution of the Church. He continued, "So seriously would they regard the issue, that once more they might rise and walk out of the church." Mr. MacLean carried his point by a considerable majority and reference to a "Superintendent" was deleted. It is a pity Rev. A. J. MacLean would not turn his opposition further to the observance of Holy Week, Good Friday, etc., on the part of Church of Scotland ministers in certain localities, and in the North of Scotland.

The Report of the Foreign Missions Committee, given by Rev. Dr. G. S. Gunn, emphasised the urgent need for missionaries and money if mission stations, in different parts of the field, were not to be closed and become derelict. He said that there were nearly 900 congregations which gave less than 1/- per member per year. The Missions needed 4/- per member per year.

The Re-Marriage of Divorced Persons was reported on by a Special Committee. Dr. White was the leading member and had a good deal to say. The Committee recommended that the Church should cease to impose an absolute bar to the re-marriage of any class of divorced persons. "The change recommended," said Dr. White, "would call for firm measures to ensure the exercise of Church discipline and to strengthen the witness of the Church to the sanctity of marriage." It is high time that Dr. White and all the other leaders of the Church of Scotland, called for firm measures to ensure discipline in their Church regarding innumerable matters from John o' Groats to the Borders. Where a suggested Church Panel decided that, in any particular case re-marriage by a minister was permissible, the party, or parties, divorced would be required to sign a formula expressing both adherence to the Church's doctrine of marriage and their repentance. These proposals were sent to the Presbyteries for discussion. We would propound the following questions—Is a man, divorced on account of adultery, to be re-married to his aggrieved wife with the Church's blessing, on his professed repentance? Or does this proposal include the re-marriage of such a man to another woman while his former wife is alive? These points are not dealt with in the proposals.

Miss Mary Lusk, President of the Girls' Association, appealed to ministers to support branches of this Association. She said, "We even dare to ask that you should not allow badminton, dramatics, beetle-drives, dances, and other forms of entertainment . . . to crowd out of your congregational weekly programmes an organisation which is trying to provide something of a more spiritual nature. . . ." This surely was, even if not intended to be, a condemnation of a sad and deplorable state of affairs brought to light on the floor of the Assembly. All the high-sounding talk of capturing Scotland and Youth for Christ, is empty and delusive, when, as we know, and have it confirmed by Miss Lusk, badminton and dances are the order of the day in many Church of Scotland halls throughout the country.

The plea of Rev. George F. MacLeod that he be inducted to his former charge of Govan Old Parish, Glasgow, while retaining his leadership of the Iona Community, was rejected by a majority of the Assembly, on the basis of an Act passed in 1932, forbidding his appointment as one who has undertaken employment outwith the jurisdiction of the Church. The Assembly kept rigidly to their ecclesiastical law in this case. But at a later stage, Dr. White was the prime mover in the appointment of a Commission, including Dr. George MacLeod, to examine the question of bringing the Iona Community Organisation within the orbit of the Church and under its jurisdiction. As to this, we are of the opinion that no good will come to the Church of Scotland. The Iona Community has nothing definite and tangible to say of its views as to doctrine, worship and methods. There is evidence that it seeks to emulate the monks of former centuries. We have seen and met members of the Community in Iona.

Very few of them are ever stationed at the Cathedral, which Dr. MacLeod has publicised as the centre of their organisation. Columba, the Iona Cathedral, and the Isle of Iona, seem to be the mystic motive power by which Dr. MacLeod has enthused others with his notions.

On Monday, the 30th May, the Assembly was addressed by the Bishop of Lichfield on "The Vital Need for Church Unity." He said that the bare fact of his being there was a gesture of unity, made from both sides.

Next day, presenting the report of the Inter-Church Relations Committee, Rev. Prof. Wm. Manson said, "The first charge which was laid upon the Committee . . . was to watch over and to promote to every good effect their relations with the separated brethren of the *Free Church* and other Churches. During this year they have taken soundings again regarding co-operation . . ." He also referred to relations between the Church of Scotland and the Church of England and past discussions between the two Churches. Dr. White moved "to accept the invitation of the Archbishop of Canterbury for informal discussions with a view to fuller reconsideration of Inter-Communion between the Church of Scotland and the Church of England, and to report to the General Assembly." It was hinted by Dr. White himself that the Church of England had suggested changes in the form of the ministry and government of the Church of Scotland. And so we see a gradual process going on whereby Episcopacy seeks slowly but persistently to undermine Presbyterianism in Scotland. The Professors and Doctors of Divinity on this side of the border are, in these negotiations, deliberately ignoring the historical and spiritual origin of the Presbyterian Church in Scotland.

THE FREE CHURCH ASSEMBLY.

THIS Assembly also opened on Tuesday, the 24th May, in Edinburgh. The Rev. George N. M. Collins, B.D., was the newly-elected Moderator. Mr. Donald MacBeath, Edinburgh, in seconding the election of the Moderator, said the Free Church of Scotland was not, as some people seemed to think, a "Wee Free Kirk" with old-fashioned ideas and a narrow-minded theology. On the contrary, it was a big Church in the broadest sense of that term, with a living message suitable for all classes and conditions of men, even in the twentieth century. Mr. MacBeath surely should know that those who declare that certain sections of the Church of Christ are old fashioned in their ideas and narrow-minded in their theology, are the modernists in theology and the irreligious of the world. Those who hold faithfully to the doctrines of God's Word and live in the fear of God to-day, are called old fashioned and narrow-minded. But if we seek to avoid such criticism from this back-sliding generation, then that is another matter. In relation to a witness for Truth, better far to have the sneers of this evil generation than its applause.

The Moderator, in his address, said that it was scarcely an exaggeration to say that "the times in which we live are characterised by the lowest moral, ethical, and spiritual tone that has been known in Scotland for many generations. Family religion has well-nigh disappeared. Marriage vows are lightly taken and as lightly broken. The Lord's Day is being sacrificed upon the altars of Mammon."

Presenting the Report of the Committee on the Welfare of Youth, Rev. D. MacDonald, Muir of Ord, spoke of increasing ignorance, among the young, regarding the Bible. Yet he was glad to say that in Ross-shire schools the day's lessons began with religious instruction, including teaching in the Shorter Catechism. Of course, this still obtains in other Northern Counties other than Ross-shire. But what many children learn of religion at school, they soon lose by a Godless home influence.

On Wednesday, the 25th May, a proposal from the Church of Scotland that courtesy visits by the Moderators of the two Assemblies should be exchanged, was presented to the Assembly. Rev. Walter MacQuarrie, Knockbain, at once rose and moved that the Assembly take no action, in view of the fact that there were members of the Church of Scotland who denied some of the fundamental articles of Christian religion. We have no hesitation in stating that Mr. MacQuarrie, one of the older ministers of the Free Church, was on solid ground when he took this stand. But he found himself opposed by other influential members of the Assembly. Professor David MacKenzie said the Business Committee of the Free Church had given careful consideration to the letter presenting the proposal and were, indeed, very much touched by it. In a motion which he moved, thanks was offered for the message to the Church of Scotland. The question of the Free Church Moderator visiting the Church of Scotland Assembly was left over until next year. But readiness to receive the Moderator of the Church of Scotland was expressed. Rev. William MacLeod, Dornoch, seconded the motion. Mr. MacQuarrie again rose and moved an amendment that the Assembly should pass from the matter. Professor MacKenzie then rose and criticised Mr. MacQuarrie's amendment as curt and abrupt. It is questionable whether the Moderator should have allowed Professor MacKenzie to criticise and make a speech upon the amendment. In this speech, he took occasion to remind the Assembly that there were not a few who objected to another Church in the North of Scotland, because they would never come to speak to them and because they rebuffed Free Church men every time they made an approach. If they accepted the amendment they would be doing the same thing and say that they wanted to have no truck with the Church of Scotland. Our readers will perceive that Professor MacKenzie's reference to another Church in the North of Scotland, is an obvious reference to the Free Presbyterian Church. We would point out, in passing, that the Free Presbyterian Church is not confined to the North of Scotland. There are congregations all over the West of Scotland, and also in Oban, Glasgow, Edinburgh, Greenock, Kames and in London. Professor MacKenzie further stated that courtesy was a mark of Christianity. Courtesy to whom? We read in the 2nd Epistle of John, verse 10, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Ultimately the Professor's motion became the finding of the Assembly by 41 votes to 32. Mr. MacQuarrie and others dissented.

On Friday, the 27th May, the Moderator of the Church of Scotland paid his courtesy visit to the Free Church Assembly. Just before his arrival a number of members left the hall—probably Mr. MacQuarrie and his supporters. Nevertheless, it is reported, he received a cordial welcome. In the light of all this, we would recall our notes on the Bishop of Lichfield's visit to the Church of Scotland Assembly and Professor

Manson's Report on Inter-Church Relations. A link-up between the Church of England, the Church of Scotland and the Free Church seems to be high up on the programme of those zealous for the union of Churches.

The Sustentation Fund Committee proposed that the salaries of ministers be reduced from £330 to £300 for the current year. But the Assembly authorised the stipends of all ministers on the equal dividend platform to be £330 for the current year.

The dangers of ritualism and Anglo-Catholicism were emphasised by Rev. Balint Miklos in connection with the Deliverance of the Committee on Evangelism, Testimony and Church Extension.

A long account was given in the press of a report from the Highlands and Islands Home Missions and Supply Committee, on Highland depopulation. Rev. Murdoch MacRae gave in this report which read more like a political speech of some Highland Member of Parliament, than a report to a Church Court. No doubt there are practical issues involved in endeavouring to stop the depopulation of the Highlands and of Highland congregations.

An overture from the Presbytery of Lewis asked the Assembly to define the law of the Church regarding the administration of the sacrament of baptism. This Presbytery was instructed to deal with each case according to the law of the Church as laid down in the Confession. Professor Finlayson felt there were cases which were not met by the Confession and they had to apply commonsense in their interpretation, provided they did not go against the law of God. A Committee was appointed to investigate the present situation regarding the administration of baptism, which, in the view of the Dingwall and Tain Presbytery, was giving rise to serious misgivings.

Reporting on Training of the Ministry, Rev. Farquar Mathieson, Glenurquart, said, among other things, "An unconverted, well-educated ministry who held destructive views of the Bible . . . was the most dangerous body in a community." Mr. Mathieson thus rightly described many ministers of to-day. There should be no "truck" with such in an official and religious capacity by those who agree with Mr. Mathieson's observations.

Overtures that the Assembly should meet next year in Inverness found little support on the ground that 1950 marked the jubilee of the stand made by 26 ministers against the Union of the Free Church and the United Presbyterian Church in Edinburgh.

The Synod of 1949.

BY A MEMBER.

THE Synod of the Free Presbyterian Church of Scotland met on the 17th of May, 1949, and finished its annual business on Friday, the 20th. The Four Presbyteries were well represented by the ministers and elders. The work was made easy for the members because of the excellent, business-like method of the Clerk of Synod. Every item of business was arranged in the Business Committee, and when the Synod met in public, the Clerk intimated the order of business, and kept strictly to it to the end of that Sederunt. The Synod is not a debating society like a political Court.

It is strictly a Court of review of the work done during the past year, giving instruction, guidance and direction as to what ought to be done in the Lower Courts during the ensuing year. The Synod is the Supreme Court of the Free Presbyterian Church, which is, of course, far more authoritative than the General Assembly of the Church of Scotland, because it is only a percentage of the Ministers and Elders of the Presbyteries that are allowed to attend the annual Assembly. Indeed, in recent years not many of those nominated to attend did appear in the Assembly. There was talk of introducing the Church Government of King James—permanent “Moderators” which, no doubt, would develop in the course of time into a form of Episcopacy; that is Church Government by Bishops. We do not think that the idea has died in the Church of Scotland.

The Free Presbyterian Synod of 1949 was very harmonious and brotherly from start to finish. It was obvious to an observer that the grace of witnessing in defence of the truth of God is very much alive in that body.

His Majesty the King was seriously and solemnly warned that any recognition of the Pope of Rome by any of the Royal House might be not only dangerous, but the consequence disastrous to the Throne. The same men sent a most loyal address to the King expressing their heartfelt attachment to the Royal House, Throne and National Institutions. This was done in the spirit of Knox and Henderson. First, loyalty to God and truth, and secondly, loyalty to the earthly king of the nation! That is the very essence of loyalty! Men, or churches who flatter kings or Governments when they do wrong, and walk inconsistently with their promises, vows, and solemn engagements are the enemies of kings and Governments. “Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.” (Prov. xxvii.).

It is a sure sign of spiritual weakness, and open cowardice when the professed Servants of Christ flatter the potentates of this world when they ought to be by the Church of God exhorted, and warned to flee from the wrath which is to come. That is the awful danger of men in high places that they are not warned, rebuked, and admonished, and led in the truth of God. “Oh, he is the King, the Queen, the Prime Minister, the millionaire, the sheriff; leave them alone, do not dare advise or rebuke them if they go wrong, and if they do wrong they must bear the burden of their own sin and guilt.” That is a most wicked, carnal policy, and so dishonouring to God! It does not matter who, or what may be his or her station in life, they “must be born again” and that through the truth of God. If not, man shall perish for ever. It will not save or protect man or woman that they are in high honour, wealthy and strong. If they die ignorant of the mercy of God in Christ they shall go to a lost eternity! There are no Kings, Queens, Princes, Dictators, Popes and Archbishops in eternity, as such! These various orders end at death. Why then, if we love our King, should we not warn him when we see him going astray? But, as a rule, there is an “iron curtain” of flatterers about the persons of kings and queens that their true, and real friends will not get near them to warn and exhort them in love and faithfulness.

I noticed, last year in an English Protestant Magazine, an attack made upon the stern manner in which the Free Presbyterian Synod rebuked the conduct of the Princess Elizabeth and the Duke of Edinburgh while on

a visit to Paris. That same paper advertises all over the country what great work they are doing in defence of the "Reformation." When it is a money-making business "minor" sins can be overlooked! The Free Presbyterian Church of Scotland claims that she is the Reformed Church of Scotland, and therefore, according to the Act of Union between the two Kingdoms, is the legal heir of the Assemblies that ratified the said Acts between the Church and the Crown. If this claim is just, right and proper, she is in conscience bound to take notice of the public movements of the Royal Family. The present "Church of Scotland" is another organisation, different from the Church of Scotland that existed at the time of the Union of the two Kingdoms. It is the "Church of Scotland of 1929" which changed entirely from her former position by uniting with the United Free Church.

Let it be noted that it was not the United Free Church that changed her creed or Constitution, but the Church of Scotland, which change altered her whole relationship with the original Acts that Parliament had ratified recognising her as the "Established Church of Scotland," and as the Church of Scotland reformed, and established by law. This Church of Scotland of 1929 can never lay claim on that position, relationship and national Establishment which she had from the Revolution Settlement, and Act of Union. That Scriptural Establishment was entirely changed by Parliament, and the Union of 1929 with the United Free Church. The present Church of Scotland is a "Voluntary Church," and it is neither moral nor legal for her to say, seek, or at any time try to claim that she is the successor of the Reformed Church of Knox or Henderson.

The Free Presbyterian Church of Scotland is assured by her adherence to "the Claims and Protests," to be in continuity with the Reformed Church, and the sole representative of the Church of Scotland by Law Established with all the "Claims, Protests," Acts, Constitution, Confession, of Faith, Government, worship, discipline, and practice of the Reformed Church held within her Courts, Creed and profession to be yet acknowledged as the one and only Church in this kingdom, which followed the Constitutional path, practice, Creed and Government of the Reformed Church of Scotland.

The Free Presbyterian Church is not a "Voluntary Church." She is under a solemn claim and protest. All her office-bearers promise to assert, maintain and defend her Scriptural Constitution without the least regard to emoluments, manses or glebe. Indeed, no Free Presbyterian Minister, Layman or Missionary can demand salary or manse under the Constitution which he vows to assert, maintain and defend. He is under "Claim of Right," and Protest against the State that deprives him of the emoluments that the State should bestow from the National Revenue to maintain the cause of Christ in purity and holiness in the nation. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. lx.)

In 1921 the Synod of the Free Presbyterian Church renewed her "Claim of Right, and Protest" of 1842-43 when the Fathers of the Church understood that the Church of Scotland was to change her creed and Constitution in preparation for the Union that took place in 1929. The Church by renewing her "Claim, and Protest" kept her garment pure and clean before the Head of the Church.

Parliament received the Synod's letter, and, through the Scottish Office, courteously acknowledged the receipt of the communication which is on file in that Office for future use as a living witness to the fact that "Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. xiv.)

Let us again emphasise that the Free Presbyterian Church is not a "Voluntary Church," that she holds the Constitution of the Reformed Church of Scotland, by Law Established intact. It is most important to bear this in mind, and to teach the youth of the Church in the principles of the Protestant Reformed Church. While the people who adhere to the Constitution, Creed, Confession of Faith and Establishment Principles of our Church willingly, generously and ungrudgingly support the cause of the Lord with their private substance; that does not alter the fact that it is under a "Claim of Right, and Protest" they do it. They know very well if the State feared the Lord, loved His truth and cause, they would not have to pay, as it were, double taxation!

The "Voluntary Churches" are not in the least concerned whether the State is a Pagan, or Atheistical, or what religion the State professes. Like Cain of old, "Am I my brother's keeper?" He is not concerned how the State uses his money which he must hand to the State on request. He is a Voluntary. Whether the kingdom serves the Lord is "none of his business." If the Pope or Stalin is king, and the Government Officials are all Papists or Communists, what is that to him as he is a "Voluntary." His Creed does not allow him to lay any claims, morally or spiritually, to reform the State as he is not concerned what is the kind (if any) of religion the State may profess. He is a "Voluntary!" He will take scores of portions of Scriptures from their context to prove that his "Voluntaryism" is the most Scriptural of all Creeds, and he will pour the utmost scorn at the Scriptural recognition of National Religion.

The Free Presbyterian Church is looking beyond the present state of affairs. She believes that the time and the day is coming when there will be a National recognition of Religion in all nations in the purest sense that the Church of God has yet experienced. "For the kingdom is the Lord's, and He is the governor among the nations," (Ps. xxii.). What can the "Voluntaries" look for; or the Church of England with her unwarranted "Confirmations" by Bishops; or the Roman Catholic Church with her Confession, Masses and Extreme Unctions?

The true Church of God is looking for the Holy Spirit and praying "may Thy kingdom come, and Thy will be done on earth as it is in heaven." That is the faith, hope and attitude of the Free Presbyterian Church. One of her ministers made a very spirited protest against the infidel teaching of the Professors of the Church of Scotland of 1929. He shewed plainly, in a masterly and scholarly manner, the awful curse of "modernism" in that "Voluntary" Church, and that her people have no redress. They have no Court of Appeal. They cannot bring these men to task, according to the Word of God, and discipline them. It is a "Voluntary" Church and the Professors are voluntaries in Theology, as well as in their profession. That is what they fought for, got it, and now act upon, their "freedom" of faith, profession and religion. The Word of God is not binding upon them either in Law or Gospel. Christ, His blood and righteousness is not a religion that will suit the "Modernist."

He is above that in his own opinion. As one of the "Modernists" said that Christ was not "learned" to enable him to recognise the Lord as suitable to teach him! This was said by one of the "Doctors of Divinity," and we are not quoting his exact words as they are too blasphemous to be repeated here! The man is a "Voluntary!"

The Free Presbyterian Church of Scotland is a living witness against the blasphemous teaching of the "Modernists." The young of the Church may be tempted to conclude that their Church has no influence in the land to be a moral and spiritual force.

First of all; the principles embodied in the Constitution are divine and must have the moral and spiritual force which can convert and change whole nations as well as single individuals here and there within the Church itself. How then can any one conclude that her religion can have no influence in the land?

"The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the land of Pharaoh, King of Egypt." (Deut. vii.)

How then can any right thinking man say that the Free Presbyterian Church of Scotland is of no moral force or influence in the land? We know very well that some poor men think that it cannot be a righteous cause unless large numbers of unconverted men are following it. What of the little flock that followed our Lord? Were they not few in number? What moral influence had they in the land? When the Holy Spirit was poured forth who were then of moral force and influence in the land? The only moral influence and force some can see or understand is large numbers of sinners, men of wealth and learning, collected into one huge heap and, as they have no faith, light, or knowledge to see beyond the flesh of men, they conclude, in the absence of numbers, that it cannot be the cause of the Lord! What atheism! "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." (Luke xii.)

Rev. Finlay MacLeod gave a lucid and comprehensive report of his visit to New Zealand, Australia, Canada and the United States of America. It was most interesting to hear this report, and of the many friends of the cause of Christ in the various countries through which Mr. MacLeod passed, and how much they appreciated the gospel and the worship of God according to His Word, without the frills of hilarious hymns, organs and merry-choirs! It is a wonderful providence that this "little" Church is to be found in five continents—Europe, Africa, America and in the Antipodes. There is a fund in the same Church collecting money to send a Mission to Asia! This "little" Church is very Catholic, as the Church of Christ is in all ages. Mr. MacLeod has served the Church well and faithfully.

The Reports from the Rhodesian Mission were very encouraging. Here the Free Presbyterian Church has established a large Mission among natives that never heard the gospel till a missionary was sent out from this Church for the first time in the history of this native population. It has flourished with the preaching of the gospel of the grace of God. Rev.

John Radasi (Native) was not long among his own people when the Holy Spirit began to reveal to the naked Africans that they had need of Christ as their only Saviour. There is a son of the same John Radasi preaching among the natives now for a number of years. Rev. John Radasi was held in high regard with the European Officials, which is a rare thing because the "colour bar" is very strong among the "democratic officials!" There are many thousands of natives attached to this Mission, and some two thousand children in the schools, and many more could be in the schools if they had the means to open up more schools. It is obvious that, in this Church, there is a wide field for young men to labour both in Africa, Australia, New Zealand and Canada, and, let us hope, in the near future in Asia.

The Synod concluded its annual deliberations in the love of the gospel—"Let brotherly love continue."

Noted English Dissenters—John Rogers, M.A.

By Rev. ARCH. BEATON, Gairloch.

JOHN ROGERS was born in Northampton-shire in the Spring of the year 1610. He was the eldest son of an older John Rogers who had been a minister, of whom we know nothing but the name. The younger Roger, whom we know to have been an honoured minister of the gospel, had preached for some time in his native Shire, and was, in 1644, by Order of Parliament, settled in Bernard Castle, in the Bishopric of Durham. The number of souls under his charge in his new parish was about two thousand. He took "an exact account" of them all and got to know those who were ignorant and those who were considered to have undergone a saving change. With those who were ignorant, he conversed, gave them books to read, and catechised them, and his labours in this direction were blessed.

Early in the year 1660 he removed to Croglin, where the Act of Uniformity found and ejected him. He was a zealous observer of the Lord's Day and always opposed the driving of cattle through the town on that day, and rebuked sharply any kind of Sabbath breaking. He also preached against the Quakers who were numerous in his day. He was given to hospitality, "and was indeed the Gaius of those parts, entertaining ministers and Christians, who passed that way, with great openness and freedom."

He continued the exercise of his Ministry, after being ejected, without fear. He rented places in different parts and preached there. His labours among the lead-mine workers are noted. Many a troublesome journey did he take to those poor people, "through deep snow, and over hills, when the roads were extremely bad, and the cold very severe." But he thought nothing of fatigue, through his love to souls; "especially as he was encouraged by the mighty eagerness of those honest people to hear the Word."

It was customary in the North of England at that time to have what they called an "Arval" or dinner after a funeral. If he happened to be there "he spoke suitably of divine things." His bitter enemies would not attend; "because," said they, "we shall find Rogers preaching there."

He died "with great calmness and resignation," at Startford, in Yorkshire, Nov. 1680.

The following remarkable anecdote of John Rogers is well worth recording here.

A violent "hater and persecuter of the dissenters" in the person of Sir Richard Cradock, a Justice of the Peace, lived near John Rogers. Hearing that the good minister was to preach some miles away, Sir Richard hired two men to go as spies, and take down the names of all the hearers whom they knew. The names were brought, and the summonses were issued to all these, to appear with Mr. Rogers before Sir Richard on a certain day. The whole party came on the day appointed and sat in the waiting hall with trembling hearts. While there waiting, a little girl of six or seven years of age appeared, who turned out to be Sir Richard's grand-daughter. She looked at Mr. Rogers and he, being naturally fond of children, took her upon his knee, "which occasioned her to conceive a great fondness for him."

At length Sir Richard sent a servant to say that one of the witnesses had taken ill and could not attend that day and that therefore they must come another day. Accordingly they came on the day appointed and were condemned to imprisonment. While in the waiting hall again, after the passing of the sentence, the little girl appeared, and having expected to see her, Mr. Rogers had brought some "sweet meats" to give her. As soon as she saw him she came running and appeared fonder of him than before. This child evidently was a particular favourite of her grandfather's, "and had got such an ascendancy over him that he could deny her nothing." And she also possessed such a violent temper that she could bear no contradiction, "so that she was indulged in every thing she wanted." This bad spirit in the present instance was over-ruled for good. While she was sitting on Mr. Rogers' knee, eating the "sweet meats," she looked earnestly at him, and asked, "What are you here for, Sir?" He answered, "Your grandfather is going to send me and my friends to jail." "To jail," says she. "What have you done?" "I did nothing but preach, and they did nothing but hear me," was his quick answer. "But," says she, "my grandpapa sha'n't send you to jail," and off she went to her grandfather's business room "and knocked with her head and heels till she got in," and said to him, "What are you going to do with my good old gentleman in the hall?" Get you about your business," was his reply. "But I won't," she said, "He tells me that you are going to send him and his friends to jail." The child got into such a violent temper that Sir Richard went immediately into the hall and addressed the men thus; "I had made out your mittimus to send you all to jail, as you deserve; but at my grandchild's request, I drop the prosecution, and set you all at liberty." They all bowed and thanked Sir Richard. But Mr. Rogers, going to the child, laid his hand upon her head, and lifting up his eyes to heaven, said, "God bless you, my dear child! May the blessing of that God whose cause you now plead, though as yet you know him not, be upon you in life, at death, and to all eternity!" He and his friends then left the hall.

The above remarkable story was told by Timothy Rogers, the son of the ejected minister, while he was having dinner in the house of Mrs. Tooley, an eminent Christian lady in London, who was distinguished for

her piety "and love to Christ and His people, and whose house and table were always open to them."

Mrs. Tooley had listened to the story as related by young Mr. Rogers, and asked, "Are you Mr. Rogers' son?" He told her he was. "Now," she said, "I will tell you something you do not know: I am the very girl your dear father blessed in the manner you related; and it made an impression on me which I could never forget."

The following shows how the Lord answered Mr. Rogers' prayer for the child. Mr. Timothy Rogers was curious to know how the Lord had dealt with this lady, and she cheerfully gave the whole story of her life's experience, which is as follows.

After her grandfather's death she became the sole heiress of his whole estate. Having none to control her she ran "into the fashionable diversions of the age without restraint." But she confessed that she found dissatisfaction in all the pleasures she gave herself to. Her health broke down. She went to Bath, hearing that it was a place for pleasure as well health. There she consulted a doctor who happened to be a godly man. When he inquired what was her trouble, she answered, "Why, doctor, I don't ail so much as to my body, but I have an uneasy mind that I cannot get rid of." "Truly, Miss," said he, "I was so too, till I met with a certain book, and that cured me." "Books," said she, "I get all the books I can lay my hands on; all the plays, novels and romances I hear of, but after I have read them my uneasiness is the same." "That may be, Miss," said the doctor, "and I don't wonder at it." The doctor kept the title of the book concealed till she had promised faithfully to read it over and over again. When the doctor produced the book, she discovered it was the New Testament. She looked at it and said, "Pooh! I could get that at any time." "Why, Miss," said he, "so you might: but remember I have your solemn promise that you will read it carefully." "Well, though I never read it before, I will give it a reading," she said.

Accordingly, she began to read it, and it soon attracted her attention. "Her mind now became ten times more uneasy than before." She soon returned to London and for a time had no peace of mind. But one Saturday night she had a remarkable dream. She saw that she was in a place of worship, and heard a sermon, but when she awoke she could only remember the text. The idea of the place, however, and of the minister's person was still strong in her mind. In the morning she told the dream to her female companion and, after breakfast, they set out in search of the place she saw in her dream.

They entered several churches but none of them answered to the place she saw in her sleep. Their search was fruitless to begin with, but in the afternoon they followed a crowd that was making for a certain church. As soon as she entered the door and surveyed the place, she turned to her companion and said, "This is the very place I saw in my dream." Soon after, the minister entered and she said, "This is the very man I saw in my dream; and, if every part of it will hold true, he will take for his Text, Psalm 116: 7, 'Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee.'"

During the minister's prayer she was all attention, and every sentence went to her heart. He afterward took for his Text the words quoted above and which she heard in her dream, and God was pleased to make the discourse founded upon it, the means of her "saving conversion," and thus she at last found what she had so long sought elsewhere, "Rest for her soul." Now she obtained that blessing from God, which John Rogers, so many years before, had so solemnly and fervently implored on her behalf.

Searmon.

Leis an Urramach TOMAS HALIBURTON.

(*Air a leantainn bho t.d. 36.*)

II. Ciod e na teachd thairis air na beanntaibh so, a tha cho drùighteach dha'n a chreidmheach.

1. Tha glòir, maise, agus eireachdas bharrachta a phearsa. Feuch tha E teachd! Tha i 'g ràdh "E" mar gu'm bu chòir do na h-uile neach aithneachadh. Cha'n eil gràs, na eireachdas, na sgeimh a b'urrainn gliocas neo-chriochnach agus do-rannsaicht' Dhé a dheilbh, a dhith air a phearsa. Ann-san tha mòrachd a ta ga àrdachadh os ceann na'n neul, air aonadh gu gràsmhor ri ioraslachd a the cromadh a dh'ionnsuidh na talamhuinn.

Ann-san tha òirdheireas glòrmhor agus dhealrach nàdur na diadhachd a dealradh le soilleireachd a tha anns na h-uile seadh freagarach do shùl a chreidimh. Ann-san tha sgàile air a chur air gach ni a leonadh, a ghoirticheadh, na bheireadh claidh air ar nàdur anmhuinn na'm faict' e; agus tha gach ni a tha feumail agus comhfhurtail, is urrainn ar nàdur sealladh fhulang dheth, ann an Dia, air fhoillseachadh ann an dòigh bheothail do shuil a chreidimh. Dheanadh sealladh do Dhia rùisgte, ma dh'fhaodas mi labhairt mar sin, le urram dha ainm, an duine peacach a bhualadh dall, seadh, agus marbh, oir cha'n urrainn aon de mhic Adhamh Dia fhaicinn a mach a Crìosd agus a bhi beo. Cha toireadh sealladh de dhuine, ged a bu duine iomlan e, comhfhurtachd air bith. Tha iadsan a tha spùineadh Chrìosd de aon dhe nàdur agus ga thairgsinn na shlànuighear do pheacaich ann an aon dhiubh, a toirt air gach neach dha'n aithne am feum air Slànuighear a bhi 'g osnaich a mach an "Ichabod; e'ait a' bheil a ghlòir? na, cha'n eil glòir ann." 'S e aonadh beannaicht' an da nàdur ann an Crìosd, anns am bheil a mhaise do-labhairt, a tha tarraig na sùil, a lasadh a chridhe, agus a dùsgadh ioghnadh nan creidmheach. Cha b'urrainn duine peacach gu bràth a chreidsinn gu'n deanadh Dia trocair air mar bhitheadh gu'm fac e'n t-ìochd agus an truas diadhaidh ga leaghadh fein sìos ann an maotalachd na daonachd, agus comas gu mothachail a bhi aig Dia, co-fhulangas a bhi aige ruinn na'r n-anmhuinneachd na'r nàdur. Ged bhitheadh e dol fodh ann am feirg cha b'urrainn e gu bràth miseachd a ghabhail, a làmh a shineadh a mach gu greim a dheanamh air cumhachd Dhe, mar a robh Dia air a shineadh a mach da ionnsuidh ann an làmh agus an gàirdean na daonachd: Cha bu dàna leis dlùthachadh ri Dia air son comhairle, ged rachadh e air seachran sìorruidh mar an robh Dia air labhairt a mach as an daonachd ris. Gu bràth cha b' urrainn e oidhirpeachadh as deigh naomhachd neo-chriochnach mar an 's e mhàin an t-aonadh làidir agus sona sin eadar neamh agus talamh, Dia

agus duine, a tha'n am pearsa Chriosd, a tha ni's maisich na clann nan daoine, a tha toirt buaidh gu cumbachdach air cridheachan nan creidmheach, 'n uair a chi iad e tighinn ga'n ionnsuidh "a leumnaich air na beanntaibh a toirt sìthdh ar na tulaichibh."

2. Tha e gle dhrùighteach a bhi ga fhaicinn a tighinn agus nach eil e feitheamh gus an iarr iad as a dheigh; ni h-eadh tha e air thoiseach orra, a cur ioghnadh orra le mhaitheas, 'n uair bu mhath a thigeadh e dhoibh a cheud cheum a ghabhail da ionnsuidh-san, agus a bhi'g asluchadh air air son saorsa; feuch, cha'n eil e seasamh aig a so, ach tha e tighinn "a leumnaich air na beanntaibh, a toirt sìthidh air na tulaichibh." 'N uair nach robh cuimhean bochda, peacach, aon ehuid airidh, na'g iarruidh, na a bruarad air saorsa, agus nach robh iad uibhir agus ag amharc air a shon, feuch, tha e tighinn a chum an cuideachaidh. Tha so gle dhrùighteach, oir an so tha gràdh Chriosd iongantach anns gu'n do ghràdhaich e sinn agus gu'n d'thug se e fein na iobairt air ar son, 'n uair nach robh gràdh againn dha, agus nach b'aithne dhuinn ni uime. Mar a tha e air a ràdh mu'n Athair, "An so tha gràdh, cha'n e gu'n do ghràdhaich sinne Dia, ach gu'n do ghràdhaich Esan sinne, agus gu'n do chuir e a Mhac fein gu bhi'n a iobairt-reitich air son ar peacaidhean," mar sin faodaidh e air son an aobhair cheudna, bhi air a cho-chur ris a Mhac, agus mar so tha e ga cho-chur ris fein ann an Eoin xv. 16. "Cha sibhse a thagh mise," arsa an Tighearn ri dheisciobuill, "ach is mise a thagh sibhse, agus dh'òrdnich mi sibh, chum gu'n rachadh sibh, agus gu'n tugadh sibh a mach toradh, agus gu'm maireadh bhur toradh: chum ge be ni a dh'iarras sibh air an Athair ann am ainm-sa, gu'n toir e dhuibh e." Bhitheadh so druighteach, na'n ceadaicheadh e dhuinn, agus ni's motha na sin na'n iarradh e oirnn tighinn da ionnsuidh, roghainn a dheanamh dheth, agus dlùth-leantainn ris air son saorsa, ach tha so gu neo-chriochnach ni's iongantaich gu bheil e fein a tighinn, "a leumnaich air na beanntaibh, a toirt sìthidh air na tulaichibh," ga'r 'n ionnsuidh.

3. Tha e gle dhrùighteach a bhi faicinn co bh'uaith, agus cia as, a tha e tighinn. Tha e tighinn bho bhroilleach an Athair, anns an robh e na luidh bho shiorruidheachd ann an sòlas do-labhairt, mar àilleagan anama, agus cuspair a thlachd siorruidh, a chuir an guth sin da ionnsuidh bho na ghlòir òirdheire, "Is e so mo Mhac gràdhach anns an bheil mo mhòr thlachd." II Peadar iii. 17. Agus thainig e nuas gu bolg ifrinn, an ifrinn sin anns an do thoill peacaich a bhi luidh. Tha e tighinn bho righ-chathair na glòir, a cur a thaobh trusgan a ghlòir fholllsicht', agus a gabhail air fein cruth seirbhisich, ga chur fhein ann an dìmeas, agus a gabhail comhnuidh ann am phrasaich am measg ainmhidhean, na' measg dhaoine peacach a tha ni's miosa na ainmhidhean. Tha e teachd bho chuideachd nan aingear, a ghluasad a' measg dhaoine, a tha chòmhnuidh am paillinnean criadh' air an truailleadh le peacadh. Tha so iongantach drùighteach.

(Ri leantainn.)

The elect will never perfectly resemble each other until they resemble Christ in glory.—*Toplady.*

An Interesting Anecdote.

FEARING AND BELIEVING.

Marion Mackay, Strathtongue, was a woman eminently pious and self-denied, and useful in instructing young persons. At one time a few godly fathers had gathered at the riverside, not far from her house, for then "they that feared the Lord spake often one to another." She, observing them, drew near, when John Grant, seeing her, said, "This is Marion. I could put my soul in her soul's stead, and yet no one will get her to confess that she has saving faith." Mr. William Calder, catechist, who was one of the company, said: "What if I should be able to make her do so?" "Well, if so," replied John, "I will give you a good dinner." She came and sat down beside them. John said to her: "What brings you here, when you say you fear you will not be with us in Eternity?" "I will be with you as much as I can here, though I should be separated from you hereafter." Mr. Calder then asked her: "Do you believe, Marion, that you must be saved by the shedding of the blood of Christ, and that you must be washed in His blood and clothed in His righteousness?" "Oh! my dear," she replied, "if I believe anything, I believe that"; whereupon John Grant acknowledged that Mr. Calder had made good his point.

[Note.—The above story was told by David Steven, Bower, Caithness, and recorded in *Memorial of David Steven*, by Rev. Alex. Auld.]

Notes and Comments.

International Control of Jerusalem.

When recently the Jews obtained their objective in Palestine by obtaining control of that country, the question of the control of Jerusalem and what are called the "Holy Places" there came into prominence. The United Nations Organisation, under pressure from many diverse religious quarters, proposed International control of these so-called "Holy Places," in the Old Quarters of Jerusalem. A guarantee of free access to them for members of the three religions, Christians, Jews, and Moslems, is demanded. It is a supremely wonderful fact that the Lord Jesus Christ did enter Jerusalem, was crucified outside the gates of Jerusalem, and was laid in a tomb in the region thereof.

That was nearly two thousand years ago. Much has taken place since then in the Jerusalem area. There is no certainty connected with the identification of the tomb and other places plotted and fixed by men as having had intimate associations with the Lord Jesus. Even though it could be established, for example, that the actual tomb where Jesus was laid, was extant and open for inspection, this would not provide us with a holy place in the sense that superstitious men interpret the matter. The fact is, that these places, declared to be associated with Christ, are cluttered about with churches, chapels, altars, ceremonies, varied forms of idolatry, supervised by a hundred and one different religious sects, and monks, nuns and Orders of the Orthodox Churches of Russia and Greece and the Coptic Church, etc.

To the genuine Christian and Protestant, the conditions which obtain are obnoxious and disgusting. Although we do not deny, but the Christian traveller in Palestine must be influenced in his mind by the Gospel narratives which recall that throughout this land the Lord of Glory trod and outside Jerusalem, died.

On June 1st in the House of Lords, great indignation was aroused when Lord Amwell, former Labour M.P. for West Islington, during a debate on the future of Jerusalem, cast doubt on the validity of the reputed "holy" places. He said, "The realistic fact is that there are no guaranteed Holy Places, either in Jerusalem or in any part of Palestine." He told the House, "There are three places where Christ is supposed to be buried," and much more to the same effect which we have no space to quote here. Whatever Lord Amwell's religious principles are (if any) he gave a much needed blow to the idolatry, superstition and hypocrisy of many.

Lord Strabolgi and Lord Cecil, both Anglo-Catholics, were indignant. The Earl of Perth, a Romanist, said they could never accept an intolerable solution in which places holy to Christians were placed under the jurisdiction of Jews and Arabs. On account of the way things are proceeding politically and internationally for the Israeli Government, the Earl of Perth and other Romanists have little hope of taking from the Jews the supreme control of Jerusalem, at present, at any rate. What is needed is that men would love our Lord Jesus Christ in sincerity and support the doctrines of the Gospel in the House of Lords and in U.N.O.

R.C. Pilgrimage to Iona.

We have referred to Iona in our notes on the Church of Scotland Assembly, in connection with Dr. George MacLeod's Iona Community. The press on 8th June, intimated that on the Lord's Day, 12th June, there would be a special trip to the Isle of Iona, an annual Roman Catholic pilgrimage, revived by the Knights of Saint Columba after an interval of nine years. People and priests taking part were to number 400. High Mass was to be celebrated in the open in a field near the Abbey, which belongs to the Church of Scotland, and which Dr. George MacLeod has made the centre of his Community. The R.C. Bishop of Argyll was to lead the above pilgrimage, which all appears like a challenge to Dr. MacLeod for the rights of the Abbey and its past associations—a first class place to foster superstition by the Roman Catholics and those in the Church of Scotland with Anglican leanings.

Church Notes.

Communions.

July—First Sabbath, Lairg, Raasay, Beaulay; second, Staffin, Tomatin, and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway and Vatten. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, N. Tolsta; second, Gairloch and Ness; third, Applecross; fourth, Greenock and Lochinver; fifth, Wick.

Day of Humiliation and Prayer.

The Synod has appointed the 17th (or 18th) day of August to be held throughout the Church, as a day of humiliation and prayer, for the spiritual and moral condition of our nation and the age.

Acknowledgment of Donations.

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

Sustentation Fund.—"Friend of the Cause," Sutherlandshire, £5; "Glasgow Friend," £1 5/-; "A Friend," Glasgow postmark, £1; MacPherson Family, Tokomaru Bay, N.Z., per Rev. F. McLeod, £5; McColl, N., 1311 Lincoln Street, Berkeley, California, £1; Mrs. B., The Lighthouse, Lossiemouth, 14/-.

Aged and Infirm Ministers, and Widows and Orphans Fund.—"Friend of the Cause," Sutherlandshire, £1.

Home Mission Fund.—"Friend of the Cause," Sutherlandshire, £2; "Friend of the Cause," o/a Struan Congregation, £1.

Dominions and Colonial Missions Fund.—MacPherson Family, Tokomaru Bay, N.Z., per Rev. F. McLeod, £10; "Friend of the Cause," Sutherlandshire, £2; Refunded by Rev. F. McLeod, o/a Expenses to N. Zealand, Australia and Canada, £65.

College Fund.—"Friend of the Cause," Sutherlandshire, £1.

General Building Fund.—"Friend of the Cause," Sutherlandshire, £1.

Organisation Fund.—"Friend of the Cause," Sutherlandshire, £1; Refunded o/a Synod Expenses, £4 10/-.

Magazine Fund.—Mr. MacLeod, Fielding, N. Zealand, per Rev. F. McLeod, £2 10/-.

F.P. Magazine Free Distribution Fund.—Mr. A. McA., Ardgay, per Mr. Wm. Lobban, 10/-.

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