

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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Some Heresies of Christian Science.

WE live in perilous times, and one feature of such times is that "many false prophets are gone out into the world." (I. John, iv. 1), whose activities are of Satan, and who have in view the turning of men's minds from the great truths of the Word of God, and the undermining of belief in the doctrines of grace and salvation, proclaimed in the Gospel of the Lord Jesus Christ to sin-ruined man. One of the most dangerous and subtle false prophets of modern times was the late Mrs Mary Baker Eddy, the founder of "Christian Science," who has left behind her many disciples to propagate her unscriptural, un-Christian and soul-deceiving and ruining doctrines.

Mrs Eddy wrote "Science and Health, with Key to the Scriptures," which is the text-book of her followers, and, as such, is given an equal (if not higher) place than the Bible. She and her disciples claim that all her published writings were divinely inspired, and form a complete and divinely logical system, and yet they abound with statements and principles entirely opposed to the teaching of God's Inspired Word. Mrs Eddy herself is considered to be even superior to the Lord Jesus, as it is now asserted that she "discovered and gave to the world her revelation of Christian Science. . . which had been the basis of Christ Jesus' life and acts." It is stated, "She has placed the Cause of Christian Science within the keeping of her followers, that "the earth shall be filled with the knowledge of the glory of the Lord." This is but a mild display of the arrogance and blasphemy of the cult in comparison with other recorded views, only a few of which we can refer to in such an article as this.

Mrs. Eddy in her teaching, to those ignorant of the Bible and the unwary, assumes the garb of "an angel of light." There are references in Christian Science periodicals to the Father, Jesus, the Spirit, to faith, prayer, and sin, etc.; but let no one think that these terms are interpreted according to the Scriptures of Truth. And as we cannot handle every point here, let us take, for example, the view of the Trinity. "Life, Truth, and Love constitute the Divine God or triple Divine principle;" and "The theory of three persons in one God suggests heathen gods." These are the recorded views of Christian Science on the glorious and fundamental truth of the Trinity—a foundation truth of the Christian Faith; as Christ declared, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. xxviii. 19).

The basic principle of this evil creed is that God is All—a type of Pantheism. They say that “all that really exists is God and His spiritual and perfect creation”; and by belief in this assertion an individual gains dominion over the *beliefs* of evil—impurity, fear, sin, sickness, and sorrow. Sin and sickness do not exist at all by their way, but only in one’s *believing* in such things. No wonder they teach the blasphemy that man is God’s pure and perfect manifestation and. . . “is never in need of. . . repentance, reformation, or salvation, for he is eternally at one with God,” (Christian Science Journal, June, 1949). Yet the Scriptures declare that “all have sinned, and come short of the glory of God,” (Rom. iii. 23), and that man by nature is ungodly, wholly unlike God, by reason of the moral and spiritual ruin which the Fall and sinning hath wrought in his soul; and further, “Your iniquities have separated between you and your God,” (Isaiah, lix. 2).

Professed healing of mind and body is obviously the sum and substance of the “gospel” of Christian Science. The reality of sin as the most terrible disease of all is denied and brushed out of the way by subtle arguments and plausible words. The atoning blood of the Lord Jesus Christ, as the divine remedy for the taking away of sin, is completely barred and ignored. Christian Science teaches that “Jesus never ransomed man by paying the debt that sin incurs,” and, “That God’s wrath should be vented upon His Beloved Son, is divinely unnatural.” Such utterances cannot but pain the heart of the tender child of God, but we purposely quote them to inform our readers of the depths of evil inherent in this anti-Christ, erroneously designated Christian Science. The pre-eminent message held forth zealously is for the sick, diseased and troubled, which state of affairs they admit and deny at one and the same time. When confronted with the problem of disease or disaster, the “gospel” they apply to the situation is a “persistence in the denial of the error involved and affirmation of the opposite truth,” and “That one should let the good work continue until he feels that conviction which enables him to say, ‘I am healed, and I know it.’ This denial and affirmation is the basis of Christian Science practice,” (“Christian Science Sentinel,” July, 1949). Thus this evil system proscribes the use of lawful means for the healing of the sick, such means along with prayer being consistent with the guidance of God’s Word. Godly Hezekiah was sick unto death. He gave himself to prayer, to God; and ultimately we read, “For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover,” (Isaiah xxxviii. 21).

In this brief review, we can but touch on one more feature of this cult, that is, their interpretation of the Holy Scriptures. In their writings, Christian Scientists quote from the Old Testament and New Testament freely, such portions of Truth as they perceive can be made to bear the interpretation which Mrs. Eddy’s writings require to be given. For example, the Bible narrative regarding Jacob wrestling with the Angel at Peniel, is said to be his struggle with error, and so he persisted unto the break of day, when the strength of the error finally broke. The error being his *fear* of Esau. Then the “Christian Science Sentinel” continues, “He received the blessing. . . and the breach with Esau was healed.” Truly, spiritual darkness prevails over, and is loved by, the deceived disciples of the dupe of the devil, Mrs. Eddy; their Bible and guide being Mrs. Eddy’s “Key to the Scriptures,” and not the inspired and infallible Word of God.

We have been influenced to write these limited observations, inasmuch as we have reason to conclude that Christian Scientists in Scotland are becoming somewhat more active and aggressive in seeking to influence those outside their organisation by correspondence and literature, especially such as are in trouble on account of sickness or sorrow, and with whom they may have some legitimate contact by relationship or passing acquaintance. Let our readers give no place to this un-scriptural, Christ-rejecting and wicked system, no, not for an hour, if and when confronted with its teaching. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed," (II. John ix. 10).

Synod Sermon.

Preached by Rev. ALEXANDER MACASKILL, Lochinver,
on 17th May, 1949, in St. Jude's Hall, Glasgow.

"I will praise Thee with my whole heart;
before the gods will I sing praise unto Thee."

(Psalm cxxxviii. 1).

THE Psalmist in many places throughout the Psalms shows to us what regard he had for the Word of God, and the high place that he gave to that Word. I think that this is true concerning all those who profit by the Word of God, and who are savingly taught of the Lord. They are enabled to give the highest place to the Word of God. We find in another place where the Lord, speaking through the prophet Isaiah, says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." Now the thoughts and the ways of God are revealed to us here in His Word. We have our own thoughts and we have our own ways, and we are, if left to ourselves, just left to feed upon our own thoughts, and to follow our own ways, and we know what will be the end of that. But the Psalmist was brought to see the high place that belonged to the Word of God, and he gives that place to the Word; he makes that profession openly before his fellow-sinners, and his whole life shows forth the place that he gives to the Word.

Meantime we may notice in connection with this passage, 1. Some of the things that are true of those who praise the Lord; and 2, we may state some reasons why they praise the Lord; and 3, we see the courage that the Psalmist shows here as one who is praising the Lord. We have 4, the wisdom of the Psalmist, and we have in the 5th place a showing forth of the cause of all this. We find him over and over again giving the whole glory to the Lord Himself for what the Lord has done. And we do not think we are going too far in saying that where the whole glory is not given to the Lord, there is none given to him. He must have the whole glory or none at all.

1. We may first notice what is true, or some of the things true of those who praise the Lord. The Word of God makes it clear that it is only the living who praise the Lord. It is only those who have spiritual life that

praise the Lord. None by nature—for all are spiritually dead as they are in themselves—have ever been found praising the Lord. They have been found praising their gods in their own way, but not the true God. So that life is one of the things that is given and must be given to all who desire to praise the Lord. The living, it is written, the living, he shall praise Thee. Where that life is there is knowledge; the Lord is known in that soul. It shows forth that the Lord is known even in this work, in praising the Lord. It is also true concerning all who praise the Lord, that they are brought to realise their own utter unworthiness before the Lord. That is not the opinion that man has of himself at all, that he is utterly unworthy; very, very far from it. But where the Lord is at work, He brings the sinner to see this, to know it, to believe it, that they are utterly unworthy. That is the confession that has been made by all who receive from the Lord spiritual life—their utter unworthiness before the Lord. We have many instances of this in the Word of God, a confession such as this being made by the living, but it is not a confession that we find among the dead. It follows where there is life. It is also true that they are humble before the Lord; they have nothing to glory in. Whatever were their thoughts before, they were brought to see that they have nothing to glory in, as far as they are concerned. They realise the cause of shame; that to them belongeth shame before the Lord because of what they are; because of their ignorance of themselves, and their ignorance of God. We believe that this was true of Saul of Tarsus. Although he thought so much of himself in his pre-conversion days, and gloried so much in what he was, when the true light came into his soul and he was brought to see what he was in truth before the Lord, he saw there was every cause to be ashamed, and to be ashamed of that in which he gloried in so much. He could see now it was all due to his own ignorance and the death that was in his own soul, that he would glory in himself.

2. For what reasons do they praise the Lord? We believe that those of whom what we have already stated is true, are brought to see that this is the only One who is worthy of praise; that there is none worthy of praise like Him, for there are none that can do for them what He has done. There is cause to praise the Lord because of what He is in Himself, although He would never have provided for them as he did provide. We certainly agree that, apart from the provision, they could not see this; but being enlightened by the Holy Spirit in their souls, they see now that, although God would never have provided, as He did provide, a glorious Saviour, praise, and a heart full of praise,—the whole praise of the heart—is due to Him as God, and they would desire to give that praise to Him. When the Lord gives light in the soul to see a little of His glory as revealed to us in the Moral Law and as revealed to us in the Covenant of Grace, God is glorious and cannot be anything else, and worthy of praise, and cannot be anything else, in the estimation of such as see this.

God did not lose any of His glory as God. The glory that was made known to man in his state of innocency is still there; the whole glory is still there; and we believe that our first parents in their state of innocency were able to see the glory of God in His righteousness, in His holiness, in His justice, as that was revealed to them in the Moral Law as a Covenant—given to them as a Covenant; and that they were also seeing

oh, how altogether worthy of praise God was for all that He was in Himself. We mean, far more than that they would praise God for what they were. There was cause to praise God for that, who made the difference between them and other creatures that God has created; that they were able to see the Glory of God as Creator revealed to them in the law as a Covenant of works; for the law has not changed in any way; it is the same as it was. Surely in the day when the Lord will open the eyes of the poor sinner to behold the righteousness and the holiness and the justice of God as revealed to him in the law, he must be of the same mind as our first parents were in the state of innocency; although that might be only in a very feeble way, yet it is there, and the very same principle is there as was there at the beginning, where this life is restored, and where man is brought to a consciousness of his own unworthiness, which never exists apart from a knowledge of God, and of the glory and the majesty that is His, and where man is brought down to the dust of self-abasement before the Lord. The Lord is glorious in the eyes of all such, as they behold Him revealed to them in the law as a Covenant of works.

Man who is brought to this state of mind is brought to take his place as a vile sinner before God, a creature who is utterly unworthy, a creature who deserves no place but just the dust, and desires to take his place there in dust and ashes before the Majesty that is on high, and as known unto him now. Can such begin in any way to find fault with this glorious Person for any revelation they have of Him? Do you think, friend, that this is possible, that this soul, as far as the work of God in the soul and the new creation is concerned, will begin finding fault with God because of anything that is revealed to them? Now when the natural man is brought face to face with the justice of God, what effect has that on the natural man? Just to stir up the enmity of his heart against God. But that is not what is true regarding the soul that is changed by the grace of God; this soul will acquiesce in the justice of God, and desire to praise the Lord and sees ample reason to praise the Lord because of His justice. How just God is, and how glorious He is in justice, even in condemning the poor sinner, because the sinner deserves nothing else! There is something very beautiful and honourable in the justice of God if we had the eye-salve to see it. We come now to love the justice of God, and we believe they are here this evening who have been brought to love the justice of God, and to think, well, if it is a lost eternity for me, I shall be there beholding this justice, the justice of the Lord in condemning me, for I have only received that which I deserve, that which I brought upon myself; and instead of complaining against God and murmuring against God, the soul is brought to acquiesce in the justice of God. I would say this, there are some of us here, and if we ever knew what it was to taste in our souls of peace with God, the first taste came into our souls in this way, through acquiescing in the justice of God. Although we could not say then that there was salvation for us, we do not remember whether there was any hope of that or not, but we could say this, that God was just in condemning us, and we could not open our mouths, and this brought something of a peace into our souls, and we could desire that, if it was to be a lost eternity, we could be there as a witness on the side of God because of His justice.

We think that this soul that is brought into these exercises, sees that there is reason, because of the excellency of God, as God, to praise Him. But then, further, there is cause to praise the Lord that He reveals to us in His own Word, the way whereby he is just and yet the Justifier of the ungodly, and that, my friends, you nor I can ever find any ground why, apart from the Holy Spirit revealing Christ the crucified one, and opening up to us in some little measure how Christ was made under the law, and how He came under the sentence of death on behalf of sinners, taking their law-place, and rendering this obedience to God that was His due; and in that way opening up a way for the poor sinner whereby, through faith in the Lord Jesus Christ, there is a way of escape, on the ground of infinite justice; a way of escape, not apart from justice, and not apart from the law being fulfilled. Full satisfaction given to it—a fulness of obedience given to it—is the ground upon which the poor sinner finds a way of escape for himself, sees the way that God has provided for him to escape; and surely there is reason to praise the Lord, to take our place in the dust before Him. What wonderful love is this! What a wonderful revelation is this! Could anything more wonderful be brought before any poor sinner than this, that the second Person took their very nature, bone of their bone, and flesh of their flesh, and that He suffered in their room, that He died, that He finished the work that the Father gave Him to do, and now, as the One who finished the work for them, He has ascended on high, and is on the right hand of the Father. Is there not cause, my friends, to praise the Lord?

The Holy Spirit may have passed by many, and He came to your own soul, and He opened your eyes to see, your ears to hear, your heart to understand. He came to give you to see this, that you were a vile hell-deserving sinner; He came to put you off false ground of hope that you were on, that you could merit salvation by your own good works. He came I may say (for that is the nature of the work of the Lord), to take you out of the "Church of Rome," in your own heart, He came to deliver you from the "Pope" in your own heart, and to bring you to see that God had provided a Saviour for you in Whom there is a fulness of salvation. What cause to praise the Lord, friend, if that is true concerning you, and what cause to praise the Lord in that He has given us His Word. Some may have had nothing more enter into their minds but just that the Word of God was bought by someone in the home, and it happened to be in the home. So many pence, so many shillings were paid for it, and it is in the home, and that is all. Oh, friend, that is not all. God sent His Word, and it is in that way that we ought to look upon the Word of God, that it is the Word given to us of God, whatever way it came into the home. God has given His Word, not that we might leave it a closed book, not that we might leave it to others to read and not read it ourselves. We fear that in many families in our day, the Word of God is not read at all. In some cases (we hope that this is not true in our own Church as it is among many others in our day, but we are in danger my friends, of that coming in among ourselves as it is among others) this is all the use that some have for the Word of God, just to sing a few verses on the Sabbath morning, and the Bible is not opened from one end of the week to the other. We know what we are speaking about when we mention those things. We are not speaking at random. We know that the Bible is not

opened from one end of the week to the other except on the Sabbath morning, and a few verses are sung and that is all; and we fear in many homes it is not opened at all. The fruit of that is no doubt seen in our day, and until there will be a turning-back to the Word of God, and till the sinner comes to enquire for himself, it is not enough that others would read the Word of God, Father, Mother, brother or sister. We all need the Word of God for ourselves, and unless we take delight in it in time, how can we delight in it in eternity? Is there not cause to praise the Lord, then, that He has given us His Word, and is there not cause to praise the Lord that He has left His Word with us?

What a wonder this is, when you begin to think of the way that the Word of God is treated in our own land. Are we not provoking the Lord that He would take His Word away from us? And what a fearful calamity that would be, if the Lord would take His Word away. Have we not cause, my friends, to praise the Lord in that He has given us His Word; that He has left His Word with us; and that He has raised among us those of whom this is true, that they love the Word of God and desire to keep to the Word of God. What cause of praise we have to the Lord when we have His own people in our midst. The prophet Isaiah in his own day was saying, 'Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.' We have, my friends, cause to praise the Lord for the small remnant, and that He has left that remnant in our own midst. You find the prophet saying that the Lord of hosts has left—it is the Lord Who had left this small remnant, and if it were not so, he says, we should have been as Sodom, and like unto Gomorrah, but because He had left this small remnant, there was salt, there was life left, and where the Lord's people are, although they would be few in number, the Lord Himself is with His own. He has promised, 'I will never leave thee nor forsake thee.' 'Lo, I am with you alway, even unto the end of the world.' He was with Noah in his own day, although we do not read of any but Noah himself.

(To be continued)

Sacrament of the Lord's Supper.

By the late Rev. THOS. ADAM, Wiltringham.

I do not go to the Lord's table to give, but to receive; not to tell Christ how good I am, but to think how good he is. I have a great many sins and wants to tell him of, more than would take up the whole day; and when I have told him all that I know of myself, it is not the half, but a very little of what he knows of me. I bring myself, that is sin, to him, believing that he will be all to me, and do all for me that is in his heart; and I know it is a very compassionate one. I go as a sinner to the Saviour. To whom else should I go, with my blind eyes, foul leprosy, hard heart, and rebellious will? You tell me I must have I know not how many graces and qualifications to go to the sacrament with; but I cannot stay for them: my wants are urgent: I am a dying man. My Lord, with his known kindness, says, "Come: do this: remember me." His invitation is qualification enough; and I long to feed on him; to thank God for him,

to take him into my heart. I will go to behold him crucified, and his blood poured out for me, in spite of all my sins and fears; and, though all the saints on earth stood up with one mouth to forbid me, I go to put myself under Christ's wings, and fly to him for refuge from the monster sin, ready to devour me.

I go to the sacrament to know God and myself; to wonder at the reconciliation of strict punishment with free pardon; to see the greatness of my sin, and the greatness of my hope, in the greatness of the sacrifice therein represented; to sin no more, because I believe there is no condemnation for my sin; to be raised as high as heaven, and humbled in the dust; to be astonished at the mystery of Christ crucified, and to profess that I know less of God than ever.

Let me be daily thinking of the sacrament, daily in a state of preparation for it, daily living upon it, resolving to secure my portion in the love therein exhibited, by receiving it in faith and humility, as love and undeserved mercy, making it my pattern, and dreading the sin which could be expiated with no less a sacrifice.

"Do this in remembrance of me."—Remember who I am, and what thou art; remember me as thy Saviour; remember me as thy Master; remember my love; remember thy obligations; remember me as hating sin; remember me as bearing thy sin; remember me, and fear not; remember me, and sin not; remember me, to live for me, by me, with me.

The day before the sacrament—Knowing and assuredly believing the promises of God made over to me for the forgiveness of sins through faith in the blood of Christ; I do, from a detestation of my sinfulness, and a hearty sense of my want of pardoning grace, accept his covenant of rest and peace: trusting in him for the accomplishment of my whole salvation, in the way of gospel-holiness, by his Spirit; and resolving, without delay, to put myself into his hands for that purpose. And may the God of mercies keep me stedfast in this faith and engagement, and carry me on from strength to strength, that I may be one with him, and with my Saviour, and live for him, and love him with all my heart, and with all my soul.

A Communion in Covenanting Times.

THE Rev. John Blackader was one of the most outstanding field preachers at the conventicles held by the Covenanters, but more remarkable and more beautiful than the ordinary conventicle was a Communion in the field. The following is his own description of a Communion in the field which he, in company with Mr. Welsh and Mr. Riddell, superintended and enjoyed at East Nisbet, in the Border country, in the year 1670:—

"We entered on the administration of the holy ordinance, committing it and ourselves to the invisible protection of the Lord of Hosts, in whose name we were met together. The place where we convened was every way commodious, and seemed to have been formed on purpose. It was a green and pleasant haugh, fast by the waterside. On either hand, there was a spacious brae, in form of a half round, covered with delightful pasture, and rising with a gentle slope to a goodly height. Above us was the clear blue sky, for it was a sweet and calm Sabbath morning, promising

to be indeed one of the days of the Son of Man. The Communion tables were spread on the green by the water, and around them the people had arranged themselves in decent order. But the far greater multitude sat on the brae face, which was crowded from top to bottom.

“Each day at the congregation’s dismissing the ministers with their guards, and as many of the people as could, retired to their quarters in three several country towns, where they might be provided with necessities. The horsemen drew up in a body, and then marched in goodly array behind the people, until all were safely lodged. In the morning, when they returned, the horsemen accompanied them. All the three parties met a mile from the spot and marched in a full body to the consecrated ground. The congregation being fairly settled, the guardsmen took their stations as formerly. They secured the peace and quiet of the audience; for from Saturday morning, when the work began, until Monday afternoon, we suffered not the least affront or molestation from enemies, which appeared wonderful. The whole was closed in as orderly a way as it had been in the time of Scotland’s brightest moon. And, truly, the spectacle of so many grave, composed and devout faces must have struck the adversaries with awe, and been more formidable than any outward ability of fierce looks and warlike array. We desired not the countenance of earthly kings; there was a spiritual and divine Majesty shining on the work. Amidst the lonely mountains we remembered the words of our Lord, that true worship was not peculiar to Jerusalem or Samaria—that the beauty of holiness consisted not in material temples. We remembered the Ark of the Israelites, which had sojourned for years in the desert, with no dwelling but the tabernacle of the plain. We thought of Abraham and the ancient patriarchs, who laid their victims on the rocks for an altar, and burned sweet incense under the shade of the green tree.

“The ordinance of the Last Supper was signally backed with refreshing influence from above. Few such days were seen in the desolate Church of Scotland, and few will ever witness the like. There was a rich effusion of the Spirit shed abroad in many; their souls breathed in a diviner element, and burned upwards as with the fire of a pure and holy devotion. The ministers were visibly assisted to speak home to the conscience of the hearers; they who witnessed declared, they carried more like ambassadors from the court of heaven than men cast in earthly mould. The tables were served by some gentlemen and persons of the gravest deportment. The communicants entered at one end and retired at the other, a way being kept clear to take their seats again on the hillside. Solemn it was and edifying to see the composure of all present; and it was pleasant, as the night fell, to hear their melody swelling in full unison along the hill, the whole congregation joining with one accord. There were two long tables and one short—across the head—with seats on each side. About a hundred sat at every table. There were sixteen tables in all, so that about three thousand two hundred communicated that day.”

Many are now in heaven, and are safely landed there, who were sadly tossed with fears all along their voyage; for, though true faith puts a soul into the ark of Christ, yet it does not hinder but such an one may be sea-sick in the ship.—*Gurnall*.

Hugh Latimer.

OF the birth and parentage of Latimer little is known beyond that his father was a yeoman farmer in Leicestershire, but we find by the Cambridge University register that he obtained his Bachelor's degree in 1510, after the usual four years' residence. His chief study was that of Divinity, in which he was eminent. He was a zealous Papist, till he accidentally became acquainted with a fellow student named Thomas Bilney ("little Bilney," as Latimer used to call him). Young Bilney was brought very low, and his mental struggles have been compared to those of Luther. In his own words, "But at last I heard speak of Jesus, even then when the first New Testament was set forth by Erasmus, which I had obtained, being allured by the Latin, rather than the Word of God—I bought it, even by the providence of God—as I do now well perceive—and, at the first reading of it, as I well remember, I chanced upon this sentence of St. Paul: 'It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal.' This one sentence, through God's instruction and inward working, which I did not then perceive, did so exhilarate my heart, being before wounded with the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness within, insomuch that my bruised bones leaped for joy."

Under the blessing of the Most High, Thomas Bilney was led to show Latimer how repugnant to common sense, the whole tenor of Scripture, the glory of God, and the true interest of man, the Popish religion was. He then applied himself to the diligent study of the Word, and was led to embrace the truth as it is in Jesus.

His opposition to the idolatrous worship of Rome caused him many enemies; chief amongst them was Dr. Wells, Bishop of Ely, who forbade him to preach in any of the Cambridge churches. However, he obtained a church in West Kingston, where he continued some time under the blessing of God on his ministry. But, suddenly, he was summoned to London, and was there accused to Dr. Wareham, Archbishop of Canterbury, with speaking against the worship of the Virgin Mary. After being detained in London for some time, he obtained the favour of King Henry VIII, who preferred him to the Bishopric of Worcester. There he continued for some years till he was suspected of heresy and committed a prisoner to the Tower of London—to be again set at liberty on the accession of Edward VI.

The historian tells us that he used frequently to say he would lose his life for preaching the gospel. Queen Mary had no sooner ascended the throne when his prediction began to be verified. Latimer was accused of heresy in company with Dr. Ridley, and they both laid down their lives for the faith "once delivered to the saints," on October the 16th, 1555, at Oxford.

As a preacher, Dr. Latimer was stern and rugged, and his oft-time quaintness did not detract from the solemnity of his preaching. One of his best-known sermons is entitled "The Plough," and we give the following extract from that discourse:—

"And now I would ask a strange question: who is the most diligentest bishop and prelate in all England, that passeth all the rest in doing his office? I can tell, for I know him who it is, I know him well. But now I

think I see you listening and hearkening, that I should name him. There is one that passeth all the other, and is the diligent prelate and preacher in all England. And will ye know who it is? I will tell you. It is the devil. He is the most diligent preacher of all other; he is never out of his diocese; he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way: call for him when you will, he is ever at home; the diligentest preacher in all the realm; he is ever at his plough: no lording nor loitering can hinder him; he is ever applying his business, ye shall never find him idle, I warrant you. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kind of popery. He is ready as can be wished, for to set forth his plough; to devise as many ways as can be to deface and obscure God's glory. Where the devil is resident, and hath his plough going, there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the gospel, and up with the light of candles, yea, at noondays. Where the devil is resident, that he may prevail, up with all superstition and idolatry; censing, painting of images, candles, palms, ashes, holy water, and new service of men's inventing; as though man could invent a better way to honour God with, than God himself hath appointed. Down with Christ's cross, up with purgatory pickpurse, up with him, the popish purgatory, I mean. Away with clothing the naked, the poor and impotent; up with decking of images and gay, garnishing of stocks and stones. Up with man's traditions and his laws, down with God's traditions and his most holy word. Down with the old honour due to God, and up with the new God's honour: let all things be done in Latin. There must be nothing but Latin, not as much as *Memento homo quod cinis es, et in cinerem reverteris*, 'Remember, man, that thou art ashes, and into ashes thou shalt return': which be the words that the minister speaketh to the ignorant people, when he giveth them ashes upon Ash Wednesday; but it must be spoken in Latin: God's word may in no wise be translated into English.

Oh that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel!"—A. T. T.

Christ the Joy of His People.

By THOMAS SPENCER.*

THE covenant engagements of Jesus, his very name, his incarnation, his blood, his promises, his work, and intercession, all seem to say to us, "Rejoice ever more." They have introduced grand, solid ground for joy; and heart-felt pleasure is connected with faith and love. This is a transport that is better experienced than described; for when God lifts up the light of his countenance upon a soul, that soul has more joy than the men of the world have, when their corn, and wine, and oil increase; strangers intermeddle not with this joy, they know nothing of it; it entirely surpasses their understanding. Saints themselves cannot tell it half, they have not language to express it, they cannot convey proper views of it to others; for it is unspeakable, being excited by a participation

* From *Scottish Tract Magazine*, November, 1843.

of God's unspeakable gift; it is full of glory. There is a rejoicing in iniquity, an evil and a scandalous triumph; but the joy now alluded to makes the subject of it appear truly honourable in the eyes of angels, good men, and God; it is a pleasure that maketh not ashamed, that leaves no sting behind, for it is substantial; whilst "the joy of the hypocrite is but for a moment, and the laughter of fools is like the crackling of thorns under a pot." This holy sensation increasing more and more, is the beginning, the pledge, the presage of eternal happiness; it is glory begun below; it is a kind of first fruits of the new life, which we shall pluck from heavenly trees in the kingdom of glory above. The saints can tell something of the happiness of the world of spirits, by the bliss which a discovery of Divine love causes in their souls, even in the midst of the greatest calamities. Such was the rapture which Peter, James, and John felt, when in the mount of transfiguration, with the Son of God! and far greater will be the rapture of the glorified spirits round the throne of God and of the Lamb for ever.

Oh, let us never forget that Christ Jesus is the proper, the appointed, the only object of religious joy. Whatever the Christian rejoices in, must have some connections with him. Are the promises the matter of his rejoicing? These were all made by him, are all ratified, "are all yea and amen in Christ Jesus, to the glory of God by us." Is it any spiritual blessing? It comes to us only through his mediation. Oh, then, Christians, "joy in God, by whom you have now received the atonement;" "rejoice and be exceeding glad, for great is your reward in heaven!" "rejoice in hope of the glory of God!"—let your heavenly inheritance be the matter of your triumph, "though now for a season, if need be, you are in heaviness through manifold temptations." While the rich man glories in his riches, and the mighty man in his might, do you rather rejoice that your names are written in heaven. "Declare his works with rejoicings; go to God your exceeding joy; with joy draw water out of the wells of salvation; shout for joy, all ye that are upright in heart; joy in God, the God of salvation; finally, my brethren, rejoice in the Lord always, and again, I say, rejoice. So shall the Lord your God rejoice over you with singing, yea, rest in His love."

Searmon.

Leis an Urr. TOMAS HALIBURTON

(*Air a leantainn bho t.d. 76*)

7. Tha cho tràthail agus a tha e tighinn gle dhrùighteach. Tha e tighinn dìreach aig an am a tha feum air; agus drùighidh so gu cumhachdach air an neach a tha ga fhaicinn. Tha so soilleir, cha'n e mhàin anns a cheud fhoillseachadh a ni e air fein do chreidmheach ann na'n iompachadh, ach anns gach sealladh a gheibh iad air an deigh sin, fad an còmhnuidh ann an gleann nan deur so. Cuin a chi iad e tighinn an toiseach? Dìreach 'n uair a tha iad ullamh gu dhol fodha fo chudthrom an eallaich, 'n uair a tha iad sgìth agus ullamh gu toirt thairis, agus a dhol bàs fodh chudthrom eallach cionta: agus nach dean an teachd tràthail so drùghadh mòr air a leithid sin de dh'anam? Agus tha chùis gu h-ionmhan mar sin anns gach foillseachadh a bheir e'n deigh laimh' air fein. 'S e aon ni anna tha drùghadh, cho tràthail 's a tha'm foillseachadh.

8. Tha cho aoidheil 's a tha e tighinn gle dhrùighteach. Tha e tighinn a leumnaich agus a toirt sìthidh; Cha'n eil e air a shlaodadh a chum an cabhair, ach tha e tighinn gu h-aoidheil agus le tlachd mòr. 'N uair a tha gach ni a b'urrainn duine a dheanamh, air a dhiùltadh le Dia, an sin, tha e gu h-aoidheil a gabhail os laimh obair na saorsa. "Ann an iobairt agus an tabhartas cha do ghabh thu tlachd: dh'fhosgail thù mo chluasan: iobairt-loisgte agus iobairt pheacaidh cha'd iarr thù. An sin thubhairt mi, Feuch, tha mi teachd; ann an rola an leabhair tha e sgriobhta ormsa; is e mo thlachd do thoil a dheanamh, a Dhé." Tha e tighinn gu h-aoidheil agus le tlachd thairis air na beanntaibh so uile, agus 'n uair a chì an creidmheach e mar so, a leumnaich agus a toirt sìthidh, tha e drùghadh gu mòr air.

A dh'aon fhocal, tha neart, mòrachd, agus buaidh a theachd, anabarrach drùighteach; tha e tighinn gu lùthmhor, furasda, agus buadhach thairis air gach beinn 's an t-slighe, a saltairt, cha'n e mhàin air na naimhdean is fhaid air falbh, ach orra-san is dlùith agus is cunnartaich dha shluagh. Cia mar a tha e drùghadh air an eaglais, anns an treas caibideil thar thri fichead an Isaiah, 'n uair a tha i ga fhaicinn a tighinn bho Edom, bho thir nan Edomach, a tha an so air an eur air son uile naimhdean na h-eaglais, agus bho Bhosrah, ceann-bhaile na tir sin, mar fhianuis gu'n do sgrios e gu tur iad. Tha i 'g amharc air, agus gu mòr air a togail le mòrachd agus treumhorachd a shiubhail, a dol a mach mar aon a thug buaidh, agus gun eagal roimh ionnsuidh an deigh laimhe bho naimhdean a tha gu tur air an ceannsachadh. "Co so a tha teachd o Edom," tha'n eaglais fodh iognadh ag ràdh, "le culaidh dhaithe o Bhosrah? e so a tha sgaimhach na eideadh, a siubhal ann am mòrachd a neirt?" Do'n cheisd so tha e freagairt, "Mise, a tha labhairt ann am fireantachd, cumhachdach gu tearnadh." Agus an sin tha e deanamh buaidh-chaitream os ceann a naimhdean mar mhùinntir a tha gu h-uile 's gu h-iomlan air an ceannsachadh. 'S e so na nithean a tha drùghadh cho mòr air ceile Chrìosd ann an teachd fear a gràidh anns na briathran a leugh sinn.

III. Ciod iad na fairichidhean a tha 'g eirigh bho'n fhoillseachadh so?

1. Aobhraichidh ete lachd. Tha'n eaglais an so air a lionadh le iognadh, agus i gu mòr air a teannachadh leis, air chor 'us gu'm bu mhath leatha feadhan eil fhaotainn gus a cuideachadh gu tlachd a ghabhail anns an t-sealladh so. "Feuch," tha i 'g ràdh, "tha e teachd, a leumnaich air na beanntaibh, a toirt sìthidh air na tulaichibh." Anns an t-sealladh so tha gach ni ullamh gu bhi gintinn iognadh, tha gach ni ùr, annasach, gun sùil ris, agus neo-chumanta òirdheire.

2. Dùisgidh e gràdh. Ma bhlàthaich an eridhe riamh ri Iosa Chrìosd, ni an sealladh so mòran gus a chur na lasair ghràidh. Tha 'n eaglais, 'n uair a chuinnaic i E, air a togail cho mòr leis, agus gu bheil i gu muinghinneach ag ràdh "fear a gràidh" ris. "Guth mo ghràidh, feuch tha e teachd."

3. Tha e na mheadhon air aoibhneas anabarrach. Faicibh mar a tha'n eaglais a nochdadh so, 'n uair a thàinig e, agus gun sùil ris, ga'n saoradh bho'n bhraighdeanas, a bha na shamhla air am braighdeanas spioradail. "N uair a thug an Tighearn air ais braighdeanas Shìoin, bha sinn mar dhaoine a chunnaic aisling. An sin lionadh ar beul le gàire, agus ar teanga le luath-ghàire: an sin thubhairt iad am measg nan cinneach, Rinn an

Tighearn nithean mòra air an son. Rinn an Tighearn nithean mora air ar son-ne: bha sinn aoibhneach.” (*Salm cxvi.* 1, 2, 3.) agus mar sin gu cinnteach bithidh buaidh an t-seallaidh de’n Fhearshaoraidh ghlòrmhor, ’n uair a thig e a shaoradh a shluaigh bho’n daorsa spioradail.

4. Lionadh e le nàire, seorsa de nàire urramach, mar a bha air Daibhidh, ’n uair a gheall an Tighearn a leithid a dheagh-ghean agus de choibhneas an lionmhor, mòr, agus air an robh e neo-airidh. II Sam. vii. 18. Cha’n eil nì eil ann an nàire ach gne de dhiomb agus mi-thoileachadh ruinn fein, ag eirigh bho mhothachadh air neo-iomlanachd, agus tha so a gabhail àit ’n uair a thig an Tighearn ga’r n’ionnsuidh; oir ann-san chì sinn cìod a tha sinn ann, cia cho salach! cho neo-choibhneil! agus cho iongantach coibhneil ’s tha Esan. Tha gu leir an so gu bhà toirt ruthadh do’n anam a chì e. Tha sgriobtur sonraicht’ ann a tha daingneachadh so. “A chum gu’n cuimhnich thu, agus gu’m bi nàire ort, agus nach fhosgail thu do bheul gu bràth ni’s mo, do bhrìgh do nàire, ’n uair a bhitheas mise reidh riut air son gach uile nì a rinn thu, deir an Tighearn Iehobhah.” Esec. xvi. 63. ’N uair a thig Criosd le sìth a dh’ionnsuidh anàm, gu cinnteach bithidh ruthadh air le nàire.

5. Aobhraichidh e bron, bron urramach; cha’n eil aoibhneas agus bròn diadhaidh an aghaidh a cheile, ni-headh, ach ’s co fhada calg-dhireach an aghaidh sin a tha chùis, agus nach eil an t-aoibhneas sin maireannach aig nach eil mar chompanach bròn urramach; ’n uair a chì an t-anam creidmheach Criosd, a lot e le pheacaidhean, eas-creidimh agus a mhi-choibhneas, a tighinn “a leumnaich air na beanntaibh, a toirt sìthidh air na tulaichibh,” tha e ullamh gu leaghadh le deoir a bhròn dhiadhaidh, nach eil mar bhròn an t-saoghail so, a tha teannachadh agus a cumhannachadh an anama; ach a tha farsuinneachadh agus a mìlseachadh, agus anns am bheil aoibhneas, nach deanadh iadsan dha’n aithne e, iomlaid air son uile aoibhneas feolmhor saoghal aingidh. Tha’m bron so air am bheil sinn a labhairt air a ghealltuinn gu sonraicht’ mar thoradh air an t-sealladh so. “Agus amhaircidh iad air-san a lot iad, agus nì iad caoidh air a shon.” Sech. xii. 10.

6. ’S an àit mu dheireadh, bithidh an sealladh so air a leantainn le taingealachd anns an anam a chì e. ’S e taingealachd aon de na h-aignidhean is urramaich agus is àirde; tha uibhir de mhòrachd: agus de dh’urram aig duine agus a th’aig de thaingealachd: ma their thu gu bheil e falamh dhe so, their thu gu bheil e falamh dhe gach nì a tha maith. Cha’n e nì eil a th’ann an taingealachd ach mothachadh tlachdmhor air deagh-ghean a bhi air a nochdadh do neach air bith agus gun iad airidh air; agus treoraichidh so gu nàdurra dh’ionnsuidh na ceisd, “Cìod a dh’ìocas mi do’n Tighearn air son uile thiodhlacan dhomh?” *Salm cxvi.* 12. An uiread sin air an treas ceann.

(*Ri leantainn.*)

Cannot God deny health and give patience? and patience with sickness is better than health without patience. Cannot He take away thy estate and give thee contentment? and “Godliness with contentment is great gain.”—*Gurnall.*

Literary Notice.

"Set Free," by Rev. Dr. Norman MacLean.

IN the course of this year there has appeared a book bearing the above title, by Dr. Norman MacLean, Minister-emeritus of St. Cuthbert's Church of Scotland, Edinburgh, and a native of Skye. This book, in spite of its many remotely related digressions, is written in a very fascinating style and gives a very graphic description of conditions in the Island of Skye during the author's boyhood and early manhood, when he was parish minister of Waternish in that island. Of particular interest to Free Presbyterians is the very clear statement which he gives of the reason why their Church took up a separate position in 1893, and his pen-portrait of the late Rev. Donald Macfarlane, Dingwall, as he was seen and heard by him, at a service conducted on a hillside in Braes, and at another one conducted in the Parish Church in Waternish, kindly given for the occasion by Dr. MacLean himself, all of which are faithful in all their details. This has caused it to find its way into many Free Presbyterian homes where, otherwise, it would never have entered. Throughout the book, however, there are liberal doses of that anti-Calvinism which is the very antithesis of the doctrines for which the Free Presbyterian Church stood in 1893, and for which it still stands, and we consider it our duty to warn our people not to swallow the poison pill though sugar-coated in the way above indicated.

Dr. MacLean begins his crusade against Calvinism badly by maintaining that the reason why almost all his boyish friends were unbaptized was that they could give no proofs to Rev. Roderick MacLeod, Snizort, "that either they or their parents were of the elect." Any person who knows anything of the controversy over baptism in Skye in which Mr. MacLeod was so deeply involved can testify to the fact that the whole root of the trouble was Mr. MacLeod's conscientiousness in exercising the discipline of the Church, and that that discipline touched some who thought themselves "above the common." We are afraid that this romance about the baptism controversy in Skye had its origin in the Celtic imagination of Dr. MacLeod as had also that other one about the Skye patriarchs arguing the doctrine of election round the peat-fires and depicting the elect as finding "the bliss of heaven intensified for them by having a look now and then at the everlasting torments of the damned in the unquenchable flames of hell." Further, it is a travesty of the preaching of the gospel, as that was known in evangelical circles in Skye in common with the rest of Scotland, to say "Look unto Me all ye ends of the earth and be saved," became with them, "Look unto me all ye elect." Surely Dr. MacLean has forgotten that, during the Marrow Controversy, it was the party in the Church of Scotland, in connection with which in later times his whole ministry was associated, who sternly set their face against the "free offer of the gospel." Dr. MacLean gives us a proof of what that party was like in his own day when he tells us that at his licensing the Presbytery did not give him a word of advice, did not engage in prayer nor read even a single verse of Scripture. We need no further evidence as to who were destitute of the full-orbed gospel. It was this same party who were in power years earlier in Skye when Dr. MacLean refers to the conversion of Blind Donald Munro as the result of "the wave of Puritanism" crossing the Kyle. Munro was not catechist at Snizort at the time, as is stated, but at Portree, and

Dr. MacLean conveniently ignores the well-known fact that when he burned his fiddle the dominant party in the Church deprived him of his salary as catechist. This is the result of a fanaticism far worse than he could ever lay to the charge of Puritanism.

It would take up too much space to point out the many ways in which the book under review bristles with statements which show the writer's antagonism to Calvinism, but, be it remembered, that Calvinism is only the doctrines of the Bible systematised, and that the Creed of the Church of Scotland was Calvinistic in its best days. This makes it all the more lamentable that one of Dr. MacLean's sentiments should, as he informs us, begin his ministry in the smallest congregation of that Church and end it in the largest congregation, but, in a generation of small men, this may account for his reputation for greatness. However, he dwarfs into insignificance when compared with such intellectual giants as the great Puritan, Dr. John Owen, Dr. Chalmers, Principal Cunningham, the Hodges and Alexanders of Princeton, and a host of others too numerous to be named, who were doughty champions of Calvinism and firm believers in the doctrine of election. When such a galaxy of talented and gracious men can be named as strictly Calvinistic in their beliefs it will not make any difference with those who love the Scriptures though Dr. MacLean should brand Calvinism and Puritanism as evil, for in his writings, a sample of which is in the book before us, they see nothing but the fruitless efforts of a man who is swelling with indignation at the chimera of his own imagination. A seasonable advice to Free Presbyterians and others is, "... Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephesians iv. 14).—*John Colquhoun*.

Notes and Comments.

A Growing Craze.

The vain and empty fashion of "crowning" a young girl selected from among others, in connection with some foolish competition, gala, town or country celebrations, etc., is rapidly spreading and increasing in all parts of Scotland, north and south. Carnival week was held in Dornoch from 11th to 16th July, during which a boy and a girl were crowned Carnival King and Queen. The village of Lybster, Caithness, had its first "Harbour Queen" crowned on Friday, 22nd July. On Saturday, the 23rd July, Thurso's first "Personality Queen" was crowned. A "Gala Queen" was crowned at Elgin on Monday, the 25th July. And on Saturday, 30th July, a Wick "Herring Queen" was crowned. This list is just a current one embracing merely these northern ports for the month of July. We may note some points in connection with this new craze. Much money is expended on the preparations for such functions, during these difficult times, although collections are taken from the public. Great crowds gathered from all quarters by bus and cars to witness these ceremonies. There were 4,000 at Elgin and many more at Wick; but the Churches are well nigh empty on the Lord's Day. Prominent personalities were engaged to perform

varied functions, the Duchess of Richmond and Gordon at Elgin and Sir Archibald and Lady Sinclair at the Caithness ceremonies, and thus a superficial dignity was given to "make believe" procedure. At Elgin, the crowning ceremony was performed under incessant rain, the wettest night of the year, and at Wick rain fell heavily during the actual ceremony. But the rain did not keep the crowds away, although little would keep the most of those even with church connections from attending divine worship on God's Holy Day. Dances in the evening ended the day of festivities in certain places, such as Wick. And now a new, a serious development has taken place in connection with these modern and unusual ceremonies. Ministers of the Church of Scotland are taking an active part. At Elgin, "Rev. Alexander MacDonald, High Church, blessed the Queen," according to the *Aberdeen Press and Journal* of 26th July. In what terms or to what purpose this professed minister blessed a "Gala Queen" we know not; but we are of the opinion that such work is of the world, the flesh and the devil. At Wick this irreverent line of things went somewhat further. The next day, 31st July, the Lord's Day, a special Herring Queen United Youth service was held in Wick Old Parish Church, at 3.30 p.m., conducted by the Minister, Rev. P. F. C. Black. The "Herring Queen" and her "Court" attended in their festive attire. Additional details are unnecessary. Rev. P. F. C. Black also took part on the Saturday at the crowning ceremony. These facts emphasise increasingly what has been written and said many times, that in many places the professed Christian Church in Scotland is linking up with the world to pervert the Gospel of Christ and to bring the people of this land back to where we were before the times of Reformation. The poor people, instead of being warned and guided by the Truth, are being assisted thus by the Church to delight in vanity and to lose all taste for the pure and simple worship of God. Truly, "Darkness shall cover the earth and gross darkness the people." (Isa. lx. 2). May the Lord arise and shine upon us through the truth of the gospel, in a day of His power, and command deliverance for us.

Bishop Prays for Dead Dogs.

Our heading to this note does not make pleasant reading, but it is a statement of fact. The London *Evening Standard* reports that the Bishop of Chelmsford, Dr. H. Wilson, while dedicating the animals' cemetery at Woodford Bridge, Essex, on 30th July, said: "May God bless these our friends buried here. We pray that we may meet with them in the life everlasting." These words are a shocking evidence of an earthly mind, of most daring irreverence in relation to God and of a carnal and brutish conception of heaven. Affection for dumb animals here runs riot, disregarding the teaching and revelation of God's Word regarding man, the irrational creatures, redemption, and those who shall enter into the life everlasting in heaven. We may be pardoned for suspecting that other strange and unscriptural sentiments are at times given utterance to by the Bishop of Chelmsford when the above is part of his creed.

Rome Digging In.

When Senator Wilton, of the Northern Ireland Parliament addressed the May meeting of the Protestant Truth Society, London, in the Caxton Hall, Westminster, on the 17th May, 1949, he stated: "If there is a house for sale at all in a Protestant district, in comes the Roman Catholic Church and

buys it. They are buying our farms up all over the province. Almost any farm that goes to public auction—unless you have got someone who is prepared to be big enough to sell it at a certain price to keep it from the hands of the Roman Catholics—a Roman Catholic body will outbid you every time.” This Jesuit method of silent, peaceful penetration is by no means confined to Ulster, nor to the South of England, where a Romanist Polish colonel recently purchased an estate, ousted all the tenants, and replaced them by Romanist Poles, but the same subtle device is employed everywhere, the Highlands of Scotland being by no means excepted. The method usually pursued by the new Romanist landowner is to allow the lease of farms to expire, and then refuse to renew the lease even in cases where the particular farm has been in the same family for several generations, under the plausible pretext that he himself is anxious to experiment with farming. After two or three years he declares his experiment a failure, or unsuitable, and so he leases the farms again, not, however, to the former Protestant tenant-farmer, but to Romanist strangers to the locality. The only remedy in this case is for British tenant-farmers to press for Parliamentary legislation to secure fixity of tenure, as in the case of crofters, or small landholders. It is discreditable that at this time of day—the enlightened twentieth century of professedly Christianized civilization—Protestant tenancy of their ancestral homes in Britain should be at the mercy, whim and caprice of an unscrupulous, cunning, scheming Romanist landowner.—*J. P. MacQueen.*

Church Notes.

Communions.

September—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Stoer. *October*—First Sabbath, N. Tolsta; second, Gairloch and Ness; third, Applecross; fourth, Greenock and Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Appeal from Plockton Congregation.

This congregation of the Free Presbyterian Church of Scotland has been without a church building of their own since 1893 and the difficulties connected with such a situation have considerably increased within recent years. An effort is being made to erect a suitable building but as the congregation is small numerically they are not able to face the burden alone, and, therefore, they appeal to friends who have the welfare of the Cause of Christ at heart to come to their aid. Contributions will be thankfully acknowledged by Mr. Alex. Gollan, Laurel Bank, Cooper Street, Plockton.

ARCHIBALD BEATON, *Interim Moderator of Session.*

This Appeal is cordially endorsed by the Western Presbytery.

DONALD MACLEAN, *Moderator.*

JOHN COLQUHOUN, *Clerk.*

Synod Proceedings.

The Synod Proceedings for 1949 are expected to be issued by now. Price per copy is 1/6; Australia and New Zealand, 1/8; Canada and U.S.A., 32 cents. Parcels are being sent to congregations as formerly. Will those in charge of parcels kindly forward cash from sales to Mr. John Grant, 4, Millburn Road, Inverness, as soon as possible. Please return, also, unsold copies to Mr. John Grant in due course.

ROBERT R. SINCLAIR, *Clerk of Synod.*

Acknowledgment of Donations.

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

Sustentation Fund.—F. P., Leverburgh, £2; Miss J. E. M., Helensburgh, 10/-; Mrs. A. B., 13 Selkirk St., Hamilton, 14/-; I McA., Glendaruel, o/a St. Jude's, per Rev. D. J. Matheson, 10/-; Mr. R. H. C., Stevenston, £1.

Home Mission Fund.—Collection taken at Services held at Strontian, per Rev. D. J. Matheson, £3 5/6; Mrs. H., Hermse, Kyles Scalpay, per Mr. Ed. Morrison, 10/-.

Aged and Infirm Ministers, and Widows and Orphans Fund.—A Friend, 8/-.

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