

THE Free Presbyterian Magazine

AND
MONTHLY RECORD

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

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

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The World in the Church.

FOR our present purpose we use the term "Church" in its wider and more general meaning as signifying those organised bodies of professed Christians who claim to hold to, and witness on behalf of, the Christian faith in its entirety. In Presbyterian Scotland the Church's personnel consists of ministers, office-bearers, members in full Communion, and baptized persons. Non-Presbyterian denominations have their own distinctive features. Our point here is that persons of different status in the Church presumably undertake particular and common responsibilities and obligations to Christ and His Truth, while they claim to be Christians.

On the other hand, the "World" we would write of is to be understood in the limited sense as representing unregenerate persons who, at heart and in reality, have no lot or part in those spiritual things which concern the Lord Jesus Christ, and who are, of course, a people entirely apart from the truly converted children of God, as far as their state, nature and also their practice is concerned. Yet they have a name and a place in what is ordinarily called the "Church"; but they are the "World" in the Church and bring into the Church a worldly spirit, worldly views, worldly things and worldly designs. "The world will love his own," says Christ; and the world cannot love the Redeemer, His people, His Truth or Cause, be they ever so eminent in the Church. And the deplorable and lamentable fact is that to-day, as no doubt in other days, the world has a widespread influence over the Church, and an increasing ascendancy in it, which conclusion is warrantable when we consider certain manifestations of out and out worldliness within the borders of the Church.

We recognise that David's words, "An end of all perfection, here have I seen O God," have their own application to the best state of any section of the visible Church of Christ. But by the divine guidance and measure of the Inspired Word of God, worldliness in the Church may be identified and exposed as it exists and prevails without cloak or covering. As Jesus said of certain men in His own day, "... but now they have no cloke for their sin," (John xv, 22). We can, as far as that is possible, avoid arriving at rash judgments and judge conscientiously by the further method of employing the principle laid down by the Lord Jesus Christ, viz., "Wherefore by their fruits ye shall know them," (Matt. vii, 20). Worldly persons are to be known as such, by their fruit, inasmuch as the corrupt tree bringeth forth evil fruit. And our opinion is that a large part of the Church to-day, generally speaking, is full of this "evil fruit".

We can give here but a brief survey of specific aspects of the activities of the World in the Church. To begin with, men of all sorts and devoid of saving grace and a true spiritual experience, have been encouraged and flattered into accepting and assuming offices in the Church; and therein to teach and govern. Then, we are becoming sadly aware of the fact that there is no lessening of attacks on the Bible from Professorial Chairs and other directions. In recent times the virgin birth and resurrection of the Lord Jesus Christ, etc., have been publicly denied. Such unmasked attacks upon the glories of our Lord from within the visible Church, evidence the World, shall we say, at its worst, and are a form of anti-Christ. And from the religious beliefs and practices of multitudes of *professing* Christians to-day, we may conclude that in many pulpits in Scotland, as elsewhere, only a travesty of the Gospel is preached and reaches the ears and minds of the people. The theme which colours and forms the "modern sermon" is conspicuously the universal Fatherhood of God. His love is said to embrace all mankind and to ultimately secure a place in heaven for all. From the consistent and constant utterances of present-day ministers in every corner of the land, the public are, more often than not, led to accept the view that every one who dies and is buried is a brother or sister in Christ and is assured of a glorious resurrection. Sin, divine wrath and everlasting punishment, and man's need of repentance unto life, are not subjects to be handled at all in the modern pulpit; and if touched on, they are presented in cautious phrases, which shall not be offensive to the itching ears in the pews. Thus another Gospel, which is not another, has prepared the way for very great numbers of unregenerate and spiritually ignorant men and women, young and old, to lightheartedly take upon themselves the responsibility and guilt of partaking of the Sacrament of the Lord's Supper, unworthily. We are convinced that the World, in multitudes, are eating and drinking condemnation to themselves, not discerning the Lord's body. The dance and theatre one day, and the Lord's table the next, is the order of the day, with many "blind" and bold persons in the midst of the Church, who have been deceived into thinking that the remembrance of Christ's death depends on them as well as others. And further, the World connected with the Church, is competing with the vain lovers of worldly pleasure who are outwith the Church, in providing for themselves, and those who may be permitted to join with them, the dance, the variety concert, the cinema show, and so on; and all under the auspices of the Church and within those buildings which should be devoted solely and alone to God's worship. But we proceed no further in this deplorable line of things. The people of God are sorely tried and grieved at heart when they look out upon this unholy and God-dishonouring state of affairs—the World in the Church!

Yet when God will arise again and have mercy upon Zion, then He will by the power of His Holy Spirit through the Gospel of His Son, and also by scriptural government and discipline, cleanse the Church of ungodly, worldly persons and practices; and be Himself, "the glory in the midst" once more in our beloved land. At such a time, the righteous shall be exalted and such as shall be saved added to the Church in large numbers. Then erroneous doctrines will be opposed and forbidden as "doctrines of devils"; unconverted preachers will have little or no place, as they will expose themselves before a discerning people; carnal communicants will

become fewer and fewer; the dance, concert and whist drive will be wholly banned as scandalous practices within the borders of the visible Church of Christ; and thus will the Church be renovated and restored to bear and reveal a blessed measure of the glory of the Lord in our land once more.

The Old and the New Man in Believers.

This sermon was preached by Rev. THOS. BOSTON, on a
a Sacramental occasion at Maxton, 1729.

“Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin,” (Rom. vi, 6).

THE sanctification of sinners is no less a mystery than their justification: the former springing out of the cross of Christ unto them, through the intervention of faith knitting the sinner to a crucified Christ, as well as the latter. Hence the apostle—having asserted the assurance of the sanctification of believers, that they shall certainly walk in “newness of life,” (verse 4), in the “likeness of Christ’s resurrection,” that is, as Christ, during the forty days after His resurrection, lived in the world after a new manner, very different from His life in it before His death—brings the ground of it from the cross of Christ, in the words of the text. In which we have: (1) The ground insuring holiness of life in believers united to Christ, “our old man is crucified with Him.” This supposeth that Christ was crucified; that in believers there is a two-fold man, a new man and an old, for while he saith, “our old man,” he intimates that the old man is not the old man, as in the unregenerate. This new man is the new creature of grace in the believer, or he as renewed. The old man is the corruption of nature, or he as unrenewed. The old man is the fountain of sin in his heart and life. Now, the state it is in is a state of crucifixion; it is nailed to the cross, which is a state of death. And its crucifixion is a crucifixion with Christ: “I am crucified with Christ,” (Gal. ii, 20). In so far as the believer is by faith united to Christ, his old man is nailed to the cross of Christ, to fare here as Christ fared: and that was heavy fare.

(2) The issue of this state of the fountain of sin in believers. It is two-fold. Firstly, the final issue, “that the body of sin might be destroyed.” The old man is the body of sin, being a complication of the several lusts opposite to the holy law, as the body is of members competent to the human frame. Now, the final issue of this state of the old man, the body of sin, is its destruction and ruin. Crucifixion is not present death indeed, but it is sure and certain death. Pilate would have chastised Christ and released Him, but the Jews would have Him crucified, for that would carry Him away from among them: even so the old is not to be corrected and amended, but destroyed quite and clean. Secondly, the intermediate issue, “that henceforth that we should not serve sin,” that from the moment of our union with Christ we should not serve sin any more, voluntarily living in it, and giving up ourselves to it as its servants, to live and act for satisfying it, as we did before. The old man may live long on the cross before he is destroyed: but then his hands and feet cannot serve him as they did before; there are nails driven through them; he

may move them indeed, but then it is with pain and difficulty. So was it with Christ; He behoved to recommend His mother to the care of His beloved disciple John, for that His own hands and feet were not at liberty to act and do for her as formerly.

(3) The certainty concerning this ground, "Knowing this." It is not a matter of uncertain hope, but known for truth. It could not be known by sense; no bodily eye could discern our old man on the cross with Christ: nor yet by rational deduction from natural principles; for the whole mystery of Christ is supernatural. Therefore it is known by faith upon divine testimony; it is a conclusion of faith to be laid down for invigorating us in all our endeavours after holiness of life and to be firmly held and stuck by, in all our struggles with the old man as ever we would desire to make head against him.

That I may touch the several purposes of this text, I shall offer them in several doctrines to be briefly handled.

Doctrine I. There is in believers united to Christ a new man, a holy principle; and an old man, a fountain of sin.

I. Why the holy principle and the corrupt nature in believers are called the old and the new man? (1) They are called men, because each of them possesseth the whole man, though not wholly. There are by their means two "I's" in every believer, (Rom. vii, 15). "For that which I do, I allow not: for what I would, that do I not, but what I hate that do I." There is not one part of the man that is in Christ, but grace has a part of it, and corruption has a part of it: as in the twilight there is light over all, and darkness over all too, the darkness being mixed in every part with the light. So my renewed part is I, a man having an understanding enlightened, a will renewed, affections spiritualised, using my body conformably: but my unrenewed part is I too, having an understanding darkened, a will rebellious, affections corrupted, and using my body accordingly. (2) They are called new and old for two reasons.

(i) Because the new nature is brought in, upon the corrupt principle, which was the first possessor. The corrupt nature is of the same standing with ourselves from the conception and birth, and possessed us alone till our union with Christ by faith. And then only came in the new nature, and that made the former old.

(ii) Because of their different originals; the one being in us from the corrupt first Adam, the other from the holy second Adam. So the believer, looking on the corruption of his nature, may call fallen Adam father; and on the new creature in him, he may call Christ father. The second Adam, coming after the first, made the first old: so the produce of them in us is the old and new man accordingly.

II. How the believer comes to be thus split in two, two men. This is done by virtue of his union with Christ, from whence ariseth a communication to him from Christ, "But of Him ye are in Christ Jesus, who of God is made unto us wisdom and righteousness, sanctification, and redemption," (I Cor. i, 30). Concerning which two things are to be noted.

(1) That in the moment of one's union with Christ by faith, there is communicated to him, out of the fulness of grace in the man Christ, a measure of grace in him, as the wax impressed receives every point in the seal. "And of his fulness have all we received, and grace for grace,"

(John i, 16). "Till we all come unto the measure of the stature of the fulness of Christ," (Eph. iv, 13). And thus is the new creature formed, being a new man perfect in parts, entire or having all its members, no grace totally wanting. Hence it is that the new man is formed immediately after Christ's image, so that it is the very picture of the man Christ, as Eve was of Adam. Therefore, the forming of it is said to be the forming of Christ in the believer (Gal. iv, 19).

(2) That yet there is not then, nor during his life, communicated to the believer a full measure of any grace. "For we know in part," (I Cor. xiii, 9). So all the grace being imperfect, though they remove sin as far as they go, they cannot fill up the room in any part, mind, will, or affections. And thus is there an old man left in the believer still, (Rom. vii, 14), which is the image of the first Adam, from whom the corruption composing it is derived.

Use I. Hence see, that the believer's life while here cannot miss to be a struggling life. "For the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would," (Gal. v, 17).

The believer is like Rebekah in another case, the two men struggle in him, and like the two armies in the Shulamite.

2. See here the rise of the peace and easy life of it most men have. The flesh in them has no competitor. In the state of glory, grace has all, so there is a perfect peace: in the state of nature, corruption has all, so there is peace too; except what is marred by the struggle between the flesh in one part lusting, and the flesh in another part fearing, as in Balaam, "Who loved the wages of unrighteousness," (II Peter ii, 15). compared with "If Balak would give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do less or more," (Numb. xxii, 18). Whereas the struggle in the believer is betwixt the flesh and Spirit in the same part willing, and willing the same thing of their proper motion, (Rom. vii, 15, 16).

Doctrine II. The old man in believers is a body of sin, an entire body, lacking none of its members. "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii, 24). This appears from the account of it already given. As we derive every grace from the second Adam in our regeneration, so every corruption from the first Adam in our natural generation. Use (1). This may serve to humble believers, when they are at their best. There is an entire body of sin in them while they are here. Do they excel in any grace? yet there is in them a member of the old man opposite to it, as passion in meek Moses. Have they every grace in them? They have every corruption too, though every one does not appear, more than every grace. Therefore they have need to watch against all sin whatsoever; for there is never a snare in the ill world but there is a member of the old man ready to fall in with it. "Mortify therefore your members which are upon the earth; fornication, uncleanness, etc.," (Col. iii, 5). (2) No wonder the believer groans being burdened, having a whole body of sin to carry about with him. And they that groan not under it are certainly all flesh; no new man in them. If ye belong to Christ ye cannot want an errand to Him for sanctification. Ye have a body of sin to lay before Him, which He alone can destroy.

Doctrine III. The old man in believers is crucified with Christ. This bears two things. (1) Christ was crucified. He not only died for us, but died for us the cursed, painful, shameful, lingering death on the tree of the cross; which we are met to commemorate. Christ was put to this death for us, rather than another kind of death. Firstly, that the first sin that let in all sin into the world might be more clearly read in the punishment. When ye consider the awful and tremendous dispensation of the Son of God, the second Adam, hanging naked on a tree, and dying there at great leisure in exquisite pain, can ye miss to see the fiery wrath of God against the sin of that naked pair in paradise, pleasuring themselves in the fruit of the forbidden tree, and in an instant defacing the image of God in them? Secondly, that the whole world might see what a low and hard state Christ took on Him, putting Himself in our room. We were bondmen under the curse, and Christ took on Him our state of servitude, and that under the curse becoming a bondman for us under the curse. "He took upon Him the form of a servant," (Phil, ii, 7). Hereof the death on the cross was the sign and badge, being the punishment of slaves, and accursed in the law. And to make way for this circumstance, the Jews were subjected to the Romans.

Use I. Remember a crucified Christ; enter this night deep into the thought of the Son of God hanging, groaning, dying on a cross for us. Admire the matchless love of it. Behold the severity of divine justice in it. Prize the salvation so dearly bought, and receive it with thankfulness.

2. Think it not strange, if ye have a crucified life in the world. If ye are Christians, followers of Jesus, why should ye think of it, to be thus conformed to your Head?

(To be continued.)

The Scripturalness of Presbyterian Church Government.

By REV. JOHN COLQUHOUN, Glendale.

(Continued from page 11.)

THE Westminster Divines, though the greater part of their number were men who had been ordained according to the Episcopal form, state in the Confession of Faith, Chapter xxxi, that "for the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils," thus approving of the gradation of church courts. This "better government" can only be obtained by the people being represented in all the church courts as that is the case in the Presbyterian Church, and we get a clear proof of the fact that this was the view of these Divines from the matter contained in the Form of Presbyterial Church Government which they drew up, and which was approved of in an Act of the Assembly of the Church of Scotland on 10th February, 1649. In this Form of Church Government we see that the Divines, taking the Scriptures as their guide, point out that the officers of the Church are pastors and teachers, who are commonly called teaching elders; ruling elders, and also deacons, who are to look after the temporal affairs of congregations; and that the government of the Church is to be carried through by various church courts, such as congregational assemblies, or Kirk-sessions, classical assemblies or presbyteries, provincial and national assemblies.

We have thus seen that the church government which is sanctioned in Scripture is presbyterian. Under this system no office-bearer has power to lord it over another, and in all its courts the people are adequately represented. It is not left with any single individual to judge any case which calls for settlement, as in Episcopacy, neither is it left with the congregation at large, as in Independency, to review or overturn the decisions of office-bearers, and neither should it be, for the people are represented by their office-bearers, and, therefore, to appeal to the people at large in a case already settled by the office-bearers of the congregation, met in solemn assembly, is not Presbyterianism but Independency.

The protagonists of Episcopacy often plead antiquity for that system, but in view of what we have seen, that claim rests on a wrong view of the office of the New Testament bishop, and therefore can have no foundation. Bishop Lightfoot, in his paper on the "Christian Ministry," has made this so clear that the matter cannot be questioned, that in the New Testament the same officer in the church is called "bishop" and "elder" or "presbyter," and says, "It is clear that at the close of the apostolic age the two lower orders of the three-fold ministry were firmly and widely established, but traces of the third and highest order, the episcopate properly so-called, are few and indistinct." This, coming from an ardent but candid advocate of Episcopacy, shows how impossible it is for Episcopalians to find Scripture warrant for the office of a bishop, as that office is known among them. It can safely be said to be nothing but the creature of man's imagination, brought forward to puff up the vanity of the evil heart.

Inseparable from the office of a bishop, as that is understood by the Episcopal Church, is the theory of Apostolic Succession, and this has caused them to stand aloof from all other branches of the Christian Church, yet the literature connected with the Church for the first two centuries shows that this theory was unknown to the early Christians, and this makes it very clear that it was only when men began to depart from the Word of God that it put in an appearance. It is this same theory of Apostolic Succession which causes the Episcopal Church of to-day in England to be different from the Church of England at the time of the Reformation. Then, she recognised the validity of ordination in other branches of the Protestant Church, such as the Church of Scotland and the Reformed Churches of the Continent, but now she holds the view that such ordination is invalid, and thus she refuses to have communion with them, putting herself outside the pale of fellowship with other branches of the Christian Church. Not only so but she makes it appear that her bishops have a monopoly of the grace of God to dispense it only to those within their own communion. The Presbyterian Church, on the other hand, denies this theory, as contrary to the Word of God, inconsistent with what the early Christian Church believed, and subversive of the office of the Christian ministry as that was instituted by Christ Himself. The Presbyterian Church is the Church of the people, governed by their chosen representative sitting in the various church courts, and having their highest interests at heart. In this connection we cannot do better than quote the language of Alexander Henderson, the famous Covenanter, in his Treatise on "The Government and Order of the Church of Scotland." "Here is a superiority without tyranny for no minister hath a papal or monarchial jurisdiction

over his own flock, far less over other pastors and over all the congregations or a large diocese. Here there is a parity without confusion and disorder, for the Pastors are in order before the Elders and the Elders before the Deacons: every particular Church is subordinate to the Presbytery, the Presbytery to the Synod, and the Synod to the National Assembly. One Pastor hath priority before another for age, for zeal, for gifts, for his good deservings of the Church, each one honouring him whom God hath honoured and as he beareth the image of God which was to be seen amongst the Apostles themselves. But none hath pre-eminence of title or power or jurisdiction above others; even as in nature one eye hath not power over another, only the head hath power over all, even as Christ over His Church . . . And lastly, here is a subjection without slavery, for the people are subject to the Pastors and Assemblies, yet there is no Assembly wherein every particular Church hath not interest and power, nor is there anything done but they are if not actually yet virtually called to consent unto it."

By what has been written above we see that Presbyterianism sets before us a democratic church government, in the hands of office-bearers appointed by the people in accordance with Christ's own institution, and that these office-bearers are in office, not by virtue of any grace supposed to be transferred to them through a long line of bishops who had it from the Apostles, but because they had been set apart and ordained by regularly constituted church courts composed of presbyters or elders, and not of bishops according to the Episcopal Church's understanding of that term. In this connection the case of the Apostle Paul himself is rather significant. He was an Apostle who, as he says himself, was born out of due time, and as the Apostle of the Gentiles he magnified his office, but his being set apart for the work of the ministry was not due to anything on the part of those who were Apostles already. In the account which he gives in the Epistle to the Galatians of his conversion and going forth to preach, he expressly states that he did not go up to Jerusalem to them who were Apostles before him, and, even fourteen years afterwards, all the contact he seems to have had with any of the Apostles was when "James, Cephas, and John, who seemed to be pillars," gave to Barnabas and himself the "right hand of fellowship," that they should go unto the heathen. In the account which Luke gives of Paul being set apart by the Church to his missionary work among the Gentiles, we find that that was done at Antioch and not at Jerusalem, where at least some of the Apostles might at the time be residing. No bishop, claiming the grace supposed to be connected with Apostolic Succession, is mentioned as laying his hands on Barnabas and Saul in order to communicate that grace to them, but we find that there were certain prophets and teachers there, whose names are given, and they all "laid their hands on them," pretty much as is done under Presbyterian church government. On this first missionary journey on which they went we find that Paul and Barnabas were associated in ordaining elders in every church. Whatever Episcopalians may claim for Paul as an Apostle, Barnabas was neither an Apostle nor a bishop in their sense of the term, and therefore, according to their view, had no right to take part in the ordination of these elders, but the fact that he did so shows that ordination is Scriptural when performed by others than a diocesan bishop. Neither in this matter, nor in any other matters, do we find the Apostles claiming for themselves a higher place than belonged

to presbyters or elders, and a very clear example of that is given by the Apostle Peter, for he does not claim to exhort the elders because he is an Apostle, but says, "The elders which are among you, I exhort who am also an elder," or presbyter, (I Peter v, 1).

This shows us how unscriptural the attitude of aloofness of the Church of England is in refusing to recognise the validity of ordination, or the dispensing of the Sacraments, when performed by a Church holding the Presbyterian form of government. This aloofness recoils upon itself by casting it into a state of isolation which is more hurtful to itself than to those branches of the Christian Church which it refuses to recognise. In support of this contention we cannot do better than close this article with a quotation from the justly renowned Dr. Charles Hodge, of Princeton, in order to show the serious consequences into which the doctrine of Apostolic Succession and the holding of distorted views of church government leads the Church of England. "The isolation of that Church is no doubt to be referred, in a measure, to the outward course of her history; to her having been framed and fashioned by the king and parliament, established by the law of the land, and made the exclusive recipient of the wealth and honours of the State. But besides these outward circumstances, there must be something in the system itself, some element essentially anti-Protestant and exclusive, to which the effect in question is principally to be referred. This, we doubt not, is in general the subordination of truth to form; the making what is outward more important than what is inward. The question how a company of Christians is organised; what is their form of government; what their mode of worship; what their ecclesiastical descent, is of far more consequence in determining the question whether they are to be recognised as a Church, and to be communed with, and regarded as Christian brethren, members of the body of Christ, than either their faith or practice. If a body of professing Christians is organised in a certain way, it is a Church, no matter whether it is heretical and idolatrous as Rome,† or as ignorant and superstitious as the Greeks and Abyssinians. If organised in a different way, it is no Church, it has no ministry, no sacraments, and no part in the covenant of mercy. This is the legitimate consequence of the idea of the Church on which the whole Anglican system is founded. The Church is regarded as an external society, with a definite organisation, perpetuated by a regular succession of ordinations. Of course, in searching for the Church, the search is not for truth and holiness, but for organisation and succession," (*Church Polity*, p. 135-136).

To cover grudges and jealousies in our hearts, were to nourish a flame in our bosom which doth but wait for a vent, and will at one occasion or other burst out. But to look too narrowly to every step, and to write up a register of men's mere frailties, especially so as to publish them to the world; that is inconsistent with the rule of love. And truly, it is a token of one destitute of wisdom to despise his neighbour; but a man of understanding will hold his peace. He that has most defects himself will find most in others, and strive to vilify them one way or other; but a wise man can pass by frailties, yea, offences done to him and be silent, (Prov. xi, 12).—*Hugh Binning*.

† In this statement, Hodge is making a certain point. We, or Mr. Colquhoun, are not to be taken as supporting any implication that Rome is a Christian Church.—*Editor*.

The late John Macdonald, Elder, Gairloch.

It is not always easy to discover all the circumstances connected with the early years of those whose life has been useful in connection with Christ's Cause. The writer of this sketch is greatly handicapped, chiefly because twenty years have passed since John Macdonald was taken to his everlasting rest, and he was then "old and full of days," being ninety-two years, so that material for a full biographical sketch no longer exists. Those of spiritual discernment, and who had known him, are fast passing away. The writer himself has only one vivid recollection of him. It was at a Communion in Glasgow. He was the first called to speak at the "men's" meeting on Friday. We remember two reasons which he said brought him from Gairloch to Glasgow at that season. The first was to see if he could trace grace in his own soul, and the second was to meet those who feared the Lord. Still, after the lapse of so many years, we find him quoted and spoken of by our Church people, who loved and revered him. So we gather some of the fragments that remain, in order to place them on record in the pages of our Magazine. Matthew Henry says, "There are remains of great and good men, which, like Elijah's mantle, ought to be gathered up and preserved by the survivors—their sayings, their writings, their examples—that as their works follow them in the reward of them, they may stay behind in the benefit of them."

John Macdonald's birthplace was Craig, an isolated nook at the south seaboard of the Parish of Gairloch. The only inhabited house there now is a Scottish Youth Hostel, which is open for part of the year. This place, though now left to Sabbath-breaking "hikers," witnessed not a few of God's wrestling people, and heard the sweet songs of Zion as their grave sweet melody ascended from the homes of the inhabitants. From here John generally found his way to Gairloch in quest of God's sanctuary on Sabbath, as long as Craig was his home. The distance is about fourteen miles, and eleven of these with no road. He used to say that he was as fresh for his work on Monday morning after walking that distance each way on the Sabbath, as those who sat all day at their fireside. In those days Gairloch was privileged in having the rich ministry of the Rev. Duncan Matheson, which began in the year 1844 and terminated by his death in 1873. This eminent ambassador of Christ in his preaching dwelt a lot on the doctrine of justification, but not to the exclusion of other subjects. "You will be saying that I am the piper of the one tune," he said one day to his congregation, referring to how often he had the subject of justification, "but this is where my soul feeds." It was at the feet of a minister of this type that John Macdonald was nurtured. He, invariably, would speak of Mr. Matheson as "my old minister," (*mò sheana mhinistear*). He heard Mr. Matheson say, perhaps more than once, in giving out a Psalm to sing in the congregation, "If you cannot sing the Psalms from experience, sing them by way of prayer, that God would give you that experience." John himself loved to pass on this good advice to his own hearers in after days.

It is difficult now to know how our subject was led to a saving knowledge of Christ. But it seems that he was following the means from his early boyhood. As a boy of fourteen or fifteen, his daughter says, he used to attend Donald Duff's meetings at Alligin and the north coast of Applecross. Even to old age, he could not speak of Donald Duff and his meetings

without emotion. From this account one can only conclude that he was impressed by the Gospel in his teens, if not in his childhood, and the Scriptures made him wise unto salvation, "through faith which is in Christ Jesus." Throughout his long life, he was a pattern of how the flesh should be crucified, of contempt of the world, of strictness and holiness and close walking with God. He was a fixed, established and grounded believer: "not 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." He kept to the principles and practices of the Scriptures, the good old way, the way of the patriarchs and the prophets, and the apostles and witnesses in the old time. He set an example before all as to how the Sabbath should be sanctified. His frequenting of public ordinances was constant. "I would never miss a service or prayer meeting if I could," he once said to a friend, "in case Christ purposed to meet with me in that one I missed." Family worship, closet duties, reading the Scriptures, meditation and self-examination were his delight, and in his public exercises it could be discerned that he was with Jesus in these. His light so shined before men. He was singular in piety, of an humble, meek and peacable temper, and a judicious elder and lay preacher. "John Macdonald gave the clearest evidence throughout his long life of being a faithful, steadfast and sincere follower of the Lord and His truth, and that in a generation which departed from both," the late Rev. N. Cameron wrote of him, in expressing his sympathy with the Gairloch Kirk Session after he was taken from them.

John was married in 1872, by the Rev. Donald Macdonald, Shieldaig, to Jessie MacInnes, a native of Drumbuie, near Plockton. She was a member in full communion, and proved a true helpmeet to him. She had a poetic gift, and composed elegies and other pieces of poetry, which we saw in manuscript. She predeceased him by a number of years. They had a family of three sons and four daughters. Two of the daughters, namely, Mrs. Robertson, Edinburgh, and Mrs. Munro, Inverness, both sincere followers of the Lamb, have gone to their eternal home. The rest are still spared. In the year 1882, as far as can be ascertained, John, with his wife and those of the family who were born, removed to Sand, Gairloch. Here he remained for the rest of his life, except for the last four years of his life when he took a house in the village of Strath, near the Church. It was on 4th July, 1880, that he was ordained an elder in the Gairloch congregation. The congregation then had the Rev. John Baillie as their minister.

John Macdonald showed himself to be a champion for the truth during the time of the Declaratory Act controversy. The Rev. Neil MacIntyre speaks of him in this connection and says: "He was one of the noble band of elders who met at Achnasheen in 1893, when the Free Church Assembly was sitting in Edinburgh. At that meeting these men, who trembled for the Ark of God, firmly resolved that unless the Assembly would rescind the Declaratory Act, which was passed the previous year into a binding law and constitution of the Church, they would separate themselves from that Church and hold private meetings of their own. We can well understand the relief it must have been to them to see a Church set up and firmly established on the original constitution of the Free Church, free from all the trammels brought into it by the Rainy Party. John Macdonald cast in his lot with the Free Presbyterian Church and

firmly adhered to it until he was removed to the Church above," (*Mrs. Robertson's Biography*). The unfaithfulness of some of the ministers of the Church to the stand made for the truth in 1893 was a heart-break to him. When a few of them left to join the present Free Church in 1918, he wrote a letter to a friend from which we give the following quotation: "I do not know what will I say about those of our pastors who left. In my own estimation it is almost past speaking about. But, oh! many a sleepless night it cost me. I am not a prophet nor the son of a prophet, but before they will be with the Frees five years perhaps they will not be so satisfied. I cannot help being sorry after some of them, but on the other hand I do not lose my courage. We still have dear Mr. Macfarlane who was the means of opening to us the door we have, and we have at least a few others who are faithful to our cause. But, oh! it is the time of Jacob's trouble, but he shall be saved out of it. I will be sometimes thinking about Baruch: it was said to him, 'Seekest thou great things for thyself? Seek them not . . . but thy life will I give unto thee for a prey in all places whither thou goest'."

Having been born six years before the Disruption of 1843, and having from his early boyhood taken an interest in the Gospel, he remembered a number of the noted Highland ministers, and could relate interesting "notes" about them. One of his earliest recollections was to have walked barefooted from Craig to Aultbea to one of the first Communion the Free Church of 1843 held there. All their meetings were held in the open at that Communion, for there was no Church then. Some of the ministers of which he used to speak were Dr. Kennedy, Dr. Aird, the Rev. A. MacColl, the Rev. John MacRae (MacRath Mor), and the Rev. Donald Sage, the author of the *Memorabilia Domestica*, whom he used, for a time, to walk from Fortrose to Resolis to hear. This must have been when our subject was a young man, for Sage died in 1869, and he was unable to preach for a number of years before he died. There were many others of whom he used to speak and quote, not forgetting his own "old minister," Mr. Matheson. Of the "men" he had a vivid recollection and would relate interesting "notes" of them in addressing meetings and speaking to the question. John was a man of varied experience and great discernment. We heard the late Rev. N. Cameron say that the first meeting he had with John was in the year 1893, and in the course of speaking of the spiritual declension of the day, John said, "There was a time in my life when listening to the ministers, that I would be looking for the unction of the Spirit, but now I will be pleased if they have the form of sound words."

Here we can relate some of his homely illustrations. Speaking of the love of Christ as exercised in the souls of believers. "I know one," he said, "who was in love with another, and he loved the house in which that person resided more than any other house. He loved to see the smoke that rose from its chimney, yea, he loved the dog that belonged to that house more than any other dog in the village; and all that because he loved one person in that house. This is the way with those who love Christ. They love His people and cause and all that belongs to Christ, all because they love Himself." Another of his is: "I often saw a sheep caught in a thorn bush, but I never saw a goat caught." The meaning is obvious. Another time when speaking of God's children as poor and needy, he made use of the following illustration: "During the year that was called 'the year of the famine,' two young men were sent from our

place to a gentleman's house in the north with a special message. After delivering their message, the gentleman ordered the footman to take them to the dining room in order to partake of some food. The table was ready for them, and among other things there was a good big bannock (a home-made cake of oatmeal) on the table. When the servants left the room, the one said to the other, 'No wonder these people are strong, for they have a bannock every day.' But he said, "The Lord's people don't get a bannock every day. The Lord is wise, He keeps them poor and needy, giving them constant errands to the footstool of His throne." Another day in speaking to the question, he said that the Lord's people had the desire that their fellows would get grace, and made use of the following illustration: "There were a few men in a boat on the sea one day, and the boat capsized. Some men on shore saw what happened and they set out to their rescue. They picked up one man who was so exhausted that he could hardly speak, but he pointed with his finger, saying, 'Fear eile' (another). That one was sought and found, then he also said, 'Fear eile' " (another). He said it was a mark on those who were taken out of the horrible pit and the miry clay themselves, that they would be saying to the Lord, "Fear eile, agus fear eile" (another and another), desiring that one after another would be taken out of the kingdom of darkness.

In course of speaking to the question and addressing meetings, he was interesting and edifying. He had a store of anecdotes to cast a flood of light on the subject in hand, together with his native originality and terse sayings. He once told of a number of men who were discussing some doctrine of Scripture. One of the company was silent and took no part. One asked the man who was silent what was his opinion of the point under discussion. "Oh!" he said, "I am just now with John the Baptist, and he is talking to some Moderate ministers." "And what are they saying to John?" his interrogator asked. "Yes," he said, "they are asking him, 'Where are you living, John?' and he answered, 'In the wilderness.' 'Oh!' the Moderate ministers said, 'Come with us and we will give you a fine manse and a good stipend.' 'No, no,' said John, 'I am quite pleased where I am.' 'And what kind of clothes have you got?' the Moderate ministers asked. 'Camel's hair and a leathern girdle.' 'Oh! put it off,' they said, 'and we will give you a black coat.' 'No,' said John, 'I am quite pleased with what I have.' 'What have you got to eat?' they asked. 'Locusts and wild honey,' John answered. 'Come with us and we will give you better fare.' 'No, no,' said John, 'I am quite pleased with my fare.' 'And what are you preaching in the wilderness, John?' the Moderate ministers still inquired. 'O generation of vipers, who hath warned you to flee from the wrath to come,' John answered. 'Oh! John. if you don't stop preaching that kind of doctrine they will take the head off you,' the Moderate ministers answered and left John there."

In reading the fifteenth chapter of Luke's Gospel one day during a service in the Church at Gairloch, he stopped at verse twenty-nine, and slowly repeated the words, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." Then he stopped and exclaimed, "Lies, lies!" and then addressed the elder son thus, "You broke every one of your father's commandments." Then he read the words: "Yet thou never gavest me a kid." He again exclaimed, "Lies,

lies! Many a kid your father gave you." "I heard a man pray once," he said on another occasion, "'Lord, keep us from making the ephah small and the shekel great.' There were people living then who could understand that," he commented and passed on. In addressing professors, he said one day: "Don't give the world a chance to say, 'He did this and I would not do it myself,' and 'He said that and I would not say it myself'." Before dismissing the people, he invariably would say, "See now and don't talk of worldly matters on the way home; if you have nothing to say to edification, keep quiet." He told of a time at the fishing on the East Coast when a young man, that he and a man who was with him, had left one Sabbath to go to a service which was being held near by. On the way they came in contact with some fishermen, who knew his friend, and they both stood. The fishermen asked his friend about his success at the fishing. His friend answered, "Well, if you meet me to-morrow, I will give all the news you want, but this is the Sabbath, so we will leave the fishing alone." Knowing human frailties, John added, "I was pleased with the man's answer, for I might have fallen into worldly conversation myself."

While on a train journey once, he met one who held the views of the "Sinless-Perfectionists." That is the view that sin in the believer may be eradicated in this life and that the flesh is annihilated, so that the believer becomes a man of one nature—the Divine Nature. John argued on the basis of the seventh chapter of Romans. He could not, however, convince his opponent, who was "never troubled with indwelling sin," since he "believed." John ended in saying to him, "Well, though I am a poor sinner, 'feeble and sore broken,' with 'no soundness in my flesh,' I prefer my lot to yours."

When a young man, he was appointed Sustentation Fund collector in his own congregation. He used to tell a story in that connection. It was the Rev. Duncan Matheson, the minister of the congregation, who told him that the Deacons' Court wished him to collect. It seems he signified his unwillingness to take on this duty, and named some other man. To which Mr. Matheson answered, "No! we will not ask him; he is a very poor giver himself to the funds of the Church." At this, John himself undertook to collect.

He acted as lay missionary in several of our congregations throughout the Church, as well as in the Gairloch congregation, with great acceptance, not only for the matter which he delivered, but also for his sagacity and wisdom among the people. He was a great, and welcomed, visitor of those in trouble, and also at other times. Walking was no difficulty to him, even in old age. He once arrived at Kerrysdale, in his own congregation. "Where have you come from just now?" he was asked. "From Red Point, and I gave them all a peep, Free Church as well," he answered. Red Point is about ten miles from Kerrysdale.

On his death-bed he was sometimes, it is said, tempted by Satan, and sometimes triumphing over him in Christ Jesus. He spoke of three kinds of hypocrites. The "black," which the world itself would know; the "spotted," which the Church would know; and the "white," which the Lord only would know. He was an example in patience and afraid lest there should be in his heart the least risings against God's dispensation. He at times would pray to the Lord to take him to Himself, but perhaps

immediately he would say, "Lord, let me be content to wait for thine own time." His end came on June 23rd, 1929, being then, as already indicated, 92 years; leaving behind him a sweet savour and an epistle of commendation upon the hearts of those who knew him. Though he is dead, he died in the Lord. Here I must express my indebtedness to the friends who supplied me with matter to enable me to write the above.—A. B.

Christian Love.

An Extract from HUGH BINNING.

"Laying aside all malice, and all guile and hypocrisies, and envies, and all evil speakings, (I Peter ii, 1).

TRULY, evil speaking of our brethren, though it may be true, yet it proceeds out of the abundance of these in the heart—of guile, hypocrisy and envy. While we catch at a name of piety from censuring others, and build our own estimation upon the ruins of another's good name, hypocrisy and envy are too predominant. If we would indeed grow in grace by the word, and taste more how gracious the Lord is, we must lay these aside, and become as little children, without guile, and without gall. Many account it excuse enough, that they did not invent evil tales, or were not the first broachers of them; but the Scripture joins both together—the man that shall abide in His tabernacle must neither vent nor invent them, neither cast them down nor take them up: "He backbiteth not with his tongue, nor taketh up a reproach against his neighbour," (Ps. xv, 3); or "receives not," or "endures not," as in the margin; he neither gives it nor receives it; hath not a tongue to speak of other's faults, nor an ear to hear them; indeed he hath a tongue to confess his own, and an open ear to hear another confess his faults, according to that precept, "Confess your faults one to another." We are forbidden to have much society or fellowship with tale-bearers; and it is added, Prov. xx, 19: "And meddle not with such as flatter with their mouth," as indeed commonly they who reproach the absent, flatter the present; a back-biter is a face-flatterer, and therefore, we should not only not meddle with them, but drive them away as enemies to human society. Charity would in such a case protect itself, if I may so say, by an angry countenance, an appearance of anger and real dislike; as the north wind drives away rain, so that entertainment would drive away a back-biting tongue, (Prov. xxv, 23). If we do discountenance it, back-biters will be discouraged to open their pack of news and reports; and, indeed, the receiving readily of evil reports of brethren, is a partaking with the unfruitful works of darkness, which we should rather reprove, (Eph. v, 11). To join with the teller is to complete the evil report; for if there were no receiver, there would be no teller, no tale-bearer. "Charity covers a multitude of sins," (I Peter iv, 8); and, therefore, "above all things, have fervent charity among yourselves," says he. What is above prayer and watching unto the end—above sobriety? Indeed, in reference to fellowship with God these are above all; but, in relation to comfortable fellowship one with another in this world, this is above all, and the crown or cream of other graces. He whose sins are covered by God's free love, cannot think it hard to spread the garment of his love over his brother's sins. Hatred stirreth up strife, all uncharitable affections, as envy, wrath;

it stirreth up contentions, and blazeth abroad men's infirmities. But love covereth all sins, concealeth them from all to whom the knowledge of them doth not belong, (Prov. x, 12). Love in a manner suffers not itself to know what it knoweth, or at least to remember it much; it will sometimes hoodwink itself to a favourable construction; it will pass by an infirmity, and mistake it, but many stand still and commune with it; but he that covereth a transgression seeks love to bury offences in. Silence is a notable means to preserve concord, and beget true amity and friendship. The keeping of faults long above ground unburied, doth make them cast forth such an evil savour that will ever part friends. Therefore, says the wise man, "He that covereth a transgression seeketh love, but he that repeateth a matter separateth very friends," (Prov. xvii, 9). Covering faults Christianly will make a stranger a friend, but repeating and blazing of them, will make a friend not only a stranger, but an enemy. Yet this is nothing to the prejudice of that Christian duty of reproof and admonishing one another. "Have no fellowship with the unfruitful works of darkness, but rather reprove them," (Eph. v, 11). Love commands to reprove "in the spirit of meekness," (Gal. vi, 1), as a man would restore an arm out of joint; "And, therefore, thou shalt not hate him in thy heart, but shalt in any wise reprove him and not suffer sin upon him," (Lev. xix, 17). And he that reproves his brother after this manner from love, and in meekness and wisdom, shall afterwards find more favour of him than he that flatters with his tongue, (Prov. xxviii, 23).

Searmon.

Leis an Urr. R. SIBBES, D.D.

(*Air a leantainn bho t.d. 17.*)

Thigeadh-mid a nis gu bhi labhairt air dearbh-shoilleireachd mu fhìreantachd.

"Mu fhìreantachd, do bhrìgh gu bheil mi 'dol a dh'ionnsuidh m'Àthar, agus nach faic sibh ni's mo mi." 'S e am freagarach do'n Spiorad Naomh dearbh-shoilleireachd a thoirt do shluagh Dhè 'n uair a tha e air toiseach air sin a toirt dearbh-shoilleireachd mu pheacadh. Ann an sin tha càil aca do Chrìosd. Is iocslaint da rìreadh iocslaint 'n uair a mhothaichear do'n leon, is uime sin, tha maitheanas tlachdmhor 'n uair a tha neach air a dhìtheadh. 'S e aobhar an dearbh-shoilleireachd so mu fhìreantachd, "Do bhrìgh gu bheil mi 'dol a dh'ionnsuidh m'Àthar, agus nach faic sibh ni's mo mi." Tha'n Spiorad Naomh, mar a tha e cur peacadh air a choguis, mar sin ga thoirt dhith le bhi co-chur ris a choguis fireantachd Chrìosd. 'S e so a dhreuchd, an toiseach, a bhi toirt dearbh-shoilleireachd do'n t-saoghal mu pheacadh, agus an sin a toirt dearbh-shoilleireachd mu fhìreantachd, tre'm bheil sinn a seasamh fireanta am fianuis Dhè. Agus cha'n e'n fhìreantachd so ar cuid fein ach fireantachd Chrìosd an t-Eadar-mheadhonair, Dia agus duine. Tha'n Spiorad Naomh a toirt dearbh-shoilleireachd mu fhìreantachd anns an òrdugh cheithir-fhillte so. 1. Gu'm feum fireantachd a bhi ann, agus fireantachd iomlan. 2. Nach eil a leithid sin de fhìreantachd anns a chreutair. 3. Gu'm bheil so ri fhaotainn ann an Crìosd an t-Eadar-mheadhonair. 4. Gur e'n fhìreantachd so ar fireantachd-ne.

1. Feumaidh fireantachd a bhi ann; oir tha ar gnothuch ri Dia, an Tì is E fireantachd; agus cha tig ni neo-ghlan air bith a steach do neamh.

Mur eil fireantachd againn cia mar a dh'amhaircéas sinn air Dia 's an aodann, na theid sinn as bho ifrinn?

2. Cha'n eil an fhìreantachd so ann an creutair air bith, duine no aingil. Cha'n eil fireantachd againn bh'uainn fein; oir tha mòran nithean ri bhi air an riarachadh, Dia fein, an lagh, ar coguisibh fein, agus an saoghal. Faodaidh fireantachd a bhi againn a riarachas afi saoghal a chionn gu bheil sinn a tighinn beo gu moralta, ach O cha riarach sin a choguis. Agus an sin feumaidh riarachadh a bhi do'n lagh, nì a tha na nì mòr a tha dìteadh ar smuaintean agus ar miannan, ach is e Dia is iomlaine na na h-uile. Abair gu'm bitheadh fireantachd againn a tha tighinn bho dheadh ghiulain am measg dhaoine; cha riarach e Dia agus an lagh, agus cha riarach e 'choguis. Cha'n eil ann an daoine ach ar co-phrìosanaich. Cha bhi a choguis riarachd' le nì air bith ach leis an nà riarachas Dia, agus 'n uair a chì a choguis gu bheil fireantachd ann a tha air a faotainn a mach le gliocas Dhè, riarachidh sin i, oir mar a faic, bithidh a choguis a ghnath ann an teagamhan agus ann an eagalan.

3. Tha'n fhìreantachd so ri faotainn ann an Crìosd. Ciod i fireantachd Chrìosd? 'S i fireantachd Chrìosd an fhìreantachd sin a tha air a stéidheachadh air umhlachd-san ann a bhi coimhlionadh an lagh agus a paigheadh ar fiachan-ne ann an doigh a tha riarachadh ceartas Dhé. Tha éifeachd an dà nì so air a stéidheachadh air neo-thruaillidheachd a nàduir. Bha oirdhearcas uile fhulangas agus dheanadas bho'n aonadh phearsonta bha eadar Dia agus an daonnachd, tre'm faod sinn a radh gun toibheum gu'n dò choimhlion Dia an lagh, gu'n do bhàsaich Dia air ar son.

4. 'S e'n fhìreantachd so ar fireantachd-ne. Tha'n Spiorad a toirt dearbh-shoilleireachd gu'm buin so do na creidmheich uile, agus tha i nì's fearr na'n fhìreantachd a bha aig Adhamh. 'S e bh'aig-san ach fireantachd duine, 's e tha so ach fireantachd Eadar-mheadhonair, agus 's ann le leithid sin de fhìreantachd, 'n uair a tha sinn air ar còmhach leatha, a ghabhair rinn le ceartas Dhé. Faodaidh sinn dol a stigh le danachd gu cathair nan gràs, agus a ràdh, "Thighearn, that mi tighinn ann am fireantachd Chrìosd a chuir casg air do chorruidh agus a riarach do cheartas." 'S e so an nì mu'm bheil an Spiorad Naomh a toirt dearbh-shoilleireachd.

(*Ri leantainn.*)

Notes and Comments.

Strange Place for Roman Catholic Wedding.

A Roman Catholic wedding service took place in St. Duthus Memorial Church (Church of Scotland), Tain, Ross-shire, on 17th March, 1950—the first in living memory. An R.C. priest named O'Rourke, Dingwall, officiated. A special altar was prepared for the ceremony. By their names, the bride appeared to be Italian, and the bridegroom, Irish. The event was reported in the press. Apart from the past history of St. Duthus Church building, those in the Church of Scotland presently responsible for this Church and worship conducted therein, completely lost their bearings as to their duty towards the professed Presbyterian and Protestant Church of Scotland. But laxity, ignorance of Rome and false charity, go hand in hand to-day when the need for a genuine Protestant witness arises. The people of Tain should have something to say on this matter.

Church Money Raised Through Whist Drives.

On 4th April last, Rev. A. R. Taylor, Church of Scotland, told Aberdeen Presbytery of the dangerous trend in raising money for congregational purposes through whist drives and social functions. He said that this could not be called "Christian liberality" and had nothing whatsoever to do with the sacrifice that ought to be made by members of the Church for its maintenance. But has Mr. Taylor the mind and the backing in his Church to move for the condemnation of these worldly practices and their expulsion from the Church? He is confronted with a phase of the World in the Church. But alas! criticisms are made, but corrections are not forthcoming.

Church Union.

In an article in the April issue of the *Free Church Monthly Record*, under the general heading, "Fifty Years of Scottish Ecclesiastical Life," by the Rev. Ewen MacBury, M.A., Dundee, with a paragraph entitled "Union with Free Presbyterian Church Sought," the writer quotes the late Rev. Principal John MacLeod as stating that the refusal of the Free Presbyterian Church to hold a Conference (on Union) with a Committee of the Free Church, involved "a policy of disunion." He (Principal MacLeod) further stated, "Division was being pursued though it was plain that what does justify the making of a separation does not justify the maintaining of it." These unfounded charges, uttered by way of self-justification in connection with his own wrong action, have been so often and so justly refuted that it would be only a waste of valuable space to quote such statements of refutation here. It is, however, necessary when these charges are repeated, to emphasise the fact that if there was Scriptural ground for separation in 1893, as most assuredly there was, there has been nothing but increasing reason for the maintaining and continuance of such ecclesiastical and denominational separation ever since. Ample Scriptural reasons were given in the article entitled, "The Present Duty of Free Presbyterians to their Church," in the *F.P. Magazine* for October, 1948, as to why we should maintain uncompromisingly our present honoured denominational position. Where is the sincerity of professed love to the Saviour on the part of those who honour the Modernist enemies of Christ (who strip Him of His highest honour and glory, His Deity), as is done on the part of leading ministers and laymen of the Free Church of Scotland when they officially and cordially welcome to their Supreme Court the representatives and advocates of withering accursed Modernism? "What communion hath light with darkness, or Christ with Belial?"—*J. P. MacQ.*

Literary Notices.

The Sacrament of Baptism, by Rev. John Colquhoun, Glendale, Isle of Skye. To be had from the author, price 1s 6d. This is a booklet which extends to 40 medium-sized pages, printed in good clear type. The author's main intention is to record in brief form, yet with sufficient matter and argument, answers to the questions: (1) Are we, as a Church right in baptizing by sprinkling? and (2) Are we right in baptizing infants? He has in view—to defend the doctrine and practice of the Free Presbyterian Church in particular, as wholly Scriptural, as over against the teaching and practice of our Strict Baptist friends, in regard to the issues involved

in the aforesaid questions; inasmuch as they baptize by immersion and deny the right of infants to be baptized. Mr. Colquhoun deals with the crucial points of his subject in separate chapters, and cites the Scriptures, the Ancient Fathers, the Confession of Faith, and eminent divines, such as Calvin, to sustain the views that it is right to baptize by sprinkling and to baptize infants. The closing chapters on *Neglect of the Sacrament of Baptism*, and *Receiving the Privilege Unworthily*, are outstandingly suitable and applicable to the present-day attitude to baptism on the part of many who despise and treat lightly the privileges of the visible Church of Christ. We recommend our readers who are interested in this subject, and especially parents and young people, to purchase and read this booklet.

Convent Life Unveiled, by Edith O'Gorman. The 37th edition at the low price of 2s 6d.

This book, written by herself, is absolutely true and entirely reliable. The facts are stated with singleness of objective which carries conviction, painfully but sincerely. When one thinks of the poor fools who join the Church of Rome from the Protestant Churches for the sake of marriage, we are inclined to think that ignorance is the root cause of the landslide! It is therefore of the utmost importance that young and old should be constantly instructed and warned as to their awful danger in going into the lap of the "whore of Rome."

This book is to be had from The Protestant Truth Society, 184 Fleet Street, London, E.C.4.—J. M.

Church Notes.

Communions.

June—First Sabbath, Tarbert, Applecross and Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and *Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaully; 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 and Finsbay; fourth, Stornoway and Vatten.

Corrections regarding any Communion dates should be sent at once to the Editor.

Appeal for a Sermon.

If any of our readers have a printed copy of a sermon by the late Dr. Hugh Martin on "The Priesthood of Christ," we would be obliged for perusal of the same. It would be returned in due course to the sender.—*Editor.*

Communion at Uig, Lewis, Cancelled.

Mr. Donald Matheson, Clerk to the Deacons' Court of the Uig Congregation, Lewis, has asked us to notify our Church people, that they are obliged to take advantage of weather conditions at present to carry on the work of roofing their new Church; and on this account the June Communion cannot be held.

* Cancelled—See Church Notes.

Acknowledgment of Donations.

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

Sustentation Fund.—M. P., Glasgow, £7; Mrs. C. W., Glenellen, Tarbert, Argyll, £5; Mrs. R. C. H., Rodney, Ontario, £3 4/8; F. P., Leverburgh, £2; Miss B. McK., Seaforth, Ontario, £1; Friend Across the Border, £1; Well-Wisher, o/a Edinburgh, per Rev. N. McIntyre, £1; Mr. J. McL., Landover Road, Fort William, 10/-; A Tarbert, Argyll, Friend, £2.

Home Mission Fund.—In loving memory of a dear friend, £5.

Publication Fund.—Miss E. R., Backies, Golspie, 5/-; A Friend, Inverness, £2.

F.P. Magazine Free Distribution Fund.—A Friend, Rogart, 10/-.

Jewish and Foreign Missions.—Two Friends, o/a South African Mission, £50; Go Forward, o/a Shangani Mission, £5; A Friend, North Tolsta, £5; A Well-Wisher, Lochinver, £1; A Friend, Inverness, £2; A mother, in memory of her darling boy, £1; Mrs. W., Swordale Hospital, Bonar Bridge, per Mr. Wm. Lobban, 12/-; M. P., Glasgow, £3.

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