

THE  
**Free Presbyterian Magazine**  
AND  
MONTHLY RECORD

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

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*“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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CONTENTS

	page
Spiritual Joy     ...     ...     ...     ...     ...     ...	73
Notes on the General Assemblies of 1951 ...     ...	75
Synod Sermon     ...     ...     ...     ...     ...     ...	81
Instrumental Music in the Worship of God     ...	87
On Prejudices Against the Gospel ...     ...     ...	92
Searmon     ...     ...     ...     ...     ...     ...     ...	96
Notes and Comments     ...     ...     ...     ...     ...	97
Literary Notice     ...     ...     ...     ...     ...     ...	98
Church Notes     ...     ...     ...     ...     ...     ...	99
Acknowledgment of Donations     ...     ...     ...	99

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**Spiritual Joy.**

THE Fall brought mankind into a state of sin and misery, and exposed man to "all the miseries of this life, to death itself and to the pains of hell for ever" (Shorter Catechism, Question 19). And it is made abundantly evident in the experience of sinners in all generations and throughout the entire world that sufferings and sorrows are common to all, although many delude themselves during some stage of their sojourn here that worthwhile joy is to be found in things of earth and the pleasures of sin, when in reality this joy is delusive, vain, and fleeting. The preacher in the Book of Ecclesiastes reminds us of his own experience in this respect, in the following words, "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity" (Eccles. ii, 6). But spiritual, soul joy alone is true joy and neither vain nor delusive. It comes down from heaven, and is of necessity a fruit of spiritual blessing and related to things of a heavenly nature; for "A man can receive nothing, except it be given him from heaven" (John iii, 27). Therefore those who in this world of sin and sorrow have the blessed experience of spiritual joy, the Holy Ghost is the author of it, inasmuch as "joy in the Holy Ghost" is one of the precious benefits of the Kingdom of God.

*The first experience of spiritual joy is in believing.* Now the God of hope fill you with all joy and peace in believing . . ." (Rom. xv, 13). We as sinners, wretched and miserable by nature, must be brought to believe in the Lord Jesus Christ, as the "Man of sorrows" and the Saviour of the lost, by the Holy Spirit's work, in order to taste of the joy that enters the soul, when through faith in Christ, the sin-laden conscience is cleansed and pacified by His most precious blood. This is to the believing sinner a day of salvation and deliverance, and the soul rejoices and is glad in it. And so there can be no spiritual joy apart from a believing interest in Jesus.

*The fact that Christ is preached has the effect of begetting joy in the hearts of God's people.* Paul, while himself in bonds at Rome as a prisoner of Jesus Christ, in writing to the saints in Christ Jesus at Philippi, expresses himself thus, ". . . Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. i, 18). And so he had joy on this account, even while prevented from preaching himself or hearing others preach Christ. It was a consoling consideration to him that the wonderful Person and work of his Redeemer and Master were being made known by preaching, to lost and needy sinners here and there throughout the world. And all true believers in Christ, whatever their circumstances, do, more or less, participate in this joy given to the Apostle, when they contemplate not only the truth as it is in Jesus exhibited through the preaching of the Gospel, but also the great end of this preaching, even the salvation of sinners and the sustaining and building up of saints in their most holy faith.

*The forwardness of others to worship and honour God may well give joy to the believer;* as in the case of David, when he said, "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. cxxii, 1). He entertained a special love in his heart for the habitation of God's house; and eminent man though he was, he would rather be a doorkeeper in the house of his God than dwell in tents of wickedness. And so when others expressed a desire to go into the house of the Lord, presumably to worship and honour Him, and extended an invitation to David to accompany them, he was glad; it rejoiced his heart that others were forward and genuinely concerned to seek the blessed and gracious face of the God of Israel. Would not such an invitation from others to-day give joy to the discouraged heart of many a child of God throughout the land, who sighs and cries on account of how the house of God and His worship are forsaken, and how few are seeking the way to Zion?

*When the Lord speaks by way of promise, and in power, to His people, they have cause for joy.* When the Lord began to indicate to the Jews in their Babylonish captivity that the time of their deliverance was at hand and that he was soon to return to them in mercy and loving kindness, the prophet Zechariah writes of these things thus, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon (ii, 7), and "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord" (ii, 10). And so God's promise, "I will dwell in the midst of thee" was abundant reason for His Church then to rejoice, inasmuch as divine faithfulness and power were behind the promise and God's favour and blessing were thus assuredly on the way. And how precious and sweet is the promise of God to His tried and distressed children, when the expectation of deliverance is held out to them by their Covenant God in Christ, "who is faithful who promised!" Surely they have reason to emulate tried and sorrowful Jeremiah, who said to the Lord,

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart . . ." (Jer. xv, 16). Truly this was spiritual joy from heaven, through the words of God, which filled the grieved and broken heart of blessed Jeremiah. The promises of God were his comfort; and so they are to the poor afflicted Christian in every age, when God speaks to their case and in their hearts.

And finally, *there is a rejoicing in hope of the glory of God*, granted to the justified people of God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v, 1, 2). When this hope is enlarged and abounds in the soul by the power of the Holy Ghost, then the believer is enabled humbly to look forward with a gracious expectation and secret soul joy to an abundant entrance into the everlasting Kingdom and to a participation in the full enjoyment of the revelation of the glory of the God of salvation in the Lord Jesus Christ. This hope itself, a precious grace of the Spirit, and all the consolation it brings into the heart, is that in which the believer has surely reason to joy and to rejoice, on his way even through "fire and water," to the great Eternity.

## Notes on the General Assemblies of 1951.

### THE CHURCH OF SCOTLAND ASSEMBLY.

The General Assembly of the Church of Scotland met, as appointed, on Tuesday, the 22nd day of May, in Edinburgh. Admiral-of-the-Fleet Viscount Cunningham's place as Lord High Commissioner was taken by Mr. George Mathers, M.P., owing to the Admiral's illness. Mr. Mathers read the Admiral's opening address, which urged Christian people to work for the unity and concord of broken and divided Christianity. This may seem a desirable aim, but we have no hesitation in stating that divisions in the Church in Scotland have been occasioned by those who from time to time have departed from the Word of God. Unity must be based on a common acceptance of the Word of God and its infallible teaching.

The Rev. Dr. W. White Anderson, of St. Cuthbert's Church, Edinburgh, was nominated as Moderator of Assembly. He is not as well known to the general public as some of his immediate predecessors.

*The King's Letter.*—This letter affirmed His Majesty's interest in the Church of Scotland and his resolve to maintain her historic rights and liberties. The letter stated, "Never have we stood in greater need of the support which Christian doctrine alone can give or of the consciousness of personal obligation which is the mark . . . of the Christian character." The Christian doctrine and character to which the King referred must be derived from and consistent with the unerring Word of God, 'if to be profitable to the souls of men and God honouring. Much false doctrine is propagated to-day, giving rise to a harvest of nominal professors of Christianity without much regard to true Christian character.



*Lapsed Members.*—Rev. C. A. Smith, St. David's, Edinburgh, pointed out that 23,000 people had lapsed from the membership of the Church during 1950. He considered this figure appalling and blamed principally a lack of pastoral supervision for this state of affairs. As the majority of adult persons intimately connected with the Church of Scotland are members in full communion, it seems that 23,000 such persons in 1950 have turned their back on the Church of Scotland to live an irreligious life or to join some other religious organisation, or to live as professing Christians without a Church connection. If these persons were truly converted and were having the pure Gospel of Christ preached to them, there would be no valid reason for such a number of members lapsing from the Church. There is something wrong somewhere.

*Anxiety over Finance.*—The General Finance Committee regarded the future with "acute anxiety." Congregations were faced with local demands upon their finances and were not supporting the Schemes of the Church as required. Each member would need to contribute 10/- during 1951 to uphold the Schemes of the Church. It was said that one third of their members were giving nothing. This surely is evidence of lack of grace and attachment to what they profess to believe is a Christian Church.

*Episcopal Responses.*—By 108 votes to 106 the Assembly rejected a petition by Mr. Allan Barns-Graham of Lymekilns, and others, which alleged that the pamphlet, "Order for the Celebrations of the Lord's Supper," issued in 1940, wrongly encourages the use of Episcopal responses, contrary to the law of the Church as laid down in the Directory for the public worship of God. The petitioners stated that they were determined to oppose union with Episcopacy and all who desire the altar of Episcopacy in place of the Communion Table. These petitioners had a similar matter up at last Assembly, but are not meeting with success. And if we know anything of the steady, stealthy tendency towards Episcopacy in the Church of Scotland to-day, they will find increasing practices of an Anglican nature to oppose in the immediate future.

*Revision of Metrical Psalms.*—An Overture from the Presbytery of Glasgow asked that the matter of revision of the Metrical Psalms be referred to the Committee on Public Worship. This was agreed to by the Assembly. The Rev. Dr. W. J. Baxter said that there were whole tracts of the Psalms being neglected because they were no longer suitable for public worship. This, he seemed to assert on the ground of changes in literary taste. People, he said, were no longer content to sing, "na-a-shon" for "nation," etc. It remains to be seen whether Dr. Baxter and his up-to-date literary companions can improve on the present wording of the Metrical Psalms, or whether there is some underlying motive for this procedure.

*Field-Marshal Slim and Chaplains.*—This eminent soldier addressed the Assembly, and we make two pointed quotations from his address:—"The chaplain must feel . . . not the arrogant idea that 'God is on our side,' that we had enlisted the Almighty . . . but that we fought in all humbleness on God's side." "Our problem is too often to teach a boy in 18 months what his parents have failed to teach him in 18 years." These statements are significant and need no comment.

*Iona Community.*—The Assembly approved of an agreed scheme for integrating the Rev. Dr. George MacLeod's Iona Community within the framework of the Church of Scotland. After all the further discussion on this matter, we are still at a loss to understand the real nature of this community and the need that any organised Christian Church has of this peculiar organisation within its borders. Dr. MacLeod has at last gained his point. What advantage the cause of Christ in Scotland will derive from re-building old historic Church buildings, is beyond our comprehension. This type of work is given a prominent place in the Community's activities.

*The Divorce Question.*—This question came back to the Assembly from Presbyteries, and the matter of the re-marriage by the Church of divorced persons (guilty parties on a profession of penitence) was again held up by the fact that most of the Presbyteries had not considered the theological aspects. It was agreed that the Presbyteries further consider the doctrinal position. It appears from what has been stated that the Church of Scotland leaders are prepared to perform the marriage of guilty divorced persons on a profession of penitence, in approved cases. But what of the Word of God and its teaching; and the distress and suffering of the innocent party?

*Dr. Garbett on Church Unity.*—The Archbishop of York (Dr. Cyril Garbett), speaking of Church unity at the Assembly, described the report recently published about the relations between the Church of Scotland and the Church of England as "a hopeful sign of the way in which we are gradually coming together." We may be wrong, but it is our present opinion, that all the real and fundamental sacrifices will have to be made by the professed *Presbyterian* Church of Scotland, if even a measure of unity is to be attained between these two national Churches. Episcopacy is working for the ascendancy; and the Church of Scotland has already begun to embrace Anglican practices.

*Ministers' Salaries.*—The minimum stipend of £450 was stated by Rev. Principal John Baillie to be inadequate as a living wage for ministers. But the Church was not able to pay the £500 to ministers which it hoped to do this year. He wondered whether a group of elders of the Church would take the initiative to launch some scheme. We have no hesitation in stating that the Church of Scotland has originated and encouraged throughout its many congregations, schemes of a worldly character which bear no relation to the work of the Gospel, and for which large sums of money are gathered from the people annually. Thus the Sustentation Fund suffers.

*The Doctrine of the Just War.*—The Assembly, after discussion upon the Report of a Special Commission, found no reason to depart from the received teaching that Christians might lawfully wage war upon just and necessary occasions. This of course is in accordance with the *Confession of Faith*, Chapter XXIII, Section II, and is based on New Testament Scriptures. The late Rev. Robert Shaw, D.D., in his exposition of the above Section II, states: "It may be generally stated, that aggressive wars, or such as are undertaken to gratify views of ambition or worldly aggrandisement, cannot be justified; but that defensive wars, or those which, as to the first occasion of them, are defensive, though in their progress they must often be offensive, are lawful."

*The Stone of Destiny.*—The Report on Church and Nation referred to the much publicised Stone of Destiny, now returned to Westminster Abbey. The Assembly expected a big debate on this matter and so did Scottish Nationalists, inside and outside the Church of Scotland. But a motion by Rev. George Sutherland, Belhaven, Glasgow, "swept" the Stone from the Report and from the floor of the Assembly as far as any formal discussion or decision was concerned. Rev. R. P. Fairlie, Dumfries, in seconding, cast proper light upon the whole question, in a single sentence: "The Church of Scotland is concerned with bringing to the people the Bread of Life and not offering them a stone." The motion carried.

*Moderator's Closing Address.*—The subject Dr. White Anderson chose was "This Present World." He said that the Church did not exist in isolation. She was in the world, though not of the world. There was tension between the Church and the world: they were set over against each other. These statements read well and are applicable to the true, spiritual and faithful followers of Christ. But Dr. Anderson is Moderator of a branch of the visible Church of Christ, which is permeated with worldly ministers, office-bearers and members, and full of worldly doctrines and practices. The present situation is a disgrace to Christianity. There is little or no tension between the Church of Scotland to-day and the world within her borders and the Churchless masses. The Church of Scotland, in the personal practice of most of its members in full communion, goes hand in hand with all the vain and worldly activities and practices of the day. Truly their people draw nigh to God with their lips, but their hearts are far from Him. There is much Christian profession, but little piety in the practice of Scotland's National Church; and that is what the Moderator would have done well to tell the Assembly.

#### FREE CHURCH OF SCOTLAND ASSEMBLY.

The General Assembly of the Free Church of Scotland met on 22nd May, 1951, in the Free Assembly Hall, Edinburgh. Rev. Murdoch MacRae, minister at Kinloch, Lewis, was appointed the new Moderator.

*Moderator's Address.*—In his address to the Assembly, Mr. MacRae outlined the grave international situation, and referred to a revived paganism in the form of the rejection by large sections of the professing Christian Church of the fundamental doctrines of Christianity, "Wickedness, lawlessness and worldliness had not decreased," he said; "and there was no real evidence of a return to God. The remedy was revealed in the Gospel."

*Pagan Youth.*—Presenting the Report of the Welfare of Youth Committee, Rev. H. G. MacKay said that many day-school teachers were doing excellent work and in many cases were providing the only religious instruction that a large number of children received. Pagan youth was a problem of to-day. We entirely agree; but pagan parents and homes without the Bible are largely responsible. Parents will have to give an account to God for their part in creating this terrible state of matters among the young.

*Public Questions.*—The Report of the Committee on Public Questions called for a renewal of the demand for the recall of the British Envoy to the Vatican. Rev. E. MacRury, Dundee, in presenting this Report, said

that the assaults made on the sanctity of the Lord's Day were various. "It was a fact that many people did not know what was meant by a right observance of that Day," he said. We wonder if Mr. MacBury finds in his own Church official reluctance to forbid office-bearers and members from travelling in street cars, trains and buses, run in systematic disregard of the Lord's Day. Does Mr. MacBury approve of Free Church ministers attending Remembrance Day services at War Memorials on the Lord's Day?

*Delegates from other Churches.*—Among delegates who addressed the Assembly was Dr. Carl McIntyre, President of the International Council of Christian Churches, a minister from America who, along with his organisation, is faithfully and vigorously opposed to the modernistic and dangerous World Council of Churches. It will be interesting to learn if Dr. McIntyre had anything to say to the Assembly by way of exposing the World Council of Churches. Professors MacKenzie and Renwick, at a later meeting, expressed views in relation to this modernistic Council which we know could not possibly be acceptable to Dr. McIntyre.

*Discussion on World Council of Churches.*—Considerable controversy arose in the Assembly when the Assembly's attitude to the World Council of Churches was under discussion. The Committee on Assembly Arrangements proposed that the General Assembly confirm its policy of non-affiliation with the World Council of Churches and resolve to receive no delegates directly representative of the World Council of Churches unless in special circumstances. An amendment proposed that the Assembly receive no delegates representative of the World Council of Churches, nor delegates from Churches represented on that Council, except such delegates as are known to be out of sympathy with their Church's attitude to that body. Rev. K. J. MacLeay, Beaulieu, described part of the Committee's proposals as "locking the front door and windows but leaving a small scullery window open for intruders." Rev. Prof. D. MacKenzie objected to the amendment and stated that he was going to say a shocking thing. "What," he said, "if we had to go sometime and pay a visit to the Pope? Some good reformers have had to do it because of the circumstances in which they lived, and it might be that we might have to send someone to discuss matters even with the Pope." Laughter arose in the Assembly at this observation. But Professor MacKenzie said he was not joking and proceeded to outline his argument against the amendment, an argument which we shall not trouble to repeat here. His argument was built upon "if" throughout, in order to prevent the door of the Free Church from being altogether closed against the World Council of Churches. Recently this World Council of Churches was described in the *Churchman's Magazine* as "radically modernistic, anti-Biblical, anti-evangelical and un-Protestant, and it invited the Papal System to participate in its sessions." Further, Dr. Shields, of Toronto, stated in *The Gospel Witness*, 2nd November, 1950, "The greater part of the leaders of the World Council of Churches do not believe the Bible, and they say so." Rev. W. MacLeod, Dornoch, Assembly Clerk, said in support of Professor MacKenzie, that he was not so sure the Professor's vision was so very far out. Professor Renwick, as we might expect, spoke in support of Professor MacKenzie's point of view, and trotted out a former excuse for welcoming unsound delegates, that of *courtesy*. He said, "When a delegate came to the Assembly from another

Church, all it meant was that he was paying a visit of courtesy." The Rev. J. Morrison, Strath, spoke more like a man with spiritual discernment and a sense of the danger of giving any place to the devil as an angel of light. He said, "The Word of God expressly declared that there could not be any fellowship between light (Gospel) and darkness. There could be no fellowship between belief and unbelief, or between the authority of the Word of God and that of a body which sought to overthrow the Word of God and all it stood for." Mr. Morrison, in our view, expressed the genuine and consistent Christian viewpoint. Yet when the original deliverance and Mr. MacLeay's amendment were voted upon, Mr. MacLeay's amendment was defeated by 27 votes to 23. Only four members of the Assembly recorded their dissent; which in Church legal procedure keeps the conscience clean and clear from any responsibility for the decision dissented against. And so Professors MacKenzie and Renwick and their majority of followers win the day in the Free Church Assembly for a point of view in relation to other organisations, including the infamous World Council of Churches, which contradicts and belies publicly, the constant and ostentatious profession by the Free Church and her Professors, of loyalty to Christ, the Word of God and Calvinism. How tired we are getting of lectures and speeches on adherence to and the revival of Calvinism! The fact of the matter is that the Free Church to-day is almost divided into two bands, viz., one with a modern trend and the other evangelical, as far as a witness on the side of God's Word and the practice which is according to godliness, is concerned. In our opinion, there are ministers and laymen in the Free Church who, in most respects, would be equally at home in the Church of Scotland.

*Psalm Singing.*—Rev. M. Macphail submitted the Report of the Psalmody Committee. Congregational singing was suffering, he said, from the general lack of spiritual vitality, just as the preaching of the Gospel was hindered for the same reason. Mr. A. F. MacLennan, Edinburgh, declared that they should do all that was possible to make their rendering of their worship by praise attractive. "The lack of spiritual vitality" to-day is indeed at the root of widespread cold formality in the public worship of God with respect to praise, preaching and prayer. Although we do not disparage for a moment correct congregational singing from the musical point of view, yet the singing of the Psalms of David which is sweet to the ear of the spiritually minded and comely in God's estimation, is not always that which satisfies the musical judgment of the natural man. We may aim at attractive, harmonious, singing in the house of God, which is pleasing to man and devoid of spirituality and the gracious spirit of praise before the Most High.

*Need for Revival.*—This was the subject of the closing address by Rev. Murdoch MacRae, Moderator of the General Assembly of the Free Church of Scotland. He said, the days foretold in Scripture are upon us, when men will not endure sound doctrine. The line of demarcation between the Church of God and the world should be deep and clearly visible. Scotland needs a genuine revival of true religion. In this day of spiritual declension, he said, surely there is only one remedy, the down-pouring of the Holy Spirit. We would add that spiritual declension has come in to large sections of the visible Church in Scotland to-day because not only do sinners refuse to hear sound doctrine, but ministers refrain from

preaching sound doctrine. What some actually preach is sound doctrine; but the curse to-day is that these same men do not teach the whole range of fundamental sound doctrine. Pre-destination, the new birth and everlasting punishment, for example, are relegated to the background.

### Synod Sermon.

Preached at Glasgow on Tuesday, 22nd May, 1951,  
by REV. JOHN A. MACDONALD, Applecross,  
Moderator of Synod.

*"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you"* (I Peter v, 10).

THIS chapter contains several exhortations, all so very necessary in contending for "the faith once delivered to the saints." By taking due heed to such solemn counsels, Christ's servants would become more and more an unspeakable blessing to the Church of God which they were commanded to "feed," as men to whom God had committed the oversight. In this way, the appearance of the chief Shepherd would be to them a cause of rejoicing: "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Further, lest they be overwhelmed with too many cares, they are assured that their Master has their interests at heart, and they are commended to the care and keeping of the "God of all grace . . ."

In meditating upon these words, let us consider four things:—

- I. Peter's conception of the Most High. "But the God of all grace."
- II. The Call here spoken of, "Who hath called us unto His eternal glory by Christ Jesus."
- III. That there were difficulties in the way. "After that ye have suffered a while."
- IV. Peter's earnest prayer for the Church. "Make you perfect, stablish, strengthen, settle you."
- I. *Peter's conception of the Most High. "But the God of all grace."*

If Peter were not enlightened from on high, his conception of the Holy One of Israel would not have been different to that of all fallen men. The natural man does not see any beauty in Christ. "And when we shall see Him, there is no beauty that we should desire Him" (Isa. liii, 2). The ignorant Pharisees saw no beauty in Him, no, no more than the bewitched Jews to whom He was none other than "the carpenter's son" (Matt. xiii, 55). O what fearful ignorance, spiritual darkness, and hatred sin has brought into the world when we cannot, by nature, see any beauty in Him in whom all fulness dwells! The dreadful disregard in our day to the fourth commandment, and, indeed, to all divine commands, indicates that the vast majority know not God as Peter did, as "the God of all grace," the fountain of love, the light of the world, and the One from whom all mercies flow. Let us fear lest Christ be a root out of a dry ground to us too. Others were so darkened in their understanding, outlook, and conscience when Pilate asked the solemn question in Matt. xxvii, 18:

"Whom will ye that I release unto you, Barabbas or Jesus which is called Christ?" They said, "Barabbas." How characteristic of fallen nature! But all those taught by the Holy Spirit and reconciled to God through the blood of His dear Son, are brought to know Him as "the God of all grace." O for that glorious vision John and others got of Him when he declared, "And we beheld His glory, the glory as of the only begotten of the Father full of grace and truth." In the great day, the ungodly shall know Him as the One to whom the Father hath committed all judgment, who "shall wound the head of His enemies, and the hairy scalp of such an one as goeth on still in his trespasses" (Ps. lxxviii, 21). This was Pharaoh's and the Egyptians' knowledge of God when He made a full end of them in the Red Sea. On the other hand the penitent, lowly Israelites, found Him to be "the God of all grace," the One great and mighty Deliverer, the One to whom "belong the issues from death." Peter, notwithstanding his many provocations was given such an insight for himself into the fulness of Christ's inexhaustible riches, that he, as it were, proclaims: O the precious grace of repentance bestowed upon me when I denied Him thrice, the precious privilege of reconciliation, the precious grace of forgiveness, and of perseverance! "Thou art the God of all grace." All the graces of the Holy Spirit are precious and indispensable to the believer. Where there is one grace in reality there must be of necessity all the other graces. The godless do not desire to honour Christ but to dishonour Him. His elect people, however, desire to ascribe all the glory and honour of their deliverance from death and hell unto "the God of all grace." "Not unto us, O Lord, not unto us but unto Thy name give glory" (Ps. cxv, 1).

May we be abundantly blessed with Peter's conception of Christ's love and fulness, as "the God of all grace."

II. *The call spoken of: "Who hath called us unto His eternal glory by Christ Jesus."*

Scripture speaks of three calls particularly:—

(1) *The Common Call.*—The common call of the Gospel is extended to all who hear the blessed trumpet of the everlasting Gospel: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon" (Isa. lv, 7). Blessed be His name, the Bible contains many such glorious invitations to the sinner to return to the God whom he has forsaken. Christ Himself, on the last day of the feast, extended this call to the vilest sinner in His audience. We read that He cried, "If any man thirst, let him come unto me, and drink" (John vii, 37). O precious call, would that your soul would listen to it now and accept it!

All Gospel hearers will be without excuse when the day of reckoning comes, because of such gracious invitations. It is pathetic to see people listening to the call of the Gospel as if it were an idle tale. This is very prevalent in our day, because we have grieved the Holy Spirit. Without Him we can do nothing. Those called to the marriage of the king's son, ignored the invitation, yea, much worse than ignoring it, "they made light of it, and went their ways, one to his farm, another to his merchandise" (Matt. xxii, 5). O how long shall you hear this call and also make light

of it; go back to the world, the flesh and the devil; to your dancing, to your theatres, to your gambling, to your drunkenness, and all other Satanic vices. Such a course of conduct causes the heart to become as hard as adamant against God, who is now holding out the golden sceptre to you in mercy, love, and faithfulness. If you shall refuse Him that speaketh from heaven, you shall eternally dwell "with everlasting burnings" (Isa. xxxiii, 14). Be wise, dear friends, and hear the voice of love while it is day.

(2) *The Effectual Call*.—This is the call spoken of in our text, we believe. It is a call out of the kingdom of the devil into the light and liberty of the children of God. How beautifully the Confession of Faith speaks of it! "The effectual call affects the heart," it says. Apart from such a call, the spiritual Israel would have remained in the slavery of the Egypt, of a state of nature. So pleasing is sin to fallen nature, that many rather go to a lost eternity than part with their evil ways, notwithstanding many warnings. Those who are thus called realise their own inability to cease from sin, to believe in God for salvation, or to do anything wherewith they can merit God's forgiveness. Paul-like, they are brought to see that "by the works of the law shall no flesh be justified" (Gal. ii, 16). The effectual call finds the elect unholy indeed, and utterly lost, but the Holy Spirit quickens them and enlightens their eyes that they may see the Saviour by faith, and unstops their ears that they may hear the voice of the Beloved and live. Moreover, the effectual call causes men and women to become dissatisfied with anything short of a saving interest in Christ. Like Christian in the *Pilgrim's Progress*, they must of necessity go in search of an Eternal Kingdom in obedience to the call. Blessed be His name for ever and ever that where He hath begun a good work in His people, "He will perform it until the day of Jesus Christ."

(3) *Ministerial Call*.—All those called effectually by the Holy Spirit and reconciled to God through the death of His Son are not commissioned to declare the Gospel and officiate in every capacity relevant thereto. The Apostle "in writing to the Hebrews re the Priesthood said, "And no man taketh this honour unto himself, but he that is called of God as was Aaron" (Heb. v, 4). Woe betide any Church that will neglect the examination of all those studying for the holy ministry, without due regard as to their special call thereto. The ministry is not to be chosen or entered into like any ordinary profession: we hear of boys earmarked, so to speak, at school, because of their brilliancy and other merits, for the ministry, while yet strangers to grace and to God as well as to the ministerial call: complete aliens to Aaron's call, Moses's call, and David's call. The latter was called "while waiting on the ewes with young, to feed Jacob His people and Israel His inheritance" (Ps. lxxviii, 71). Those who are strangers to Christ's call, "Follow me, and I will make you fishers of men" (Matt. iv, 19), can never be happy nor settled down in the work of the ministry. Hence the reason, we believe, that many ministers participate in many of the frivolities of our day. Absolute willingness to leave all earthly possessions accompanies this call. The Apostles never regretted having left all and followed Him. No, God's gracious promise, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii, 20), was their sure staff and stay in all their tribulations.



III. *That there were difficulties in the way: "After that ye have suffered a while."*

This was truly a reminder that they were still in the valley of Baca, with many lions in the way, and their greatest "adversary, the devil, as a roaring lion walking about, seeking whom he may devour." All His people, however, are not called upon to endure the same sufferings, on their journey to heaven, although none are exempted from suffering, because the command is, "If any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. xvi, 24). The Lord's people are pilgrims, and a pilgrim's life is never free from suffering. The Word of God tells us much regarding the sufferings of those now in glory, for the faith once delivered unto the saints. This should encourage us in a day of blasphemy and rebuke, when the love of many has waxed cold. Joseph suffered much at the hands of his brethren and at the hands of Potiphar's wife too, with her lying accusation against him, but out of all his troubles the Lord did set him free. Faithful Jacob suffered while serving Laban. At the end of the day, Laban would have sent him away empty-handed: "Except the God of my father, the God of Abraham and the fear of Isaac, had been with me, surely thou hadst sent me away now empty" (Gen. xxxi, 42). The Church of God in our day cannot expect anything else but to be held up to the ridicule of a carnal world full of Modernism, Voluntarism, Arminianism and Romanism. Daniel suffered "a while" in refusing to worship Nebuchadnezzar's image. Many, no doubt, would consider him mad in not submitting to the king's command. Daniel got his reward, however, while many of his enemies were put to open shame (Dan. vi, 24). Think of Shadrach, Mesech and Abed-nego and their sufferings: think of what David suffered from wicked Saul, his own people, and his wicked son Absalom. These all realised that their sufferings were in full accordance with the will of God, and were limited in their duration, "a while." So they endured the cross until they reached Heaven and their eternal joy. We have reason to blush, when we consider the Covenanters' sufferings when they gave their lives rather than deny Him who was to them "the Rose of Sharon and the Lily of the Valley." Like the Hebrew midwives in Pharaoh's day, they feared God thus ignoring the commandment of the King. One can easily detect in the sufferings of the Covenanters a repetition of the sufferings spoken of in Psalm lxvi, 12, "Thou hast caused men to ride over our heads, we went through fire and through water: but Thou broughtest us out into a wealthy place." This brings us to say a word regarding the Apostles' sufferings. They, like all the true soldiers of Christ, considered it a great honour to suffer shame for His sake. This is obvious from Acts v, 41: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." Notice, it was through false accusations that they were brought before the Council and imprisoned. Wicked priests, and godless counsellors, often caused the Church much anxiety and sufferings. Our dear Church suffered in this respect, for frequently such accusations were made. We were falsely accused of deliberately putting ministers out of the Church, when the truth was, that everything possible was done to prevent this. This, along with the other false accusation that we departed from the *status quo* of our constitution caused us sufferings upon sufferings.

Let none of us ever forget to remind our children of the sufferings endured by the late Rev. Donald MacFarlane, Dingwall, and the late Rev. Donald Macdonald, Shieldaig, in 1893, in defence of the Word of God, the principles of the Reformation, and in faithfulness to their ordination vows, as God's ambassadors. The former, in May that year placed his Protest on the table of the Free Church General Assembly against the Declaratory Act with all its venom and deceit: thus separating himself and all who followed him, from the Declaratory Act Free Church for ever. They "suffered a while" when, being put out of their manses, they were deprived of many legitimate rights. But the Lord, whose battle they fought, provided Churches, congregations and manses for them. Above all, God gave them peace of conscience such as Paul and Silas had when they sang at midnight in the prison.

IV. *Peter's earnest prayer on their behalf, which is fourfold:—*

(1) "*Make you perfect.*"—Peter knew very well that there was no perfection on this side of eternity. No, for the Lord's people complain of an evil heart so long as they are in time. The request, therefore, must be understood as expressing a desire for their increase "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "Make you perfect"; viz., that ye be kept in all your ways from bringing a reproach upon the noble cause of Christ. Also that their hearts might be filled with godly sorrow, saving grace, fervent love to Christ and to the brethren, zeal for His glory and that they might be like the sweet Psalmist of Israel, when he said, "For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." "Make you perfect," with that knowledge of your original depravity as Paul was when he said, "O wretched man that I am: who shall deliver me from the body of this death, I thank God through Jesus Christ our Lord."

(2) "*Stablish you.*"—In his second petition he pleads for their stability in the truth, lest they be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Very likely Peter knew many nominal Christians who cared little if only they had a name to live. To such all denominations, however unscriptural, are alike. This is unsteadfastness indeed, and is contrary to the fruit of vital godliness. Hence the petition, "Stablish you." May He establish you against Satan's devices and assaults, thus causing you to take deep root downward as trees "planted by the rivers of water, that bringeth forth his fruit in his season." We are by nature unstable, like Reuben of whom God's Word speaks as being "unstable as water" (Gen. xlix, 4). If He by His grace, will not stablish us, we will not continue in His path and doctrine. Wicked Saul did his utmost to prevent the establishment of David upon the throne of Israel. But the Lord established David in spite of the devil and all the powers of darkness.

(3) "*Strengthen.*"—The third petition in his prayer is for their strengthening in hope, and faith to perform duties, overcome difficulties, etc., etc. His consciousness of himself as a weak mutable creature, such as would deny his Master again and again if not strengthened from on high, causes him to petition the Great Advocate within the veil for the necessary strength to enable them to fight a good warfare. Both spiritual and physical strength are necessary and useful in God's vineyard.

However, it is for the former the Apostle pleads here, we believe. Physical strength alone is infinitely too weak to make any headway Zionward. Nevertheless, Christ is concerned about His people's physical strength, in the wilderness. He would not send them away empty, lest they would faint by the way. But the righteous will go from strength to strength until they will appear in glory. The Apostle Paul, entreated the Lord thrice that the thorn in the flesh, the messenger of Satan that buffeted him, might depart from him. The Lord graciously afforded him the following precious promise: "My grace is sufficient for thee: for my strength is made perfect in weakness." Even unto death, God fulfilled His promise to His servant. Take courage weak ones, He will strengthen you with the right hand of His righteousness. O how weak His people feel at times, especially when confronted with certain duties! Moses felt his weakness when told to go to Egypt, but the Lord gave the necessary strength, so David-like, he could say, "for Thou my fainting soul with strength didst strengthen inwardly" (Ps. cxxxviii). Apart from His blessed strength, none of us would prove a whit better or stronger than the children of Ephraim, who although armed, and carrying bows, yet turned back in the day of battle (Ps. lxxviii, 9). Both armour and bows proved useless without the strength of God the Lord. When He strengthens His Church no weapon however mighty shall prosper against them. In His strength David went out against the mighty Philistine, who threatened to give his flesh to the fowls of the air, and to the beasts of the field (I Sam. vii, 12). Many are the Philistines that threaten to devour God's weak ones, but blessed be His name, their complete destruction is as certain as that of Goliath. His strength is all-sufficient to help His people from falling and to "present them faultless before the presence of His glory with exceeding joy" (Jude, verse 24).

(4) "*Settle you.*"—His last request was indeed in full harmony with their chief desire in the world, for without the prayer of the Church in Psalm xvii, 5, how can we but fall a prey to sin and all its lusts? "Hold up my goings in thy paths, that my footsteps slip not." Notice the promise of eternal life is extended to those who will continue to the end: "But he that endureth to the end shall be saved." It is no wonder, in view of the above truth, that Peter pleaded this on behalf of the Church of God. The crown of life is certain for such as will persevere and are found faithful unto death. "Be thou faithful unto death and I will give thee a crown of life" (Rev. ii, 10). Many began most promisingly, but not being "grounded" and "settled" in divine things went back, and were no longer found in the old path they professed to take pleasure in. The pride of their heart put many astray and rendered them useless to the Church of God. Peter pleaded that they might have that blessed settlement of mind and heart that the Church had when she confessed, "I sat down under his shadow with great delight and his fruit was sweet to my taste" (Song of Sol. ii, 3). When the Prodigal Son was reconciled to his father, when he got the kiss of reconciliation, when he got the wedding garment, the ring on his hand and the shoes on his feet, this was his supreme desire, "Settle me, settle me," lest I go back to my former folly and be in eternal want. "Make me as one of thy hired servants." If the Holy Spirit were to take of the things that are Christ's and reveal them unto us, this would be our fervent prayer daily. Lastly, let us rejoice

that greater than mere man or angel did plead this on behalf of His Church in the Court of Heaven. Christ's prayer while on earth was: "Holy Father, keep through thine own name those whom Thou hast given me, that they may be one, as we are" (John xvii, 11). Nothing under heaven is more certain than that if the Lord had not stablished, strengthened and settled us as a Church we would not be here assembled as a Synod seeking as we did from 1893 to display our banner because of the Truth. Let all those who love Zion continue to pray Peter's prayer: "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye had suffered a while, make you perfect, stablish, strengthen, settle you."

### **Instrumental Music in the Worship of God.**

By REV. JOHN COLQUHOUN, Glendale.

It is a fact, which we cannot conceal from ourselves, that many Free Presbyterians, on account of their lawful calling, or on account of the acute housing problem, are living far away from any place of worship belonging to the denomination, and are faced with the choice of one of two alternatives, that is, to go to no place of worship, or to go to a church where the worship is not conducted according to the Word of God. We are painfully aware that many have made choice of the latter alternative, and one is not long in their company when it is very evident that what the Psalmist said of the children of Israel has been fulfilled in their case, that they 'were mingled among the heathen, and learned their ways.' Many things which they were not accustomed to, and which they would look upon with horror in connection with the worship of God, are now looked upon as things that are indifferent or, perhaps, the very thing that went far to beautify God's worship. Among these things are to be found the use of instrumental music in public worship.

In the Deed of Separation of the Free Presbyterian Church of Scotland, one of the reasons given for taking up a separate position is, "That the present subsisting Church, calling herself the Free Church of Scotland . . . by the authorisation of instrumental music in the public worship of God has altered the ancient and universal practice of the Church of Scotland, and violated the purity of worship as understood by the Free Church of Scotland in 1846." Those who led the people of the Free Presbyterian Church in 1893 to take up a separate position did not pen the above statement without weighing their words. An Act of the General Assembly and the practice in connection with the praise in a large number of congregations throughout the Church testified to the truth of the statement, and the fact that the practice was contrary to the Word of God constituted a sufficient reason why there should be a separation. The fact that instrumental music in connection with the worship of God is contrary to the Scriptures is denied by many, and their arguments in support of their views, being so very plausible, too often act as a salve to the conscience of many who ought to know better, but who do not take the trouble to examine these things for themselves. Our purpose, at this time, is to show that there is no support given in the New Testament to the use of instrumental music in the worship of God.

When we turn to the Subordinate Standards of the Church, that is, the Confession of Faith and the Larger and Shorter Catechisms, which are based upon the Word of God, we find no ground for the use of instrumental music in worship. We read that "the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture." (*Confession of Faith*, Chap. xxi. 1.) In both the Larger and Shorter Catechisms this is also given in substance.

To those who have not given much study to the question of instrumental music in the worship of God, these statements of the Westminster Divines may appear to be in direct conflict with certain passages of Scripture. We read of instrumental music in connection with certain acts of worship under the Old Testament Dispensation, and our friends reason that because of this, there is nothing wrong with instrumental music under the New Testament Dispensation. Some will point out that there is no positive command forbidding its use and, therefore, that the practice is to continue to the end of time.

Before coming to such a conclusion, however, it would be well to examine carefully as to the connection in which instrumental music was used in God's worship. It may not have been generally noticed by the advocates of instrumental music that there was a direct precept given for its use in connection with the offering of sacrifices under the Law. "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets . . . And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel" (II Chron. xxix. 25-27). It is only in connection with sacrifices offered in the Temple at Jerusalem that we find instrumental music; there is no record of it in connection with any other part of the Temple service. It may further be pointed out that as there were no sacrifices offered in the Jewish synagogues, either in Jerusalem or throughout the country, there was no instrumental music in connection with worship in the synagogues, which, incidentally, explains why Paul makes no reference to them in his condemnation of the work of the Judaizing teachers who so often dogged his steps when proclaiming a full-orbed gospel. Thus we see that instrumental music and the sacrifices of the Old Testament Dispensation must stand or fall together. The sacrifices, being the shadow of good things to come, their musical accompaniment must also be a shadow of good things, and when the good things typified have come, there is no further need of the shadow.

When we come to the New Testament Dispensation, we find no trace of instrumental music there in connection with the worship of God. During the days of Christ's humiliation, He worshipped in the synagogue where no instrumental music was used, as has already been observed. After the institution of the Sacrament of the Lord's Supper, we read that, "when they had sung an hymn, they went out unto the mount of olives," but we find no mention of any instrumental accompaniment to the singing.

The writers of the New Testament make no reference to instrumental music in connection with the worship of God, and all references made to singing indicate clearly that it is with the human voice. The Apostle Paul in writing to the Ephesians says concerning the way in which Christians ought to be exercised, that it should be, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." The same thing is repeated by him in the Epistle to the Colossians, where he says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii, 16); and in the Epistle to the Hebrews, he says, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. xiii, 15). The case against instrumental music in the worship of the New Testament Church is well stated by the Rev. James Begg, D.D., of New Monkland, the father of the better-known Dr. Begg, of Newington. "Authorities on this subject need not be multiplied. There is frequent mention of Christians in these early ages, SINGING the praises of God; but no accounts that they employed organs, or other instruments of music, in this part of divine worship. These, with many other corruptions, were brought into the Church in the after ages of Popish darkness and superstition. If, then, instrumental music formed no part of the service of the Jewish synagogue, but was peculiar to the worship of the temple, at the offering of sacrifices—if it was never recommended nor employed by Christ, or His Apostles—though they both sang the praises of God themselves, and prescribed this duty to others—if this music was never used by Christians who lived in those ages nearest to the time of Christ and the Apostles, is there not good reason to conclude that it is no part of the worship authorised by God in the New Testament Church? That though it was connected with the law given by Moses, it is yet no part of that system of grace and truth which came by Jesus Christ?" (*The Use of Organs in the Christian Worship.*)

When we come to consider the question of instrumental music in the worship of God from a historical point of view, we find that its advocates have nothing left them on which to base their arguments except the actions of men who had no love for the guidance of the Most High in these matters, for the early history of the Christian Church does not give them any support. Justin Martyr, who lived in the second century, says, "Plain singing is not childish, but only the singing with lifeless organs, with dancing and cymbals. Whence the use of such instruments, and other things fit for children, is laid aside; and plain singing only retained." When we come to the time of the Reformation, we find that organs were cast out as things that had no Scriptural authority. Luther maintained that they were the ensigns of Baal. Calvin is very explicit in his condemnation of organs when he says, "In Popery there was a ridiculous imitation (of the Jews). While they adorned their temples, and valued themselves as having made the worship of God more splendid and inviting, they employed organs, and many other such ludicrous things, by which the Word and worship of God are exceedingly profaned, the people being much more attached to those rites than to the understanding of the Divine Word. We know, however, that where such understanding is not, there can

be no edification, as the Apostle Paul teacheth, while he saith, 'How can a person give testimony to the faith, and how can he say Amen at the giving of thanks, if he does not understand?' Wherefore, in the same place, he exhorts the faithful, whether they pray or sing, they should pray and sing with understanding, not in an unknown tongue, but in that which is vulgar and intelligible, that edification may be in the Church. What, therefore, was in use under the Law is by no means entitled to our practice under the Gospel, and these things being not only superfluous, but useless, are to be abstained from; because pure and simple modulation is sufficient for the praise of God, if it is sung with the heart and with the mouth. We know that our Lord Jesus Christ has appeared, and by His advent has abolished these legal shadows. Instrumental music, we therefore maintain, was only tolerated on account of the times and of the people, because they were as boys, as the sacred Scripture speaketh, whose condition required these puerile rudiments. But in Gospel times, we must not have recourse to these, unless we wish to destroy the evangelical perfection, and to obscure the meridian light which we enjoy in Christ our Lord'' (*Calvin on I Sam. xviii, 1-9; translation by Dr. Porteous*).

In Scotland, at the time of the Reformation, organs in churches were destroyed as being equally as much the symbols of Popery as images. In the First and Second Books of Discipline there was nothing to sanction the use of instrumental music in the worship of God. This was also the case with the Westminster *Directory for Public Worship*. The Scottish Commissioners to the Westminster Assembly, on 20th May, 1644, wrote home to the General Assembly of the Church of Scotland, giving a narrative of what was taking place while they were in London, and among other things they stated that "the great organs of Paul's and Peter's were taken down," which shows an interesting background to the attitude taken up in the *Directory* to instrumental music. We have, moreover, a positive statement in the *Directory* as to the mode of praise when we read the following:—"In the singing of psalms, the voice is to be tunably and gravely ordered; but the chief care must be to sing with understanding, and with grace in the heart, making melody unto the Lord."

Our forefathers were not in any way astray when they treated instrumental music in worship as Popish, for they were introduced into the Church during the dark days when Popery had succeeded in spreading its ignorance and superstition over the face of what was known then of the world. About the year 757, King Pepin of the Franks received an organ, as a present, from the Greek Emperor, and as he could not use it himself, and had no one in his kingdom who was skilled in the playing of it, this devout son of the Roman Catholic Church devoted it, as he thought, to the service of God. This was the first authentic notice we have of an organ in connection with the Church, although, on the authority of Bellarmine, they are said to have been used in the service of the Church for nearly one hundred years before that date. In our own country they were introduced into cathedrals and abbeys during the reign of King James I of Scotland, who became king in 1423. Thus we see that the introduction and continued use of organs in public worship coincides with the period in which Popery, in all its darkness and horror, held undisputed sway, and, in passing, it may be remarked that this matter is in keeping with the rest of the religion of Rome, for the most of its



worship and doctrines are borrowed from the heathen, for the use of instrumental music in connection with the worship of their gods was in vogue long before the Roman Catholic Church ever thought of instrumental music. From this we see, that, in the matter of instrumental music, Rome is in the direct line of Tubal, who was of the race of Cain, and "the father of all such as handle the harp and organ," and like Cain they bring "of the fruit of the ground an offering unto the Lord."

One lesson to be learned from the foregoing is, that while instrumental music was used under the Old Testament Economy, only in connection with the offering of sacrifices in the Temple, these sacrifices, having been done away with by the great Sacrifice offered on Calvary, there is no place for the musical accompaniments of these sacrifices under the New Testament Economy, and where they are introduced, there is betrayed a love of ritual and outward pomp which is contrary to the spiritual worship required under the New Testament Dispensation. Dr. Porteous, in his Statement on the organ question, before the Glasgow Presbytery in 1808, puts the matter thus:—"From the beginning of the world there has been a moral Law and a spiritual worship; which remain unchanged under every dispensation. Whatever is to be found in the Old Testament with regard to either of these, is of permanent and everlasting obligation. But with respect to the modes of external worship, there was to be an entire change; which was announced by our Lord Himself in a very early period of His ministry:—"The hour cometh, when ye shall neither on this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth;"—not according to the old institution, in the hour that was past, but according to the new institution, in the hour which cometh, and now is. Nor must it be forgotten, that it is not the ordinary manner of the writers of the New Testament to inform us what Divine institutions were to be abrogated, but only what observances were to take place under the Gospel. They do not tell us that the Passover was no longer to be observed, but only that the Lord's Supper was to be administered. So, with respect to praising God, they do not expressly say that instrumental music is to be silenced, but they do expressly say that God is to be praised and worshipped by singing psalms, and hymns, and spiritual songs, with understanding and grace in the heart, for the purposes of instructing and comforting one another. This is to be the change under the Gospel, as far as Psalmody is concerned."

In the foregoing remarks we have endeavoured to state facts which ought to receive serious consideration from men and women who are ready to treat as something of no consequence departures from the worship of God to which they were not accustomed in their younger days, and departures against which their parents raised a life-long testimony, by their practice, in adhering to the mode of praise practised in the Church of Scotland in its best days. Let them search the Scriptures so that they may not be tossed to and fro by every wind of doctrine, but rather that they would seek to conform to the Apostolic injunction, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (I Cor. xiv, 20).



## On Prejudices Against the Gospel.

By REV. JOHN MACLAURIN, who was born October, 1693; died September, 1754. He was an eminent minister of the Gospel in Glasgow from 1723 until his death.

*(Continued from page 55.)*

ONE of the most ingenious libertines that I have read, objects against the doctrine of vindictive justice in God, as if it could not be maintained without clothing the Deity with human frailties and passions, anger, provocation, revenge, and the like; of which he says, we might be so well acquainted with our own nature, as to reflect that these are human infirmities, and not Divine perfections.

If this objection prove any thing, it proves by far too much; if it has any force at all, it confutes experience; for experience shows that sinners suffer a great many pains and troubles in this life, besides the pains of death. Almighty power could hinder these pains. Infinite goodness would hinder them, if they were not merited by the sins of men, and agreeable to the justice of God.

If God can, and does, inflict manifold pains for sin in this life, without any thing like human frailty or passion, surely there is no reason why the same may not be done in as perfect a manner in the next world.

It is the observation of the wisest of men, that because sentence is not speedily executed on an evil work, therefore men's hearts are hardened with false hopes of impunity. These are the flattering thoughts of sinners at ease. But the heavy and dismal disasters of life, and the exquisite pains of sickness, give them generally a new light. While the minds of men are intoxicated with prosperity, they may make a shift to delude themselves with such false notions of God's goodness, as may banish for a time all dread of His justice. But surely arguing against experience is the most extravagant arguing in the world. These speculations will not argue away all the public and private calamities with which the world is overspread, and from which no age, no rank or condition of men, is exempted. It is vain to object that these troubles flow from natural causes; justice can use natural causes in punishing sin. God is the author of nature, and ruler of the world. And surely it is not the way to extol His goodness, to say, that though His creatures suffer various pains or troubles, yet that they do not deserve it, or that it is not on account of their sins.

They that maintain vindictive justice zealously assert, according to the Scriptures, that there is nothing of passion, or anger, or revenge in it, in the proper sense, but on the contrary, that it is perfectly serene, and exercised, so to speak, with infinite calmness. The chief abettors of this doctrine, perhaps all of them, affirm that, in the matter of vindictive justice, God is to be considered, not merely as a private person, or offended party, but as a public person, or supreme magistrate, who himself alone is capable of judging what are those measures in the punishment of sin that are absolutely best, in order to the most perfect and most excellent way of governing the world. It is goodness as well as justice in a supreme magistrate, to make laws that are for his own honour, and the good of his subject. It is goodness to give force to these laws by a suitable sanction or penalty annexed to them. And it is plain, the same goodness

that requires such laws should be made, requires that the authority of them should be maintained; which is done by putting them in execution. Every body knows that the honour of the magistrate, and the interest of society, suffer by it, when excellent laws are neglected, and their authority destroyed. These, and the like considerations, satisfy men as to human government, that true justice and true goodness are so far from being inconsistent, that they are inseparable; and there is no reason why the same may not be acknowledged in the divine government.

It is evident, that none can be consistent with themselves, in acknowledging that there is such a thing as a law of nature, without acknowledging, at the same time, vindictive justice to punish the violations of it. A law without a penalty annexed to it, is not a law, but an advice. And a sanction or penalty that is no way put in execution, is not a sanction, but a bugbear. All which, if duly considered, might satisfy men that God's vindictive justice may be conceived, without any the least resemblance of human passions.

But not to insist on this further; another consideration, that may be of use on this subject, is, that whereas men may pass by and neglect a criminal, so as neither to do good nor ill to him, neither to reward nor punish him, neither to bestow favours nor to inflict deserved punishment on him; yet with respect to God it is otherwise. There is no medium between His heaping very great favours on a criminal, and leaving him in very great misery, unless He be supposed to annihilate him. For though God should inflict no positive punishment on a sinner, but only withdraw from him all the benefits and favours he has abused, and leave him to his own natural emptiness, to outrageous desires, and a vehement thirst after happiness, without any kind of enjoyment to gratify that thirst in the least, *that* alone would cause such a direful eternal melancholy, as cannot well be conceived. Death separates a sinner from all the outward earthly benefits which he had from God; and an impenitent sinner, who can expect after death new benefits and favours to abuse in the next life, as he did in this, must have very strange ideas of God, and of the end for which He created rational creatures.

To this we may add, that sin or wickedness, by its very nature, incapacitates a man for the only true happiness of his soul, which consists in union with God and enjoyment of Him; and that is what cannot be had without conformity to Him.

Sin therefore, in its very nature, is poison to the soul, tending to eternal death, separating it from God, who is its only life. This shows that the natural consequence of sin and ungodliness is itself a very dreadful punishment. And whatever further penalty God threatens against sin, besides its own natural dismal consequences, the justice of these threatenings is evident from the venomous nature of it; because the more hateful and pernicious any crime is in its own nature and natural effects, the more severe is the punishment it deserves.

But what deserves more serious consideration is, the heinous injury sin does to God. Though none of the actions of His creatures can either increase or impair His happiness (which is infinite, and consequently unalterable,) yet inferiors may honour or injure superiors whom they can neither profit nor hurt. Every act of disobedience to God's law is the height of injustice. Justice requires we give every one his own: our souls

and our bodies are God's: the faculties of the one, and the members of the other, should be employed in His service. Sin robs Him of his due, and turns, as it were, His workmanship, His own benefits, against himself. Every sin is an act of the blackest ingratitude to God, because He is our chief, yea our only benefactor—other benefactors and means of good being but instruments in His hand. Sin has outrageous boldness and presumption in it, because it is an affronting God to His face, for He is every where present. Sin affronts His power, by showing how regardless the sinner is of His favour, how fearless of His displeasure—His all-sufficiency, when the sinner prefers the creature to the Creator, and seeks happiness rather in the stream, than in the fountain—His wisdom, when the sinner prefers his own vain imaginations to the dictates and directions of Him whose understanding is infinite. It would be easy to enumerate several other divine perfections which sin affronts. Men usually measure the heinousness of an injury or affront by the dignity of the party offended. On this is founded that ordinary and obvious reason, that because the party offended by sin is infinite, an injury against Him in a manner infinitely surpasses other injuries.

If, together with the destructive nature of sin in itself, the dignity of the party offended and injured by it, and the vast complication of affronts against Him involved in it, we consider, in the next place, the vast extent, the purity and endless duration of the Divine government, it may further enliven our impressions of the evil of sin and the justice of the threatenings against it. It is not needful to insist much in proving, that the purer any government is, the more will sin be discouraged, the severer will the penalty against it be. And it is certain that God's government excels in purity all other governments whatsoever.

It is no less evident, that the greater the extent and duration of a government is, it is of so much the greater importance that order be preserved, and rebellion, disobedience and disorder suppressed: because in such a case the contagion of vice, if it prevail, (and sin is found, by experience, to be naturally infectious and spreading, when unsuppressed and unpunished) is of the more extensive and durable influence. The more reason there is therefore for discouraging it; and motives of reward and punishment are very proper means for that end, and suitable to the nature of rational agents. Besides, the greater a government or dominion is, the greater is the danger by impunity of vice, and the less considerable is the loss by the strictest punishment of it. If we should suppose the bulk of a small city involved in rebellion, or some other capital crime, the particular governors of that place might be backward to punish the criminals, for fear of emptying their little dominion of inhabitants, and they cannot create new ones in their room: but if that city be considered as a part of a vast empire, in comparison of which that city is as nothing, it is easy to conceive, that it might be for the honour and interest of the whole empire to put the laws in strict execution against that guilty corner, if no other salvo could be found to maintain the honour of the government and the force and authority of the laws. It is easy to make an application of this to the Divine government. God's kingdom is over all, and His dominion is from everlasting to everlasting.

Some make an objection against the everlasting punishment of sin in the next life, from the shortness of the time in which it is committed in this. But surely, when other objections against that doctrine are refuted, this will appear to have but very little weight. In other cases men never think it reasonable to measure the demerit of any sin by the length of the time in which it is committed. Besides, this objection would have the same force, though our state of trial were a thousand times longer than it is. The longest time that can be imagined would still be nothing to eternity. Those who imagine men would have an easier way to heaven, if they had a longer life on earth, should see how that can be reconciled with experience, particularly with the history of the antediluvian world.

In effect, if we consider this matter impartially, the shortness of our state of trial, as it gives many great advantages to religion, so it rather aggravates than extenuates the evil demerit of sin. If men were to live some hundreds of years in this world, it is plain they would have a much stronger temptation to look on so long a tract of spiritual warfare, of a life of faith, as burdensome and tedious. The length of that race (as a course of obedience is called in Scripture) might dispirit and discourage them: the length of life would make the fatigue of duty and the pleasure of sin appear of greater importance. Besides, the reward being at so vast a distance, might contribute very much to render their impressions of it faint and languid. I can scarce consider a holy soul in such a state of trial, but as one oppressed with melancholy, to think that he behaved to be for so great a part of eternity (so to speak) out of heaven; that he behaved to languish so many centuries in absence from the object of his chief affections, and most vehement desires.

On the other hand, according to the present state of things, the encouragements to duty are far stronger, and the allurements to sin far more insignificant. As to the eternal reward of grace, its distance is so short and uncertain, that if men were not infatuated, it is a wonder that it is not constantly present to their minds, and that its glorious brightness does not dazzle their eyes. A good man is never sure that heaven is at an hour's distance from him. Then the pleasures of sin, and troubles of duty, are so fleeting and short-lived, that they are scarce felt, when they are presently vanished. It looks like a wilful contempt of happiness for one not to make the utmost efforts towards a life of faith and holiness, when one is under so strong obligations, has so vast encouragements, and but such insignificant hinderances; when the assistance offered is so powerful—the present pleasure so great—the labour so short, so little—the reward so near, so certain, so glorious, so lasting, yea everlasting. It looks like a choosing of misery, when one takes the course that leads to it, though he is sure eternity is not far off, at the furthest he can possibly expect; when he knows not but the next moment may land him on that unknown shore, and plunge him in an abyss of wretchedness; when he runs that risk for pleasures which he is not sure whether he shall ever attain to, and which he is sure will vanish away like shadows. It were easy to multiply arguments, to show that the shortness of life, instead of extenuating the demerit of sin, is a very high aggravation of it. And in effect, that man must have a very extravagant way of thinking, who imagines, that though it be difficult to serve God, and watch against sin for a few scores of years, yet that it would be easy to do so for many thousands.

## Searmon.

Leis an Urr. IAIN LOVE, D.D.

*(Air a leantuinn bho. t.d. 68.)*

(2) Beachdaichidh sinn air a cho-chruinneachadh neo-smalach agus ghlormhor de oirdheirceasan cruthaicht' agus a ghabhas a bhi air a meas dha chreutairean, a tha gabhail còmhnuidh na dhaonnachd. Ciod e mhòrachd gun choimeas leis am bheil an daonnachd sin air a sgèadachadh, gu pearsanta air a h-aonadh ri, agus, mar gu'm b'eadh, air a suidheachadh ann an Diadhachd Shiorruidh Mhic Dhe. Air an suidheachadh anns an inbhe do-labhairt àrd so, tha anam agus corp Iosa ag amharc a mach, nan cuis-ioghnaidh a chruinne-chè, agus e faicinn saoghail nan seraphim agus nan cerubim fada shios fodh a chosan. Ach cia aoibhneach do shealladh pheacach chreidmheach a tha'm foillseachadh air a mhòrachd so aig an duine Iosa Criosd, co-cheangailt' ri fìorghloine a dhaonnachd,—domhain agus saobhir, neo-ghluasadach daingean os ceann gach comas air fàil-neachadh,—làidir agus a toirt buaidh, air a luchdachadh le airidheachd do-rannsaicht' agus luach a tha cosnadh gach tiodhlac.

Agus ciod e'n ceangal milis leis am bheil an t-anam air a cheangal ris an lànachd so uile de dh'iomlanachd naomh, 'n uair a dh'fhaicreas sinn cridhe a choibhnis, innidh nan trècairean, teine-leaghaidh a ghràidh ann an nàdur daonnachd an Tì leis nach nàire bràithrean a ghairm dhinn. "An dì-chuimhnich màthair leanabh a cìche, gun iochd a dheanamh air mac a cuim?" Bitheadh caomhalachd dheich mhiltean de mhiltean de na màthraichean is caomh agus is gràdhaich air a chruinneachadh agus a mhliseachd uile air a chur ann an aon chridhe; cia cho maoth na gluasadan, cho trocaireach an innidh, cho daimheil cuartachadh a leithid sin de Spiorad. Ach cha toireadh làn shaoghail de spioradan cho milis agus cho gràdhach ri so ach samhladh anmhuinn dhuinn air gràdh, coibhneas, trècair agus gràs an duine Iosa Criosd a tha dol 'os ceann gach nì. Air broilleach a ghràidh so gabhadh m'anam fois agus comfhurtachd dha fein tre'n uile shiorruidheachd. 'S e so, mo bhràithrean gràdhaichte, na h-iomlanachdan glòrmhor agus lionmhor a tha gabhail còmhnuidh ann am Pearsa iongantach bhur Slànuighear. Tha na h-oirdheirceasan pearsanta so ga'm foillseachadh fein, agus air an lorgachadh gu domhain air anamaibh nan creidmheach mar a tha iad a beachdachadh air an treas nì a rùnaich sinn a thoirt fa'r comhair.

(3) Tha iad a gabhail beachd air gloir a dhreuchdan. Anns na gnìomharan dreuchail so—a bhuineas, a reir an eadardhealachaidh chumanta agus cheart, do chliù an Fhàidh Mhòir agus solus an t-saoghail, an Àrd Shagairt, agus Rìgh Àrd-uachdaranail Shìon—tha Iosa Criosd air fhoillseachadh mar Ròs Shàroin agus Lili nan Gleann. Tha sinn ga fhaicinn, Prìonnsa nam Fàidhean, Àrd Bhuachail agus Easbuig anamaibh neo-bhàsmhor, agus Grian dhealrach an t-saoghail. "Annsan tha uile ionmhais a ghliocais agus an eòlais follaichte." Cha robh ionmhasan an eòlais nàdurra agus a ghliocais a bha ann an inntinn Sholomh ach nan sgàile, agus nan sgàile a mhàin, air lànachd shaoibhir 'a ghliocais a bha dol a stigh do dhìomhaireachdan na shiorruidheachd, a tha air an seal-bhachadh leis-san is e'n "t-aon ghin Mhic a tha an uchd an Athar." Bho dhoimhne do-labhairt a Dhiadhachd shiorruidh, a tha air a dheanamh thairis dha anam naomh, leis an Spiorad ann an doigh nach gabh a bhi

air a thomhas, an lànachd de dh'eolas agus de'n ghliocas sin, ann a bhi ga choimeas ris na bhuineas do na h-ainglean, a dh'fhaodar amaideas a chur as an leth.

Tha'n teagasg a tha e giùlain a dh'ionnsuidh dhaoine, agus a sgrìobhadh air an inntinnean, a nochdadh gu bheil e tighinn bho thobar neo-chriochnach soluis; agus tha gathan air an stiùireadh leis a ghliocas agus an t-eòlas is àirde, co dhiubh bheachdaicheas sinn air mar a labhairt air thalamh "mar nach do labhair duine riamh," no a caitheamh gathan glòire bho'n àirde leis na seachd spioradan a tha fa chomhair a rìgh-chathrach, agus air an cur a dh'ionnsuidh na talmhainn. Ann an coimeas ra theasgag cìod e na luibhean dìblidh, na drisean, na lusan gràineil, agus puinnseanta a tha ann an innleachdan dhaoine saoghalta, faoin-bheachdan feallsanachd, itealaich bàrdachd neo-naomhaicht' mealltaireachd iodhal-aoraidh agus cràbhadh breige. Rachaibh fodha ann an dorchadas, a luchd-comfhurtachd nach fù, a lighichean neo-luachmhor. "Is maisiche thu na clann nan daoine; dhoirteadh gràs ann ad bhilibh: uime sin bheannaich Dia thu gu bràth."

(*R'a leantuinn.*)

## Notes and Comments.

### Motor Racing in Aberdeenshire on Sabbath.

Twice in recent months Aberdeen and District Motor Club has held race meetings at a disused airfield less than half-a-mile away from the Aberdeenshire village of Crimond, the place of the well-known Psalm tune. These meetings were held on the Lord's Day. The most recent one was held on the 17th June, and scenes as described in the public press were simply appalling. Early in the morning, long lines of cars, buses, motor cycles and bicycles streamed into the village. There were dozens of touring buses and hundreds of private cars. Visitors came from Wigtownshire in the South and Caithness in the North. By three o'clock on this Sabbath afternoon, it was estimated that the attendance for these motor races was about 50,000. This is the "Continental Sunday" and no mistake, and one more evidence that the devil and ungodly men, the enemies of God and His glory, are flooding Scotland with their wicked, vile and God-defying conduct. These thousands of responsible and accountable creatures before the eyes of the divine Judge of all the earth, have apparently, no God, no Sabbath, no Bible, no moral code. They are blinded by the god of this world and their own carnal minds to the fact that God is, that He will in no wise clear the guilty, and that judgment from heaven may be expected against such as are responsible for and concerned with such awful disregard for the holy day of God. It is a great relief to read in the press of 5th July, that the ministers of the Deer Presbytery of the Church of Scotland have appealed to the Secretary of State for Scotland to ban these race meetings on Sabbath. They have also acted commendably in seeking the support of Mr. Robert Boothby, M.P. for East Aberdeen, Aberdeen County Council, etc. May success attend their endeavours in such notorious and wicked race meetings being forbidden by those in authority.

### Korean Peace Talks.

The press, as we write, has been giving special space and headlines to the news from the Korean War zone, respecting the peace proposals to be discussed between the Chinese and North Korean Communist leaders and General Matthew Ridgway, United Nations Supreme Commander. The following headlines have appeared:—"First Korea Truce Talk on Sunday," and "Peace Talks on Sunday," as the Communists suggested Sabbath, the 8th July, for preliminary discussions in the town of Kaesong, south of the 38th Parallel. It seems that no other day of the week could be found suitable for beginning these military discussions about peace. The Communists do not, of course, recognise the Christian faith or what is related to it in the practice of Christians, and many so-called Christians entertain the false view that "the better the day, the better the deed." We do not presume to know the peculiar difficulties confronting the United Nations officials in these delicate matters; but at the same time we fear that genuine and lasting results of a satisfactory nature will not eventuate from peace talks on the Lord's Day. In an Independence Day speech on the 4th July, President Truman said that the world faced a long period of "great international danger" even if peace came in Korea. It was still too early to say whether the Communist rulers really wanted a Korean peace, he said. And thus we find our own Government and that of the United States heavily burdened with an unwanted and grievous arms programme and the tremendous financial outlay thereby called for. Is this not one of God's rods upon our respective nations, in part, for our disregard of the claims of the Fourth Commandment, "Remember the Sabbath Day to keep it holy"?

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### Literary Notice.

*Foxe's Book of Martyrs* (Abridged).—The Protestant Truth Society, 184 Fleet Street, London, E.C.4, has just published this abridged copy of *Foxe's Book of Martyrs* at 2s. 3d. per copy, post free. There are 96 pages of reading, the type is good, and there are interesting illustrations throughout. Emily S. Holt, in the brief preface writes:—"It has been well said that 'Rome is a lamb in adversity, a fox in equality, and a wolf in prosperity' . . . But of late years many of her bonds have been foolishly loosened, and she is now a fox. Let Englishmen beware that they do not open the door wide enough to let in the wolf." To those who have not time to read a larger volume dealing with Romish persecutions in the sixteenth century, on the Continent, in England and Scotland, this booklet will prove informative and provide solemn and amazing reading. It should be read by our young people throughout the Church; and it is cheap considering the cost of books to-day. Rome is becoming bold and aggressive in our own land again to-day, and it is well for young and old among us to be reminded of the past history of Anti-Christ, and the glorious history of so many who revealed the wonders of the grace of the Lord Jesus Christ in their sufferings for His name and Truth.

**Communions.****Church Notes.**

*August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway and Vatten.  
*September*—First Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert and Stoer.  
*October*—First Sabbath, North Tolsta and Lochcarron; 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.

*Any corrections to be notified at once to Editor.*

**Synod Proceedings.**

Notice will be given in due course (D.V.) in these columns when the Synod Proceedings have been printed and are ready for distribution and sale. It is likely they will be ready early in August, and the price will be 1s. 6d. per copy.—R. R. S., *Clerk of Synod*.

**Day of Prayer.**

At the Synod which met in May the following resolution was passed:—  
 “That a Day of Humiliation and Prayer be observed on Wednesday or Thursday, 22nd or 23rd August, on account of the low state of religion in our land.”

The Ministers and Missionaries of the Church kindly note this appointment by the Synod.

ROBERT R. SINCLAIR, *Clerk of Synod*.

**Acknowledgment of Donations.**

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

*Sustentation Fund*.—Mrs. N. McK., Grosse, Ill., U.S.A., £3; Mrs. W., Glenellen, Tarbert, Argyll., £5; K. and A. M., Drimnin, Oban, £3; A Stranger, Lochcarron post-mark, £2; Mr. W. M., 61 West Annat, Corpach, £2.

*Home Mission Fund*.—Mr. Ed. M., 1 Carrigrich, Tarbert, in memory of a beloved sister, £20; Mrs. N. McK., Grosse, U.S.A., £2; A Stranger, Lochcarron post-mark, £2.

*Organisation Fund*.—Mrs. N. McK., Grosse, U.S.A., £1 10/-.

*Publication Fund*.—A Friend, Broadford, £1.

*Jewish and Foreign Missions*.—Two Glasgow Friends, towards cost of Mission Lorry, £4; Glasgow Friend at Synod, £4; A Friend, Halkirk, £1; Mrs. N. McK., Grosse, U.S.A., £2; A Stranger, Lochcarron post-mark, £2; A Friend, for Ingwenya Sewing Fund, £1; A Friend, Broadford, £1; Staffin Prayer Meeting Collection, £6; Plockton Prayer Meeting Collection, £4; A Friend, Drimnin, Oban, 12/-.

The following lists sent in for publication:—

*Applecross Church Repairs Fund*.—Mr. Colin Gillies, Treasurer, acknowledges with sincere thanks the following donations:—Friend, Portree, £1; Friend, Diabeg, 10/-; Mrs. K. L., Cuaig, £1, per Rev. J. A. Macdonald.



*Bayhead Church and Manse Repairs Fund.*—Rev. D. J. MacAskill thankfully acknowledges the following donations:—Anon. Friend, Manchester, £2; M. G., Kyleakin, £1; Friend, Nurses' Home, Edinburgh, £2; Friend, North Uist, £5; also 10/- from Mr. A. L., Glasgow, o/a Sustentation Fund.

*Breasclete Church Repairs Fund.*—Mr. F. Smith, 22 Breasclete, acknowledges with grateful thanks the following donations:—Rev. W. McL., Ness, £4; Mr. N. M., Cliff, Uig, £1.

*Daviot, Stratherrick and Tomatin Manse Building Fund.*—Mr. D. C. Mackintosh, Tomatin, acknowledges with sincere thanks a donation of £3 from Inverness-shire Friend, in memory of the late John Cameron, Missionary, Tomatin, per Mr. Jas. C. Grant.

*Edinburgh Manse Purchase Fund.*—The Hon. Treasurer, Mr. Hugh MacDougall, 15 Gloucester Place, Edinburgh, gratefully acknowledges the following donation to the fund:—Mr. M. Campbell, Miami, Florida, U.S.A., per Mr. James Mackay, £50.

*Glendale Sustentation Fund.*—Mr. A. McLean, Treasurer, acknowledges with grateful thanks the following donations:—A Friend, 12/-; F. F., £1; A Friend, £1, per Rev. J. Colquhoun; Mr. A. F., Skiniden, £1, per Mr. D. Mackay.

*Greenock Congregational Funds.*—Mr. R. MacLeod, Treasurer, acknowledges with grateful thanks a donation of £2 for congregational purposes from a Raasay F.P., Skelmorlie, per Rev. James McLeod.

*London Congregational Funds.*—Rev. J. P. Macqueen acknowledges with sincere thanks £5 from A Friend, Berkhamstead, Berks.; also £1, from A Friend, Shepherd's Bush post-mark.

*Ness Manse Building Fund.*—Mr. D. Mackay, Treasurer, 72 Cross, Skigersta, acknowledges with sincere thanks a donation of £2 from Well-wisher, Skigersta, Ness.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following donations:—Friend at Communion, £2; Friend, Inverness, £2; Two Friends, Lochearron, £2; Friend, Greenock, £1; Friend, Stornoway, £1; Friend of the Cause, £1; Friend, Drumnice, Skye, 10/-.

*South Harris Manse Building Fund.*—Mr. Alex. MacLennan, Missionary, acknowledges with sincere thanks a donation of £1 from R. M. K., Collam.

*Stoer Congregational Funds.*—Mr. N. MacLeod, Treasurer, thankfully acknowledges £4 o/a Sustentation Fund, from Sister P. McL., Gogarburn Hospital, Corstorphine, per Rev. A. MacAskill.

*Tain Congregational Funds.*—Mr. A. Robertson, Treasurer, acknowledges with sincere thanks the following:—Mrs. C. M., Tain, £1, o/a Sustentation Fund; Mr. J. M. C., £1, o/a Congregational Funds.

*Vatton Church Extension Fund.*—Mr. J. Mackay, Treasurer, thankfully acknowledges £2 from A Friend, Harlosh.

*Waternish Sustentation Fund.*—Mr. A. Campbell, Treasurer, acknowledges with sincere thanks a donation of 10/- from A Friend of the Cause.

*F.P. Mission, Ingwenya, South Africa.*—Miss J. Nicolson, Ingwenya Mission, acknowledges with grateful thanks a contribution of £51 from Interested F.P. Teachers in Skye, per Miss F. Macdonald.