

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

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

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

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Loyal Address.

To the Queen's Most Excellent Majesty.

May it please your Majesty. We, the Synod of the Free Presbyterian Church of Scotland, convened at Glasgow this 19th day of May, nineteen hundred and fifty-three years, humbly desire to convey to your Majesty this unfeigned expression of our most sincere loyalty to your Majesty's Person and Throne.

We counted it no small part of the Divine favour towards your Majesty in the flower of your youth, and towards the people of Great Britain, that in this the year of your Majesty's Coronation, these vast numbers of people over whom the Lord has called your Majesty to rule, are united in loyalty and good will as the heart of one man.

Recognising in some measure the heavy and exacting burdens which the Coronation must place upon your Majesty, we pray that the Lord Jesus Christ by whom Kings reign and Princes decree justice, may graciously grant to your Majesty all necessary grace and strength to meet every demand.

We rejoice to think that as an integral part of the Coronation Ceremony your Majesty shall receive a copy of the Bible. This Book we firmly believe to be the Word of God, eternal truth, inspired and infallible: able by the blessing of the Lord to make wise unto salvation. We pray that this act on the part of the Sovereign Ruler of Great Britain may be truly symbolic, both of the Nation's subjection to the Word of God and its determination to preserve it inviolate. May the future reign of your Majesty be a continual realisation of these words, written by an illustrious Ruler of other days: "The Spirit of the Lord spake by me and His Word was in my tongue. The God of Israel said, the Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning. When the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain" (II Sam. xxiii. 2, 3, 4).

Having true regard to the Glory of God, to the purity of the Gospel of our Lord Jesus Christ, to the highest good of your Majesty and of all these peoples committed to your Majesty's rule, we greatly rejoice that the blood-bought heritage of our Protestant faith and liberties is preserved and safeguarded in the Coronation Declaration and Oath. In this, our joy is all the greater because recent attempts to alter the distinctive Protestantism of the Declaration have met with the failure they deserve. May your Majesty be strengthened in your honoured and exalted position to call the nation to give that homage which is due to the divine command: "Ye shall keep my Sabbaths and reverence my sanctuary. I am the Lord" (Lev. xxvi. 3).

May it please God to bestow of His choicest gifts upon your Majesty: Your Majesty's Royal Consort Philip, Duke of Edinburgh, Prince Charles, Princess Anne, Your Majesty's Royal Mother, Queen Elizabeth, and all the Royal House of Great Britain, and after your Majesty has served God faithfully here upon earth, may it be the portion of your Majesty to reign in life everlasting with Him in heaven through Jesus Christ, Our Lord, and Saviour.

In the name and by the authority of the Synod of the Free Presbyterian Church of Scotland.

DONALD CAMPBELL,

Moderator.

King Solomon and the Queen of Sheba.

II CHRONICLES, CHAPTER 1, VERSES 6-13.

AND Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me to reign in his stead.

Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this people, that is so great?

And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

Wisdom and knowledge is granted unto thee: and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

II CHRONICLES, CHAPTER 9, VERSES 1-12.

And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom:

Howbeit I believed not their words, until I came, and mine eyes had seen it; and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loveth Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought alnum trees and precious stones.

And the king made of the alnum trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

A Greater than Solomon is Here.

EPISTLE TO THE HEBREWS, CHAPTER 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

But unto the Son he saith, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom.

Thou hast loved righteousness, and hated iniquity : therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

And, Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands;

They shall perish; but thou remainest; and they all shall wax old as doth a garment :

And as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail.

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

“Thou art fairer than the children of men : grace is poured into thy lips : therefore God hath blessed thee for ever” (Psalm xlv. 2).

The Son's Throne and Sceptre.

By DR. JOHN OWEN, D.D.

"But unto the Son he saith, Thy throne, O God, is for ever and ever, the sceptre of thy Kingdom is a sceptre of righteousness. Thou hast loved righteousness, and hated iniquity, wherefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Hebrews, chap. i, verses 8, 9).

It is Christ then, the Son, that is spoken to and denoted by that name *Elohim*, 'O God,' as being the true God by nature, though what is here affirmed of him be not as God, but as the king of his church and people; as in another place, God is said to redeem his church with his own blood.

Secondly. We may consider what is assigned to him, which is his kingdom; and that is described (1) by the *insignia regalia*, the royal ensigns of it, namely his throne and sceptre. (2) By its duration—it is for ever. (3) His manner of administration, it is with righteousness—his sceptre is a sceptre of righteousness. (4) His furniture or preparation for this administration—he loved righteousness and hated iniquity. (5) By an adjunct privilege—unction with the oil of gladness: Which (6) is exemplified by a comparison with others: it is so with him—above his fellows.

The first *insigne regium* mentioned is his throne, whereunto the attribute of perpetuity is annexed—it is for ever. And this throne denotes the kingdom itself. A throne is the seat of a king in his kingdom, and is frequently used metonymically for the kingdom itself, and that applied unto God and man (see Dan. vii. 9; I Kings viii. 25). Angels indeed are called *thrones* (Col. i. 16); but that is either metaphorically only, or else in respect of some especial service allotted to them; as they are also called *princes* (Dan. x. 13), yet being indeed *servants* (Rev. xxii. 9; Heb. i. 14). These are nowhere said to *have thrones*; the kingdom is not theirs but the Son's. And whereas our Lord Jesus Christ promiseth his apostles that they shall at the last day sit on thrones judging the tribes of Israel, as it proves their participation with Christ in his kingly power, being made kings unto God (Rev. i. 5), and their interest in the kingdom which it is his pleasure to give them, so it proves not absolutely that the kingdom is theirs, but his on whose throne theirs do attend.

Neither doth the throne simply denote the kingdom of Christ, or his supreme rule and dominion; but the glory also of his kingdom, being on his throne, he is in the height of his glory. And thus because God manifests his glory in heaven, he calls that his throne, as the earth is his footstool (Isa. lxvi. 1). So that the throne of Christ is his glorious kingdom, elsewhere expressed by his sitting down at the right hand of the Majesty on high.

Secondly. To this throne eternity is attributed; it is 'for ever and ever.' So is the throne of Christ said to be in opposition unto the frail mutable kingdoms of the earth. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth and for ever" (Isa. ix. 7). "His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. vii. 14; Micah iv. 7; Psa. lxxii. 7, 17; Psa. cxlv. 13). It shall neither decay of itself, nor fail through the opposition of its enemies; for he must reign until all his enemies are made his footstool (I Cor. xv. 24-27). Nor is it any impeachment of the perpetuity of the kingdom of Christ, that at the last day he shall deliver it up to God the Father" (I Cor. xv. 24), seeing that then shall be an end of all rule. It is enough that it continue until all the ends of rule be perfectly accomplished; that is, until all the enemies of it be subdued, and all the church be saved, and the righteousness, grace, and patience of God, be fully glorified; whereof afterwards.

Thirdly. The second *insigne regium*, is his sceptre. And this, though it sometimes also denotes the kingdom itself (Gen. xlix. 10; Numb. xxiv. 17; Isa. xiv. 5; Zech. x. 11): yet here it denotes the actual administration of rule, as is evident from the adjunct of uprightness annexed to it. And thus the sceptre denotes both the laws of the kingdom, and the efficacy of the government itself. So that which we call a righteous government, is here called a sceptre of uprightness.

Now the means whereby Christ carrieth on his kingdom, are his word and Spirit, with a subserviency of power in the works of his providence, to make way for the progress of his word to avenge its contempt. So the gospel is called, "The rod of his strength" (Psa. cx. 2) (see II Cor. x. 4-6). "He smites the earth with the rod of his mouth, and slays the wicked with the breath of his lips" (Isa. xi. 4). And these are attended with the sword of his power and providence (Psa. xiv. 3; Rev. xix. 15), or his rod (Psa. ii. 8), or sickle (Rev. xiv. 18). In these things consists the sceptre of Christ's kingdom.

Fourthly. Concerning this sceptre it is affirmed, that it is a sceptre of uprightness. In the first sense it denoteth righteousness, in the latter mercy. According to the first sense, the following words, "Thou hast loved righteousness," discover the habitual root of his actual righteous administration. According to the latter, there is a progress made in them to a farther qualification of the rule of Christ, or of Christ in his rule. But the former sense is rather to be embraced; the latter metaphor being more strained, and founded only in one instance that I remember in the Scripture, and that not taken from among the people of God, but strangers and oppressors (Esther v. 2).

The sceptre then of the kingdom of Christ is a sceptre of righteousness, because all the laws of his gospel are righteous, holy, just, full of benignity, and truth (Titus ii. 11, 12). And all his administration of grace, mercy, justice, rewards, and punishments, according to the rules, promises, and threats of it, in the conversion, pardon, sanctification, trials, afflictions, chastisements, and preservation of his elect; in his convincing, hardening, and destruction of his enemies; are all righteous, holy, unblameable, and good (Isa. xi. 4-6, xxxii. 1; Psa. cxlv. 17; Rev. xv. 3, 4, xvi. 5); and as such will they be gloriously manifested at the last day (II Thess. i. 10), though in this present world they are reproached and despised.

Fifthly. The habitual frame of the heart of Christ in his regal administrations—He loveth righteousness and hateth iniquity. This shows the absolute completeness of the righteousness of Christ's kingdom, and of his righteousness in his kingdom. The laws of his rule are righteous, and his administrations are righteous, and they all proceed from an habitual love to righteousness, and hatred of iniquity in his own person. Among the governments of this world, oft-times the very laws are tyrannical, unjust, and oppressive; and if the laws are good and equal, yet oft-times their administration is unjust, partial, and wicked; or when men do abstain from such exorbitancies, yet frequently they do so upon the account of some self-interest and advantage, like Jehu, and not out of a constant, equal, unchangeable love of righteousness and hatred of iniquity; but all these are absolutely complete in the kingdom of Jesus Christ. For whereas the expression both in the Hebrew and the Greek seems to regard the time past, "thou hast loved righteousness, and hated iniquity," yet the constant present frame of the heart of Christ in his rule is denoted thereby.

Sixthly, The consequence of this righteous rule in Christ, is his anointing with the oil of gladness; wherein we may consider (1) The Author of the privilege conferred on him; that is, *God, his God*. (2) The privilege itself—unction with the oil of gladness. (3) The connection of the collation of this privilege with what went before; *wherefore*, or for which cause.

1. For the Author of it, it is said to be God. The name God, in the first place denotes him absolutely who conferred this privilege on the Lord Christ, that is God; and in the second place, a reason is intimated of the collation itself, by an appropriation of God to be his God in a peculiar manner.

God is said to be the God of the Son, upon a threefold account: (1) In respect of his divine nature; as he is his Father, so his God,

whence he is said to be God of God; as having his nature communicated unto him by virtue of his eternal generation (John i. 14). (2) In respect of his human nature, as he was made of a woman, made under the law, so God also was his God, as he is the God of all creatures (Ps. xvi. 2, xxii. 1). (3) In respect of his whole person, God and man, as he was designed by his Father to the work of mediation; in which sense he calls him his God and his Father (John xx. 17). And in this last sense is it, that God is here said to be his God; that is, his God in especial covenant, as he was designed and appointed to be the Head and King of his church. For therein did God the Father undertake to be with him, to stand by him, to carry him through with his work, and in the end to crown him with glory (See Isa. xlix. 1-11, l. 4-9).

2. For the privilege itself, it is unction with the oil of gladness. There may be a double allusion in these words: (1) To the common use of oil and anointing, which was to exhilarate and make the countenance appear cheerful at feasts and public solemnities (Ps. civ. 15; Luke vii. 37, 38). (2) To the especial use of it in the unction of kings, priests, and prophets (Exod. xxx). That the ceremony was typical, is evident from Isa. lxi. 1, and it denoted the collation of the gifts of the Holy Ghost, whereby the person anointed was enabled for the discharge of the office he was called unto. And in this sense there is commonly assigned a threefold unction of Christ. (1) At his conception, when his human nature was sanctified by the Holy Spirit (Luke i. 35), and radically endowed with wisdom and grace in which he grew up (Luke ii. 40, 52). (2) At his baptism and entrance into his public ministry, when he was in an especial manner furnished with those gifts of the Spirit, which were needful for the discharge of his prophetic office (Matt. iii. 16; John i. 32, 33). (3) At his ascension, when he received of the Father the promise of the Spirit, to pour him forth upon his disciples (Acts ii. 33). Now, though I acknowledge the Lord Christ to have been thus anointed, and that the communication of the gifts and graces of the Spirit unto him in fullness, is called his unction; yet I cannot grant that any of them are here directly intended. But that which the apostle seems here to express with the Psalmist, is the glorious exaltation of Jesus Christ, when he was solemnly instated in his kingdom. That is that which is called the making of him both Lord and Christ (Acts ii. 36), when God raised him from the dead, and gave him glory (I Peter i. 21). He is called Christ, from the unction of the Spirit; and yet here, in his exaltation, he is said in an especial manner to be made Christ, that is, taken

gloriously into the possession of all the offices and their full administration, whereunto he was anointed and fitted by the communication of the gifts and graces of the Spirit unto him. It is, I say, the joyful glorious unction of his exaltation, when he was signally made Lord and Christ, and declared to be the anointed one of God that is here intended (see Phil. ii. 9, 11), which also appears.

1. From the adjunct of this unction—He is anointed with the oil of gladness; which denotes triumph and exaltation, freedom from trouble and distress. Whereas, after those antecedent communications of the Spirit unto the Lord Christ, he was a man of sorrows, acquainted with grief, and exposed to innumerable evils and troubles.

2. The relation of this privilege granted to the Lord Christ unto what went before—He loved righteousness, and hated iniquity, doth plainly declare it. The Lord Christ's love to righteousness and hatred to iniquity, proceeded from his unction with the graces and gifts of the Spirit; and yet they are plainly intimated here to go before this anointing with the oil of gladness, which is therefore mentioned as the consequent of his discharge of his office in this world, in like manner as his exaltation everywhere is (Phil. ii. 9, 11; Rom. xiv. 9). And if this anointing denote the first unction of Christ, then must he be supposed to have the love to righteousness mentioned from elsewhere, as antecedent thereunto, which is not so. Wherefore these words do declare at least a relation of congruency and conveniency unto an antecedent discharge of office in the Lord Christ, and are of the same import with God (Phil. ii. 9), and so can respect nothing but his glorious exaltation, which is thus expressed.

The last thing considerable in the words, is the prerogative of the Lord Christ in this privilege—He is anointed above his fellows. Now these fellows, companions, or associates of the Lord Christ, may be considered either generally as all those that partake with him in this unction, which are all believers, who are co-heirs with him, and thereby heirs of God (Rom. viii. 17), or more especially as those who were employed by God, in the service, building, and rule of his church, in their subordination unto him; such as were the prophets of old, and afterwards the apostles (Eph. ii. 20). In respect to both sorts, the Lord Christ is anointed with the oil of gladness above them; but the latter sort are especially intended, concerning whom the apostle gives an especial instance in Moses (chapter iii) affirming the Lord Christ in his work about the church, to be made partaker of more glory than he. In a word, he is incomprehensibly exalted above angels and men.

And this is the first testimony whereby the apostle confirms his assertion of the pre-eminence of the Lord Christ above angels, in that comparison which he makes between them.

The Coronation of King William and Queen Mary.

By REV. D. M. MACDONALD, Edinburgh.

THE Second Book of Discipline, drawn up by the Scottish Reformers under the guidance of that great man, Mr. James Melville, declared that "Christ had appointed a government in his Church, distinct from civil government, which is to be executed in his name by such office-bearers as he has authorised and not by civil magistrates or under their direction." Parliament notified this back in 1592.

It was from this completed form of Church government that the great struggle arose which caused immense bloodshed on the battlefield and on the scaffolds of the martyrs till near the Revolution of 1688, which placed King William on the throne of Great Britain and secured under the sanction of an oath that the constitution and sovereigns of the realm should in all time coming be *Protestant*.

Intended to make legal the calling of the Prince and Princess of Orange to the throne and to set forth the fundamental principles of the constitution an instrument known by the name of the *Declaration of Right* was prepared by a committee and approved by the Commons. The Lords assented to it with some amendments of no great consequence.

The terms of this *Declaration* are of great interest and importance. It began by recapitulating the crimes and errors which had made a revolution necessary. King James had invaded the province of the legislature; had treated modest petitioning as a crime; had oppressed the Church by means of an illegal tribunal; had without the consent of Parliament levied taxes and maintained a standing army in time of peace; had violated the freedom of election and perverted the course of justice. Proceedings which could lawfully be questioned only in Parliament had been made the subjects of prosecution in the King's Bench. Partial and corrupt juries had been retained; excessive bail had been required from prisoners; excessive fines had been imposed; barbarous and unusual punishments had been inflicted; the estates of accused persons had been granted away before conviction. He by whose authority these things had been done had abdicated the government. The Prince of Orange, whom God had made the glorious instrument of delivering the nation from superstition and tyranny, had invited the Estates of the Realm to meet and to take counsel together for the securing of religion, of law and of freedom. The Lords and Commons asserted the ancient rights and liberties of England, and having vindicated the principles of the constitution, they in the entire confidence that the deliverer would hold sacred the laws and liberties which he had saved resolved that William and Mary, Prince and Princess of Orange, should be declared King and Queen of England for their joint and separate lives, and that during their joint lives the administration of the government should be in the Prince alone.

When all preparations were finished for sailing to England, William embarked on the frigate "Brill," his flag having the words embroidered on it, "I will maintain the liberties of England and the Protestant religion." More than six hundred vessels followed in his train, and with a favourable wind they soon entered the English Channel. The same breeze which helped them prevented the fleet of King James from coming out of the Thames. The pilot of the "Brill" had led the fleet too far to the west, and it was impossible to turn with the wind against them. They might be in danger of being attacked by the ships of King James, but at the last minute the wind changed and a soft breeze sprang up from the south; the fleet turned back and under the light of the moon safely made into the harbour of Torbay. The peasantry of the coast of Devonshire held Popery in detestation, and they crowded down to the seaside with provisions and offers of service. The weather had served the Protestant cause extremely well. A hundred years before some said the Armada, invincible by man, had been scattered by the wrath of God. Civil freedom and divine truth were again in danger; and again the obedient elements had fought for the good cause. It was noticed also that by an extraordinary coincidence the Prince had reached our shores on a day on which the Church of England commemorated by prayer and thanksgiving the wonderful escape of the Royal House and the three estates from the blackest plot ever devised by Papists. It was agreed that public thanks should be offered to God for the protection so conspicuously accorded to the great enterprise. This was done with excellent effect. The troops were inspired with new courage, and the English people formed the most favourable opinion of a general and an army so attentive to the duties of religion.

Meantime King James, many of his friends having deserted him, left London secretly for Rochester, and a smack took him from there to France. He arrived safely at the court of the French King and was assured of his protection.

Prince William and Princess Mary had arrived at St. James's Palace, London, and received the homage of those who came to their court. On the morning of Wednesday, the 13th of February, 1688, the court of Whitehall and all the neighbouring streets were filled with gazers. The magnificent Banqueting House had been prepared for a great ceremony. A huge number of Peers were assembled on the night and the Commons with their Speaker attended by the mace on the left. The Prince and Princess of Orange entered and took their place under the canopy of State. The Clerk of the House of Lords read in a loud voice the *Declaration of Right*. When he had concluded Lord Halifax in the name of all the Estates of the Realm requested the Prince and Princess to accept the Crown.

William in his own name and in that of his wife answered, "We thankfully accept what you have offered us." Then he went on to say that the laws of England would be the rules of his conduct and he would promote the welfare of the kingdom. These words were received with a shout of joy, and the Garter King at Arms, in a loud voice, proclaimed the Prince and Princess of Orange King and Queen of England, charged all Englishmen to bear from that moment true allegiance to the new sovereigns and besought God, who had already wrought so signal a deliverance for our Church and nation, to bless William and Mary with a long and happy reign.

The date of the Coronation had now to be fixed and a Bill passed for settling the Coronation oath. First it was required of every King or Queen that he or she shall declare: "I am a faithful Protestant."

In the Bill of Rights and Act of Settlement of 1689 the following is set out:—"Whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Papist Prince or by any King or Queen marrying a Papist . . . every person who is or shall be reconciled to or shall have communion with the See or Church of Rome, or shall marry a Papist shall be excluded and be for ever incapable to inherit, possess, or enjoy the Crown or Government of this Realm and Ireland; and in every such case the people of these Realms shall be and are hereby released of their allegiance."

Since William and Mary came to the Throne every Monarch at his Coronation has taken an oath to maintain the Protestant Reformed Religion.

"Will you to the utmost of your power maintain the laws of God and true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline and government thereof as by law established in England? And will you preserve unto the Bishops and Clergy of England and to the Churches there committed to their charge all said rights and privileges as by law do or shall appertain to them or any of them?"

The Coronation took place on the 11th of April, 1689, and on the whole the ceremony went off well. The day was in London and many other places a day of general rejoicing. The details of the service which is solemn and religious would be a precedent for future coronations. The Bible as the Word of God has a prominent place in the ceremony.

This practice began in the reign of King Edward the VI when he was only ten years old. He was very religious and it is told of him that at his Coronation when he saw three swords being carried before him, he asked where the fourth sword was. At first they could not understand what he meant, but he explained that they ought also to have brought the "Sword of the Spirit which is the Word of God." They at once hurried to bring him a Bible, and this unusual desire on the part of so young a king made a great impression on the nation, so that ever since the ceremony of presenting the Bible has been an important part of the Coronation service.

After the present Queen is crowned by the Archbishop of Canterbury the Bible is presented to her with the splendid words :

"Our gracious Queen, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God."

When the Queen is placed on the throne all pay homage and the people shout :

"God save Queen Elizabeth.
Long live Queen Elizabeth.
May the Queen live for ever."

It has been well said, "While the throne of England continues to be Protestant, Great Britain will stand. When it ceases to be Protestant, Britain will fall."

A Sermon.

By late REV. JOHN MACDONALD, Minister at Helmsdale, 1837-1854.

"Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."—*Song of Solomon* iii. 11.

KING SOLOMON was a type of Christ. He was so in many ways—and, among others, in his wisdom, in the extent of his kingdom, in his wealth, and in his peaceful reign, but especially as the person who built the temple of Jerusalem, itself a type of the church.

Zion was one of the mountains on which the city of Jerusalem stood, close to which the temple was built, and in which God was worshipped. Hence, in the figurative language of Scripture, "daughters of Zion" signify the church, whether visible or invisible. The text, then, speaks of Christ and the church—the one figured out by King Solomon, and the other by the daughters of Zion—a metaphorical term for the church.

In the following remarks from this subject, we shall, in dependence on divine aid—(1) Show to whom the advice in the text is addressed; and (2) Whence they are desired to go forth and behold King Solomon; and also (3) What is included in beholding him.

1. As Christ, under the term Wisdom, in the Book of Proverbs (chap. viii. 4) says, "Unto you, O men, I call, and my voice is to the sons of men," therefore all descriptions of men in the visible church are commanded to go forth and behold King Solomon. All descriptions of men baptized in the name of Father, Son, and Holy Ghost, have this command directed to them, and every one ought to hear it as addressed to himself individually.

(i) The exhortation in the text is addressed to those who are yet in a state of nature—that is, to those who are still in their sins, lying under the curses of the broken law, and, consequently, exposed to the wrath and fury of that God whose laws they trample under foot. It is addressed to those whose manner of life plainly shows that they are the servants of sin, and the loyal subjects of Satan, the prince of the power of the air, and the spirit that worketh in the children of disobedience.

(ii) The exhortation in the text is directed to all those who indulge in the gratification of their sinful appetites and inclinations, who cherish revengeful desires and malevolent affections or ill will—to those who indulge in the trifles and vanities which the fancy and fashion of the world suggest. It is directed to the drunkard, the glutton, the unclean person, the Sabbath-breaker, the thief, the swearer, the liar, the foolish, and the gay.

(iii) This advice is given to all such as place their happiness in the fading and transient vanities of the present life—whose whole time is laboriously employed in the pursuit of worldly gain and worldly honour—who give the world, and the things thereof, that room in their hearts which only belongs to God—and who, instead of acknowledging him as the Giver of all good, are too ready to ascribe the praise of all they possess to their own prudence and industry, or, as it may please them to term it, to "their own good sense."

(iv) This exhortation is given to the decently moral, who cannot be charged by man with any of the sins above enumerated, and who would be shocked at the thought of participating in them; who discharge the relative duties of life with approbation; but, notwithstanding all this, who are in their natural condition, entire strangers to vital godliness—making, perhaps, no pretensions to a religious life farther than they may consider it conducive to their temporal interests (Matt. xix. 20).

(v) The advice in the text is addressed to the formalist or the nominal Christian. He, above all descriptions of men, is in the most dangerous condition, because, having been admitted into all the ordinances of the church, he rests in them, and concludes himself to be in a safe enough situation. He thinks the whole of religion consists in the performance of external duties. He may go about these very pointedly, while his character all along is that of the self-righteous Pharisee, that fasted twice in the week and gave tithes of all that he possessed (Luke xviii, 11, 12). But the formalist never mourned over his sinful nature, nor over the desperate wickedness of the human heart. He has some darling idol to which he cleaves, be it what it may. His own righteousness never became filthy rags in his estimation, nor did he ever, without any claim to it on the ground of merit, wish to become a debtor to Christ for his righteousness and free salvation. The heaviest woes in the Bible are pronounced against such characters (Matt. xxiii). Let men, however, take heed lest they call hypocrisy what is not so, and brand the true disciples of Christ with such opprobrious epithets; for, as the prophet Zechariah says to them, "He that toucheth you toucheth the apple of his eye."

(vi) The advice in the text is addressed to the weak believer, and to him in an especial manner—to the person whom the Lord, by his Word and Spirit, is drawing to himself from his natural condition, and whom he is about to betroth to himself in righteousness, in judgment, and in loving kindness, and in mercies, and in faithfulness (Hos. ii. 19, 20).

2. Christ is here wooing his bride, the Church, to enter into a spiritual marriage relation with himself, and desiring her, by his Word and Spirit, to go forth and behold the excellence of his person. Vile and filthy as she is in her own estimation—cast out in the open field, no eye pitying her—the justice of God charging her with the breaches of the moral law, and the Spirit, in his convincing operation, unfolding to her greater and greater degrees of the awful wickedness, deceit, enmity, and cursed pride of the human heart, corrupted by the flood which that old serpent the devil spewed out of his hellish mouth into our nature, when he deceived our first parents in the garden of Eden—the wrath of an angry God hanging over her, ready to swallow her up—tossed to and fro by the temptations of her malicious and crafty adversary the devil—and it may be that men, for wise ends, are permitted to harass her too—in this condition, while heaven, earth, and hell are formed into awful array against her, Christ commands her to go forth from her present situation, and behold himself by faith and love, and shows her that he has enough to meet all the charges that can be laid to her account—to enter into marriage relation with him, and then that she can, as the spouse of the Eternal Immanuel, bid defiance to every charge that can be brought against her. Then

her spouse's inquiry will be, "What is thy petition, Queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom."

3. Principal head. Before referring to what is implied in beholding King Solomon, that is Christ, let us consider how this beholding him can be attained to. It cannot be attained to by the highest efforts of the human mind—nay, though one possessed the wisdom and penetration of an angel; for "unto the angels," says the apostle Paul, "hath he not put in subjection the world to come." Away, away with the sufficiency of the human mind for unfolding or attaining to what is implied in beholding the glorious person typified by King Solomon! It is far, far, infinitely far, beyond its grasp! None can do it but Jehovah the Spirit, through the Word of God, for it is he that revealeth all things unto us; "for the Spirit searcheth all things, yea, the deep things of God." In order to behold Christ, he must be formed spiritually in the soul, by the Spirit and Word of God, as surely as his human nature was formed in the womb of the Virgin Mary by the Holy Spirit's agency. Hence we read, "Christ in you the hope of glory"; and, "It is the Spirit that quickeneth; the flesh profiteth nothing."

(i) Among other things, beholding Christ includes his saying to his church, in the day of his espousals, as Adam said of Eve, "This is now bone of my bone and flesh of my flesh" (Gen. ii. 23). "For this cause shall a man leave his father and mother, and cleave unto his wife, and they two shall be one flesh" (Eph. v. 31). "We are," says the apostle Paul, "members of his body, of his flesh, and of his bones" (verse 30).

(ii) Beholding Christ also implies that after the union, or spiritual marriage, the spouse follows after him: "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, and the rain is over and gone." To which she replies: "My beloved is mine, and I am his" (Song ii. 10, 11, 16).

(iii) Beholding Christ implies that the spouse now receives larger tokens of his love than she ever did before; not to say that she had not many such, but he was not her own till the day of espousals. Hence we read, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy" (Micah vii. 18).

In the marriage covenant the wife promises to respect the person of her husband, his interest to be hers, and to form no connection with any other. The marriage relation devolves duties on the one party as well as on the other. So it is with regard to Christ and his church. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10). "If ye love me, keep my commandments." And to keep

her to her duty, he says to her, "If ye walk contrary to me, I will walk contrary to you, and punish you yet seven times for your sins." Has not the church then a rich husband; and who is he? None of a lower extraction than the Eternal God-man in the person of the Mediator. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John i. 14). Can the spouse of such an husband be in want? Surely no. "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Psalm xxxix. 10).

Go forth, then, all ranks and descriptions of men already mentioned. Go forth from your sins, from a state of nature, which is a state of wrath and condemnation, and behold King Jesus typified by Solomon, with the crown wherewith his mother—that is, the church—crowned him; and every individual member of it, in the day of his espousals, and in the day of the gladness of his heart, will, in and by his acceptance of Jesus Christ as his Saviour, acknowledge him to be crowned with the crown of his divine nature, and with that of his mediatorship.

Go forth and behold him, and you will just say of him as the Queen of Sheba said of King Solomon, that the half of his acts and of his wisdom had not been told you in your own land. The tongues of men and of angels cannot tell the excellencies of Christ. His love, as to its breadth and its length, its depth and its height, passeth knowledge, and all his other attributes are of the same infinite extent.

Let the aged, tottering on the brink of the grave, go forth and behold him. If they would obey his call, they would declare they never saw his equal. Let them who are in full strength go forth and behold him; and they, too, shall give the same account of him. Let the young go forth from their youthful follies, and behold him. Pass not your youth in the service of Satan and in sin; and remember, for God commands you to remember, your Creator in the days of thy youth. If you go not forth in your youth and behold him, you will have an unhappy old age, have what you will, and want Christ; but have him, and want what you may, and you can *not* but be happy. "For whoso findeth me findeth life, and shall obtain favour of the Lord" (Prov. viii. 35).

The Headship of Christ.*

By the REV. D. BEATON (now retired at Evelix, Dornoch).

It has pleased God in His holy providence to allow divisions and controversies to take place in the Church in connection with some of the most important doctrines of the faith when these through neglect or accretions which impaired their purity, and displaced them in the

* This paper was read by Rev. Donald Beaton before the Synod of the Free Presbyterian Church at Glasgow in May, 1943.—*Editor.*

circle of truth or threw them out of balance. It was so during the great Christological controversies in the 4th century when Arianism made a bold bid to capture the citadel of the faith but signally failed. Again, in the Pelagian controversy in the Western Church a bid was made which if successful would have undermined the precious doctrines of grace. In the former, Athanasius, and, in the latter, Augustine, were raised up in the providence of God to set forth with clearness the great doctrines which passed through the fierce fires of controversy. Again, in the eleventh century when the doctrine of Christ's satisfaction was buried under a load of fantastic theories Anselm was raised up to defend the scriptural doctrine in his "*Cur Deus Homo*?" In the 16th century when the great doctrine of justification by faith was well-nigh smothered under the lifeless legalism of the Church of Rome God raised up Luther who by one blast from the trumpet of truth, shook the great system of superstition and imposture to its very foundations. It was, also, during this century the doctrine of the Headship of Christ came to the front and which, since then, has had to meet the embattled battalions of Hildebrandianism and Erastianism. The Hildebrandian or papal view of the headship of the Pope over the Church was rejected by the Reformers and the true doctrine of Christ's Headship was asserted by Luther in Germany, Zwingli in Switzerland, and by the divines of Holland and Scotland. The doctrine is set forth in Calvin's famous dedication in his "*Institutes*" in which he maintains Christ's absolute sovereignty from sea to sea for the good of His Church. The doctrine is also set forth in the Scotch Confession (1560) and in the Second Helvetic and French Confessions. During the Puritan Controversy the great Presbyterian-Puritan leader, Thomas Cartwright, stated the doctrine with clearness and effect. Perhaps, in no country, however, was the doctrine so clearly enunciated and contended for as in Scotland. It was the battle-cry at the First and Second Reformations and at the time of the Disruption, and though not much is heard of it to-day, yet it was a doctrine for which men were willing to die and to give up their earthly all in its defence. The Crown Rights of Jesus Christ was a rallying cry to band together the best of Scotland's sons and daughters in days of sore adversity and bitter controversy.

In none of the Reformation symbols has the doctrine of the Headship of Christ been so fully set forth as in the "*Westminster Confession*" and the "*Form of Church Government*." The statements in the Confession will receive attention later on. Meantime the statement in the "*Form of Church Government*" of which it has been said: "A grander declaration of the supreme kingship of our Lord, both in heaven and on earth, eternal in origin, glorious in administration and everlasting in results, can hardly be found elsewhere in religious literature," demands a few passing words. The statement in which the

Headship of Christ is so nobly set forth forms the introduction to the "Form of Church Government" is as follows:—"Jesus Christ, upon whose shoulder the government is, whose name is called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace; of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and justice, from henceforth, even for ever; having all power given to Him in heaven and on earth by the Father, who raised Him from the dead, and set Him at His own right hand, far above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness of Him that filleth all in all: He being ascended up far above all heavens, that He might fill all things, received gifts for His Church and gave officers necessary for the edification of His Church, and perfecting of His saints." The very scripturalness of it, made up as it is of some of the grandest texts of Scripture, gives it a noble dignity higher than the words of men.

The Erastian Coleman waged a strenuous battle against the doctrine in the foregoing statement, but he was no match for the subtle reasoning of Samuel Rutherford and the learning and keen-edged logic of young George Gillespie—they were a noble pair in debate and carried the honours of the day. It may now be asked what is really implied in the Headship of Christ? Generally speaking we mean by His Headship His sovereignty in His own Church, but there is more implied in the doctrine of the Headship than that. There is a Headship over the nations which is His by native right as the Son of the Ancient of Days. Then there is His Headship as Mediator over His own Church, and again there is the Headship delegated to Him by the Father when He received all power in heaven and in earth, and when He was made head over all things to the Church. Let us consider these more minutely:

1. The Headship which was His as "God" over all creatures, including the Civil Magistrate or ruling authority. This was not a delegated authority but was His in virtue of the fact that He was God, the eternal Son of the Ancient of Days—of this authority He is never to divest Himself. This aspect of the Headship was brought prominently to the front in the controversy with the Erastians in the Westminster Assembly. It was this controversy which called forth George Gillespie's "*Aaron's Rod Blossoming*," one of the greatest works, if not the greatest, in our Scottish polemical theology. Perhaps no one ever set forth so clearly the difference between Christ's Headship as "God" over the nations and His Headship over His Church

as "Mediator." This distinction is of supreme importance in deciding the relation of the Civil Magistrate to the Church. Does he receive his authority from Christ as He is God or does he receive it from Christ as He is Mediator? It is from Christ as God is Gillespie's answer, and by a series of propositions he establishes his contention in a convincing way.

The Civil Magistrate's authority does not extend to the Church though certain duties are incumbent upon him in relation to the Church. This view so ably advocated by Gillespie and our other Scottish writers strikes a shattering blow at the very foundations of Erastianism. To put the matter in Gillespie's own words: "So that though He that is Mediator, being the Eternal Son of God, is equal with the Father, yet as 'Mediator' He is not equal with the Father, but subordinate to the Father which the divines prove from these Scriptures: 'My Father is greater than I' (John xiv. 28); 'The head of Christ is God' (I Cor. xi. 3); 'Thy God hath anointed thee with the oil of gladness' (Ps. xiv. 7). But we cannot say that Christ was anointed to that kingdom which He hath as the Eternal Son." This kingdom is never to be given up.

2. The Headship which is Christ's as "Mediator" in virtue of which He rules supreme in His own Church and from whom all its officers receive their authority. It is this Headship that is generally referred to in the controversies which disturbed the peace of the Scottish Church. In connection with it Andrew Melville's picturesque and pointed and pithy speech to King James may be recalled as he took him by the sleeve, calling him God's silly (weak) vassal, and addressed him as follows in language, as Dr. McCrie says, "perhaps the most singular, in point of freedom, that ever saluted royal ears, or that ever proceeded from the mouth of a loyal subject, who would have spilt the last drop of his blood in defence of the person and honour of his prince:—"Sir, we will always humbly reverence your majesty in public; but since we have this occasion to be with your majesty in private, and since you are brought in extreme danger both of your life and crown, and along with you the country and Church of God are like to go to wreck, for not telling the truth and giving you faithful counsel, we must discharge our duty, or else be traitors to both Christ and you. Therefore, sir, as diverse times before I have told you, so now again I must tell you, there are two Kings and two kingdoms in Scotland: there is King James, the head of this commonwealth, and there is Christ Jesus, the King of the Church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. Sir, those whom Christ has called and commanded to watch over His Church, have power and authority from Him to govern His spiritual Kingdom both jointly and severally; the

which no Christian king or prince should control and discharge but fortify and assist; otherwise they are not faithful subjects of Christ and members of His Church. We will yield to you your place, and give you all due obedience; but, again, I say, you are not the head of the Church: you cannot give us that eternal life which we seek for, even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of that Church of which you are the chief member. Sir, when you were in your swaddling clothes, Christ Jesus reigned freely in this land in spite of all His enemies: His officers and ministers convened and assembled for the ruling and welfare of His Church, which was ever for your welfare, defence, and preservation, when these same enemies were seeking your destruction and cutting off."

"During the delivery of this confounding speech," says Dr. McCrie, "his majesty's passion subsided," and one may be permitted to remark—was it any wonder? When the King recovered his composure he remarked that he did not know of the return of the Popish lords, and he promised that he would show them no favour until they satisfied the Church. There were giants in the land in those days, men who did not fear the face of man whether they were kings or princes. During the Second Reformation the Crown Rights of Jesus became the battle cry of the Covenanters—a truth not only to be asserted but sufficiently important in their estimation for men, women, boys and girls to die for. Theirs was a battle right nobly fought and right royally won under the favouring providence of Him on whose behalf they waged this battle to the death. Later on, the same doctrine came to the front in the Ten Years' Struggle which ended in the Disruption. One has only to read the literature of that tremendous upheaval in the ecclesiastical life of Scotland which shook dead Moderatism to its very foundations to realise this. This mediatorial kingdom, like the Kingdom He has as God, is to be His for ever and ever.

3. There is in addition the Headship to which the Lord Jesus was exalted after His resurrection, when all power (*exousia*, authority) was given to Him in heaven and in earth. He was made Head over all things for His body the Church. This authority was delegated to Him as Mediator, but the Civil Magistrate did not receive his authority from Him as such, but from Him as God, as we have seen. By this authority delegated to Him as Mediator, the Redeemer was to reign supreme over all constituted authority—over devils and men until He would fulfil His purposes in the ingathering of His people, and when the "Last" Enemy—death—would be destroyed then He is to deliver up this kingdom to God, even the Father, when He shall have put down

all rule, and all authority and power (I Cor. xv. 24). Before proceeding further we may be permitted to give a quotation from a master theologian and recognised orthodox interpreter of a number of the New Testament books. This is how Dr. Hodge sums up what we have been endeavouring to say: "In what sense, then, can He be said to deliver up His kingdom? It must be remembered, that the Scriptures speak of a three-fold kingdom as belonging to Christ. (1) That which necessarily belongs to Him as a divine person, extending over all creatures, and of which He can never divest Himself. (2) That which belongs to Him as the incarnate Son of God, extending over His own people. This also is everlasting. He will forever remain the head and sovereign of the redeemed. (3) That dominion to which He was exalted after His resurrection, when all power in heaven and in earth was committed to His hands. This kingdom which He exercises as the "Theanthropos" (God-man) which extends over all principalities and powers, He is to deliver up when the work of redemption is accomplished. He was invested with this dominion in His mediatorial character for the purpose of carrying on His work to its consummation. When that is done, that is, when He has subdued all His enemies, then He will no longer reign over the Universe as Mediator but only as God; while His Headship over His people is to continue for ever."

This interpretation of a difficult passage is the view taken by George Gillespie in "Aaron's Rod Blossoming," and it throws a flood of light on the greatness of the Saviour's reward when He laid down His life for the Church which He purchased with His own blood.

In connection with the doctrine stated in the foregoing pages a few questions arise demanding consideration, such as the place of the Civil Magistrate in relation to the Church. If his authority is not derived from Christ as Mediator but from Christ as God then is he free to ignore the Church of Christ altogether? In asking these questions we are immediately confronted with the controversies so keenly engaged in at the time of the Westminster Assembly and at the Disruption, in which the Civil Magistrate's relation was debated as to whether his authority was in *sacris* (in sacred things) or *circa sacra* (about sacred things). There are statements in the Confession which have been laid hold of by some quite unacquainted with the strong anti-Erastianism of the Confession as teaching the very doctrine which was anathema to the Divines. In Chap. xxiii, sec. 3, we read: "The Civil Magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and

abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them to be according to the mind of God." Again in Chap. xxxi, sec. 2, we have the following: "As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with about matters of religion; so, if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their churches, may meet together in such assemblies." The power assigned to the magistrates in the section from Chapter xxiii refers to moral support and encouragement to ecclesiastical officers in their carrying out discipline and the administration of doctrine. The section rightly understood does not teach persecuting principles as the Free Church Act of 1846 indicates. The whole subject in these sections has been discussed with great ability and insight by Dr. Cunningham in his "Discussions on Church Principles," pp. 196-210, 211-234, and by Dr. Bannerman in his "Church of Christ," i, 178-185. In their interpretation of Chapter xxiii, sec. 3, the technical meaning of "take order" is explained. It was a common phrase, it seems, in the controversial theology of the times of the Westminster Assembly. Our time will not allow us to present their arguments at greater length, but anyone who wishes to pursue the subject further may do so with advantage by studying the above pages in the books referred to. How anyone, reading the statements of the Confession on the Civil Magistrate in Chapters 25, 30 and 31, could assert that Chap. xxiii, taught Erastianism is inexplicable unless he boldly but ignorantly asserts that the Divines glaringly contradicted their own teaching. Yet in the pre-Disruption debates this section was relied on in defence of the decisions of the Judges in the law courts. The leaders of the Evangelicals led by some of the finest debaters in the country were quick enough to see and ready to point out to the Moderates that the section dealt with the Civil Magistrates, the ruling authority, and that the law lords did not come under that category. The clause in Chapter xxiii, sec. 3, quoted above, is to be read in the light of the Act of Assembly passed in 1647, when the Confession was received by the General Assembly of the Church of Scotland as referring to churches not yet settled.

Another principle closely related to Christ's Headship and the Civil Magistrate's duty to the Church is that of National Religion, or as it is sometimes called the Establishment Principle. In an excellent pamphlet by the late Dr. Moody Stuart entitled "Is the Establishment Principle Outside the Confession?" he proves conclusively that it is taught in the Confession. We cannot do more at the present time than

refer to this subject as it would introduce us into the realm of the controversy waged around this principle and Voluntaryism. Those who hold this principle are careful to point out that they regard the State and Church as separate powers, and that those two powers are not to interfere with the authority that belongs to each in their co-ordinate spheres, but they are to be helpful to each other. The Voluntary view is that the Church does not desire any recognition from the State in matters of religion.

The doctrine of the Headship of Christ is in direct antagonism—(1) to Hildebrandianism, and (2) Erastianism. 1. Hildebrandianism. This is the Romish view so named after Hildebrand, Pope Gregory VII, one of the most aggressive of the Popes. According to this view the Church is supreme over the State and the Pope is the Head of the Church acting as Christ's vicegerent. The Reformers delivered a blow against this view when they were delivered from the thralldom of Rome. 2. Erastianism. This view teaches that the State is supreme over the Church. It had very able defenders in the Westminster Assembly—Coleman, Selden, Lightfoot, etc., and it occasioned some of the greatest debates in the Assembly. But, as stated already, the Erastians, able debaters and learned scholars though they were, were no match for Samuel Rutherford and George Gillespie, two of the Scotch Commissioners to the Assembly. Erastianism is an incubus on any of the Protestant Churches where its sway is acknowledged as in the Church of England.

As a result of the pre-Disruption struggle the great doctrine of Christ's Headship is embedded in the Free Church's important documents—Claim, Declaration and Protest (1842), and the Protest of 1843. These documents are accepted by the Free Presbyterian Church and every office-bearer (deacons, elders, ministers) and probationer professes belief in the doctrine of Christ's Headship and expresses approval of the general principles embodied in the foregoing documents.

The doctrine we have been discussing is not one of merely academic interest nor simply a subject for discussion among theologians, it is one of vital interest to the whole Church of Christ. It was so in Scotland in days gone by. Our fathers fought for it, bled and died for it. They gave up their earthly possessions and their prospects in life that it might be handed down unimpaired to generations yet unborn, and shall we fail to do the same because it has not the prominence in our day that it had in theirs? We never know when this doctrine will again become a living issue, and may we who wish well to Zion and who would desire to honour Sion's King seek to have an intelligent grasp of this great doctrine and be able to give a reason for the hope that is in us.

Meaning of the Term—Voluntaryism.

By REV. DONALD BEATON.

The term Voluntaryism in its ecclesiastical sense requires a word or two of explanation. The late Dr. James Kerr, in a letter to the *Scotsman* (Edinburgh), October, 1905, thus explains it:—"Here are some of the definitions of Voluntaryism in its ecclesiastical sense—'The relation of civil government to Christianity really consists in having no relation at all'; 'The province of the civil ruler about religion is to have no province at all'; 'Religion is none of the concerns of government'; 'The duty of the Civil Magistrate to religion is to let it alone.' And the late Professor Eadie said that—'the best legislation on the subject of religion is to repeal all previous legislation on the subject.' Apply this principle to the British Constitution and Administration and the Imperial policy, and, at one fell blow, all references to Christianity in them must be instantly demolished. The Protestant succession to the throne must be abolished, the Bible must be expelled from the national schools, prayers in Parliament and at Courts of Assize must end, and all laws in favour of the Lord's Day must be repealed. In short, in obedience to the demands of Voluntaryism, the whole laws and policy of the British Empire must be so fashioned and conducted that they would not show whether the God of the Mohammedan or the God of the Christian was the Governor and King of the nations. Voluntaryism bolts the door of all public institutions against the entrance of the universal Lord. It is thus more Erastian than the Erastianism against which it is continually protesting. Thus imperiously Voluntaryism will thrust God out of the rulership of part of His own dominions and require the nation as such to conduct its affairs without any recognition of Him." (Memorial Volume to the Rev. James Kerr, D.D., pp. 117-8.)

For a brief historical account of the Voluntary Controversy in Scotland see Dr. Bannerman's *The Church of Christ*, Vol. I, pp. 354-360, and Dr. Henry Cooke's *Life* for references to the controversy in the Irish Presbyterian Church. Dr. Cooke did yeoman service to his Church in this controversy as well as in the Arian which nearly swamped the Synod of Ulster.

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuin bhò t.d. 25.*)

2. Cha'n e mhàin gu'm bheil sinn ag aideachadh a bhi na'r deis-ciobuil dhà-san a chàidh a cheusadh, ach mar an ceudna, a bhi deanamh uail ann mar neach a tha ceusda. Cha'n eil sinn a meas so na mhasladh d'ur Tighearn beannaicht gu'n deachaidh buintainn ris ann an doigh cho tàireil le saoghal dall agus mi-thaingeil; na do ar creidimh, gu'n

robh an t-Ughdar aig air a mharbhadh agus air a chrochadh air crann; na dhuinn fein gu'm bheil sinn a leantuinn aon a dhiult mòr-chuideachd nan Iudhach: ach, air an làmh eil, ga mheas na mhòr-urram dhuinn fein, do ar ereidimh, agus do ar Maighstir. Cha'n eil nàire oirne a ràdh, Feuch, so e, an Tighearn ar Fear-saoraidh, dh'fheith sinn ris, agus thearunn e sinn. Bitheadh na h-Iudhaich mi-chreidmheach a cur an ceill an gràin dheth, agus le measgachadh de dh'fhanaid agus de dh'fhuath, ga ainmeachadh an duine a chrochadh; abradh iad, nach urrainn e uibhir agus a dhol a stigh na'n smuaintean gu'm bitheadh a' Mesiah air a cheusadh, agus air a pheanasachadh le bàs a tha'n lagh a meas mallaicht'; tha mi gu toileach a gabhail a chothrom, a tha e toirt dhomh air a bhi cumail cuimhne air a bhàs, anns an dòigh a dh'aithe e fein, gu bhi'g aideachadh mo chreidimh agus m'earbsa ann, gun a bhi deanamh uaille ann an ni air bith eil ach ann an Criosd air a cheusadh, na cheap-tuislidh do na h-Iudhaich, agus do na Greugaich na aimideachd; ach dhoibh-san a tha air an gairm, araon Iudhaich agus Greugaich, cùmhadh Dhe agus gliocas Dhe. Na'm bitheadh esan, ris an abair sinn mar Chriosduidhean, am Mesiah, air a ghearradh as air a shon fein; na'n do thoill e'm bàs a dh'fhuiling e, cha sgaoladh ainm, mar a rinn e, gu crìochaibh na talmhuinn, 's cha mhaireadh aobhar gus an latha'n diugh; mar a tha sinn a creidsinn a ni e gu deireadh ùine. Mhothaich Pilat fein gur ann tre fharmaid a thug na h-àrd-shagartan agus na seanairean thairis dhà-san Iosa. Agus b'e 'm farmad a nochd iad aig an am so, araon am peacadh mòr-san, agus seorsa de dh'ùmh-lachd agus de dh'aideachadh a rinn iad air gu'n robh feartan ar Slànuighear os an ceann-san, ni a thug oilbheum do shuilibh goirt. Seadh, O m'Iosa, is ann a mhàin do bhrìgh nach robh an saoghal airidh ort, nach d'fhuair thu uidheachd na b'fhearr bho'n t-saoghal. Gràdhaichidh an saoghal a chuid fein; ach do bhrìgh nach robh thusa agus do riogachd de'n t-saoghal, uime sin thug an saoghal fuath dhuit, mar a nochd thu 'n ad bheatha agus 'n ad bhàs cho tàireil agus a bha'n saoghal 'n ad shealladh-sa. Agus am meas mi thu gu bràth nis lugha air son sin? Cha mheas; ach measaidh mi thu nis motha. 'N uair a bheachdaicheas mi air na toraidhean uasal a dh'eirich bho'n chrann mhallaicht air an do bhàsaich Mac Dhe, agus fodh bhratach a chruinn-cheusaidh gu'n robh na h'uile chinnich air an toirt gu ùmh-lachd do'n chreidimh, smuaintichidh mi annam fein, ciod a b'urrainn a bhi na bu ghlòrmhor, aon chuid air son ar Maighstir, air ar son-ne a dheiseibuil, na air son an t-soisgeil a fhuair sinn bh'uaithe-san, na gu'm bitheadh, tre mheadhonan cho mi-choltach, e buadhachadh thairis air uile chùmhachdan na talmhuinn agus ifrinn: agus a rinn e na ni ni's urramaiche da luchd-leanmhunn, a bhi meas tàireil soibhreas agus urram saoghalta na bhi ga'm mealtuinn; ga'm meas na nithean faoin ann an coimeas ri fìor shoibhreas agus glòir neo-fhaicsinneach an t-saoghail neamhaidh. Am bheil mi dhiubh-san a tha deanamh uaille ann an crann-ceusaidh Chriosd? O thugam an fhaire nach bi mi dhiubh-san a tha'n t-Abstol Pòl ag ainmeachadh naimhdean crann-ceusaidh ar Slànuighear. Tha

gach neach na nàmhaid do chrann-ceusaidh Chrìosd nach eil na nàmhaid do na peacaidhean sin fodh'n d'thuair Chrìosd bàs gu bhi ga'r saoradh-ne; tha e ga nochdadh fein na nàmhaid ann a bhi eur an aghaidh an fheum a bu chòr a dheanamh de theagasg a chroinn-cheusaidh, agus cho fad 's a tha sin na chomas, ann a bhi bacadh adhartachadh an teagaisg sin. Na'n robh uile luchd-leanmhuinn Chrìosd air iad fein a ghiulain cho ole 's a rinn cuid dhiubh, cia cho luath 's a bhitheadh urram a chroinn-cheusaidh a sgur, agus creidimh an Ti sin a cheusadh air a dhubhadh a mach far na talmhuinn? Agus na'n robh iadsan uile a dh'ainmich ainm Chrìosd aig an toiseach gun iad fein a nochdadh na'n cairdean ni b'fhearr dha, bhitheadh an creidism Chrìosduidh, ann a bhi labhairt mar dhaoine, air a mharbhadh anns a bhreith; agus bhitheadh an saoghal uile, ann a bhi toirt breith air a Mhaighstir a reir nan deisciobuil, a co-dhùnadh nach do dh'fhuiling e gu mi-cheart. Leis an aobhar is motha, uime sin, tha'n t-Abstol ag radh dha'n taobh-san a tha saltairt air riaghailtean a chreidimh Chrìosdail, gu'm bheil iad na'n naimhdean do Chrann-ceusaidh Chrìosd; 's iad an sluagh, thar chàich uile, a tha eur maille air buaidhean a chroinn-cheusaidh, agus thar na h'uile dhaoine, 's ann aca 's lugha aobhar a bhi deanamh uaill ann.

(*R'a Leantuinn.*)

Literary Notice.

Remembered Mercies Recorded, by George Rose, and obtainable from D. G. Woodhams, New Road, Formsby Liverpool. Pp. 317. Price, 11/6d. post free. This is a very interesting autobiography of one who is now over four score years of age. His many friends have pleasure in possessing this record of divine mercies experienced by him from early life. He was deeply impressed by a sermon he heard preached at the age of seventeen on the Judgment Day. This was followed by the saving work of the Holy Spirit leading him to rest in the Lord Jesus Christ, and thus he "sat down under His shadow with great delight, and his fruit was sweet to his taste." Many adverse and trying circumstances were encountered throughout his life's journey, but these proved to be blessings. He was greatly privileged in having a God-fearing mother. What a debt of gratitude has been due in the history of the Church, under the grace of God, to such mothers! His experiences as a preacher and pastor of the strict Baptist Church are told in a simple and fascinating manner. An account of strange providences and prayers answered add to the instructiveness of the book. His wish is expressed in these words, "I have desired that God's honour and glory should be before me else would I rather not put pen to paper." He had fellowship with some whose names are familiar to friends in Scotland, thus the late Mr. J. K. Popham of Brighton and Mr. Wakeley.

Our readers will observe the differences between Presbyterian and Baptist. Our disapproval of travelling on the Lord's Day by conveyances run in systematic disregard of that day is an attitude which we understand an increasing number of our English friends endorse. The title *Remembered Mercies Recorded* is appropriate to a remarkable life's history.—*W. Grant.*

Notes and Comments.

Coronation of Her Majesty Queen Elizabeth II.

The Coronation Service in connection with the crowning of Her Majesty Queen Elizabeth II in Westminster Abbey on Tuesday, the second day of June, 1953, is a lengthy one and throughout is primarily of a religious nature. And we would like to record here three outstanding parts of the Form of Service. But we would note to begin with that Her Majesty, on her Accession to the Throne last year promised to maintain the Presbyterian Church in Scotland as to doctrine, worship, government and discipline. Now to all Christian Protestants throughout the Realm the vital part of the *Coronation Oath* is as follows:—*Archbishop*: Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? Will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? . . . *Queen*: All this I promise to do. Then there is the *Presenting of the Holy Bible* to Her Majesty by the Moderator of the General Assembly of the Church of Scotland in the following manner:—*Archbishop*: Our gracious Queen, to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. *Moderator of General Assembly of the Church of Scotland*: Here is Wisdom; this is the royal Law; these are the lively Oracles of God. And following the *Putting on of the Crown*, the *Archbishop* shall go on and say: God crown you with a crown of glory and righteousness, that having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting Kingdom by the gift of Him whose Kingdom endureth for ever. Amen.

We see in these extracts that our young Queen, during the Coronation service, is brought face to face with the Word of God, the Gospel, the Protestant Religion, and the personal need of "a right faith and manifold fruit of good works." Truly, Her Majesty has need of the prayers of all who fear God in our nation.

Peterhead Town Council and Sabbath Desecration.

The Peterhead Town Council, in the spring of the year, decided by a majority to permit the opening of a public playground with chutes and swings, on the Lord's Day. But it has been most gratifying to read the terms of a resolution by the Sabbath School Union in that town deploring the action of the Council. The terms are as follows from a press cutting:—"We express sorrow and alarm at the continuance and extension of the desecration of the Lord's Day. Throughout the years the Sabbath Schools have enjoyed the co-operation of various bodies which in the past have been accustomed to use their influence to uphold the traditions of the Christian Sabbath. It is therefore a matter for regret and disquiet that the majority of our leaders in civic affairs now tend, by act and by speech, to destroy these fundamentals upon which this community has been built and to place in the path of the younger citizens of our society temptations to forsake those things which have made us in the past a great people. We would, therefore, summon the members of the Town Council to reflect more deeply on the matters involved in their recent decisions and to remove from our community those temptations to forsake the Christian standards which have been observed in the past."

Field Marshal Lord Montgomery and the Vatican.

The following extract item of news appeared in *The Contender*, edited by Rev. Malcolm R. MacKay, New Glasgow, Nova Scotia:—An Associated Press dispatch from Rome, as published in the *Halifax Chronicle-Herald* of January 24, 1953, says:—"Field Marshal Lord Montgomery is a 'secret extraordinary' ambassador from England to the Vatican, Rome's *Momento Sera* says to-night. The independent evening newspaper adds that Montgomery, who was S.H.A.P.E. vice-commander, is negotiating an agreement between the Vatican and the Anglican Church. The newspaper, noting that Montgomery has been received by the Pope four times within a year, said: 'Marshal Montgomery reportedly has the official capacity of a secret extraordinary ambassador from the government of London to the Holy See.' Montgomery was received in audience by the Pope yesterday during a visit here to confer with Italian military leaders. He left by air for Geneva to-day en route to his Paris headquarters."

If the aforesaid report be authentic, Lord Montgomery has assumed duties of a very obnoxious character in the estimation of the Protestants of our nation. His contacts with the Vatican are in secret and no doubt cannot bear the light of public opinion. Neither our nation, nor Lord Montgomery, will benefit from visits to the Pope. The Vatican is the enemy of Protestant Britain.

Films Condemned by Film Technicians.

During last April, at a meeting of the Association of Cinematograph and Allied Technicians in London, those men whose livelihood is bound up with the film industry passed the following significant resolution:—"We deplore the increasing exploitation in films of themes of brutality and violence for purposes of sensationalism," states a resolution. A second resolution criticises the standard of the films made by the Association's own film unit—Act Films, Ltd. In the light of this protest we need not search far for a main cause of brutal crimes in our cities and elsewhere. Indeed, the film industry and those behind it have much to answer for at the Judgment Seat of Christ.

Church Notes.

Communions.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, London, Portnalong and Breascelete; second, Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breascelete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year. 1953. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

Resolution re Free Masonry.

The Outer Isles Presbytery of the Free Presbyterian Church of Scotland, convened at Stornoway this day, 28th April, 1953, herewith reaffirm their adherence to the Synod's Resolution of 1928 re Free Masonry and Secret Societies—that members of such societies are debarred from Church privileges until they have severed their connection absolutely with the same. The Presbytery would solemnly warn

young men from becoming members of Masonic Lodges, inasmuch as Free Masonry is pagan in its signs, symbols and rites; the god of Free Masonry is not the God and Father of our Lord Jesus Christ; that the name of Christ, unto whom universal homage is due, is excluded from Masonic ritual—such shameful dishonour to the Redeemer should be sufficient in itself to make anyone baptized in the name of the Holy Trinity shun Free Masonry as they would the plague; and finally, that entrants are bound by an oath “ever to conceal and never to reveal” secrets of which at the time they are ignorant is in direct contradiction to the Word of God (Leviticus v. 4). They recommend *Reasons Why a Christian Should Not be a Free Mason*, by A. J. Pollock, The Central Bible Truth Depot, 11 Little Britain, London, E.C.1 (price 3d).

Resolution re Revivals.

The Outer Isles Presbytery also reaffirm their Resolution of 12th June, 1951. They would warn our people to have nothing whatsoever to do with the so-called revival activities of the present day. Their prayer and desire is that the Western Isles would be purged from this Arminian canker, which is contrary to the “faith once delivered to the saints,” and calculated to deceive precious souls for eternity with a hope that is false. They call upon their people to study the Westminster Confession of Faith and Larger Catechism, to acquaint themselves and their children with the doctrines of the same, and to be on their guard not to be ensnared by spurious revivals.

Acknowledgment of Donations.

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

Sustentation Fund—I. M., Sask., £4; Mrs. A. B., 13 Selkirk Street, Hamilton, £1 4/-; Mr. D. McL., 32 Goodall Cres., Dechmont, 10/-.

Home Mission Fund—Miss D. C. McL., Ailsa Craig, £5 7/6; I. M., Sask., £4; Free Presbyterians of Farr, Bettykirk, per Miss Jean Munro, £2; Miss A. McK., Cama Cottage, Elphin, £2.

Publication Fund—Miss I. M., Sask., £4.

Organisation Fund—Miss A. McK., Cama Cottage, Elphin, £1.

Jewish and Foreign Missions—Anon., Argyllshire, £5; I. M., Sask., Canada, £5 17/2; Miss D. C. McL., Ailsa Craig, £8 19/3; A Friend per Mr. Angus McLeod, Ullapool, £4; Mrs. J. M. Coop, Grafton, N.S.W., £2; Miss A. McK., Cama Cottage, Elphin, £2; Mr. T. R. Kidd, Rosebank, via Lismore, N.S. Wales, £20.

Legacy Fund—Received from the Estate of a deceased “Skye Friend” the sum of £50 bequeathed to the Sustentation Fund per Messrs. Bird, Son & Semple, 223 Hope Street, Glasgow.

Magazine Free Distribution—Miss J. Graham, Fortrose, 10/-; Mr. R. MacLennan, Stockinish, £1; Mr. L. Ross, Scourie, 4/-; Mr. W. MacKenzie, Inverness, 10/-; Miss R. MacLean, Liniclate, S. Uist, 5/-; “Anon,” per P. Anderson, 12/-; Mr. D. MacKenzie, 16 Porthenderson, £1; Mrs. D. MacRae, Camustiel, Applecross, 4/-; Mr. J. Campbell, Inverness, £1 10/-; Miss J. Morrison, Rosedale, Toronto, 10/-; “Stornoway Friend,” £1.

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Breasclete Church Repairs Fund—Mr. F. Smith, 22 Breasclete, acknowledges with sincere thanks a donation of £1 from Mrs. M., Tarbert, Harris.

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Edinburgh Manse Purchase Fund—The Treasurer wishes to acknowledge the following donations with sincere thanks:—Nurse McC., Dunkeld, per Rev. D. Campbell, £1; and A Friend, Broadford, per Mr. Jas. C. Grant, £1.

Glendale Congregation—The Treasurer acknowledges with grateful thanks the following donations for recent damage done to Glendale Church:—Mr. J. M., Orbost, £5; Mrs. E. M., Glendale, £1; A Friend, £1; “W.,” £1; A Free Presbyterian, £1; Lovers of Zion, £1; Wellwisher, £1, all per Rev. J. C. The money for these repairs has all come in, and as minister of the congregation I wish very sincerely to thank all who have so generously contributed.—*John Colquhoun.*

Inverness Congregation—Mr. Wm. Mackenzie, Treasurer, acknowledges with sincere thanks the following donations:—Miss M., Strone, £1 o/a Home Mission Fund; Mrs. J. McLennan, £2 o/a Sustentation Fund, both per Mr. F. Beaton; A Friend, Stornoway, £2 o/a Congregational Funds.

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Lochcarron Manse Building Fund—The Treasurer gratefully acknowledges:—Friend, Lochcarron, per R. M. R., £2; D. M. R., Slumbay, £1; Friend per R. M. R., £2, also £529 5s. 3d. transferred from Church a/c to Manse a/c per R. M. R., Treasurer. Mr. R. Macrae, Treasurer, acknowledges with sincere thanks £2 from Mr. and Mrs. K. McL., Achintee o/a Sustentation Fund.

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South Harris Manse Building Fund—Mr. Alex. McLennan, Treasurer, acknowledges with sincere thanks the sum of £5 from Mr. A. C., Finsbay, and 10/- from Mr. N. McL., Lochportain.

Uig Congregational Funds—Mr. M. MacLennan, Treasurer, acknowledges with grateful thanks the following donations for Congregational purposes:—Friend, £1; Mr. M. M., Aird, £2 towards settling a new minister in Uig Congregation from “Gradh Braithaireil.”