

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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**Duties We Owe to Civil Magistrates.**

In chapter eight of the Book of Proverbs there are many great truths recorded concerning wisdom. And as Matthew Henry asserts, "Wisdom here is Christ, in whom are hidden all the treasures of wisdom and knowledge." But the internal evidence of this fact is to be found in the words of wisdom recorded in this chapter, viz., "I was set up from everlasting, from the beginning, or ever the earth was" (verse 23); and there is more doctrine to the same purpose throughout the chapter. For instance, relevant to our present notes, Christ, or Wisdom, declares, "By me kings reign and princes decree justice. By me princes rule, and nobles, even all the judges of the earth" (verses 15, 16). And the late Rev. A. A. Hodge, D.D., in his commentary on *The Confession of Faith*, in dealing with the chapter on "The Civil Magistrate," makes the following statement:—"God as Creator, as revealed in the light of nature, has established civil government among men from the beginning, and among all peoples and nations, of all ages and generations. But in the development of the plan of Redemption, the God Man, as Mediatorial King, has assumed the government of the universe. As the universe constitutes one physical and moral system, it was necessary that His headship as Mediator should extend to the whole and to every department thereof, in order that all things should work together for good to His people and for His glory . . ."

We will now quote from *The Confession of Faith*, chapter xxiii., which deals with "The Civil Magistrate." Firstly, Section 1:—"God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers." Now, secondly, Section 4:—"It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute, and other dues; to obey their lawful commands, and to be subject to their authority for conscience sake . . ."

The appropriate Scripture passages are given in reference to these Confessional statements and doctrines in any full copy of *The Confession of Faith*. For instance, in the case of Section 1, quoted above, the Epistle to the Romans, chapter xiii., verses 1 to 4, are given. And in regard to this part of the Epistle to the Romans, we would herewith give some extracts from a commentary on the Romans by the late Charles Hodge, D.D., Professor of Theology, Princeton, U.S.A.

He begins by saying that from verse 1 to verse 7 inclusive the Apostle enforces the duties which we owe to civil magistrates.

"The duty of obedience to those in authority is enforced (1) By the consideration that civil government is a divine institution and, therefore, resistance to magistrates in the exercise of their lawful authority is disobedience to God: verses 1, 2. (2) From the end or design of their appointment, which is to promote the good of society, to be a terror to evil doers and a praise to them that do well: verses 3, 4. (3) Because such subjection is a moral as well as civil duty: verse 5. On these grounds the payment of tribute or taxes and general deference are to be cheerfully rendered: verses 6, 7."

We now give extracts from the commentary itself as follows:—Verse 1: *Let every soul be subject to the higher powers.* "The expression *every soul* is often used as equivalent to *every one*. By *higher powers* are most commonly and naturally understood those in authority without reference to their grade of office or their character. We are not only to be subject to the *supreme magistrates*, but to all who have authority over us. The abstract word *powers* or *authorities* is used for those who are invested with power. The word rendered *higher* is applied to anyone who, in dignity and authority, excels us. In Peter ii. 13, it is applied to the king as supreme, i.e. superior to all other magistrates. Magistrates are spoken of as *being over* other men who are not in office. Obedience is enjoined on the ground of their official station."

"There was peculiar necessity, during the apostolic age, for inculcating the duty of obedience to civil magistrates. This necessity arose in part from the fact that a large portion of the converts to Christianity had been Jews, and were peculiarly indisposed to submit to the heathen authorities. This indisposition arose from the prevailing impression among them that this subjection was unlawful or at least highly derogatory to their character as the people of God. It was a question, therefore, constantly agitated among them, 'Is it lawful to pay tribute unto Caesar or not?' A question which the great majority were at least secretly inclined to answer in the negative. They were continually breaking out into tumults, which led to their expulsion from Rome, and finally to the utter destruction of Jerusalem. It is therefore not a matter of surprise that converts from among such a people should need the injunction, 'Be subject to the higher powers.'"

*For there is no power but of God; and the powers that be are ordained of God.* "This is a very comprehensive proposition. All authority is of God. No man has any rightful power over other men which is not derived from God. All human power is delegated and ministerial. This is true of parents, of magistrates, and of Church officers. Every magistrate is of God. That is, his authority is of God. 'The higher powers' and 'the powers that be' are terms meaning those invested with power. Compare verses 3 and 4, where 'rulers' and 'ministers' are substituted for the abstract 'powers.' The doctrine here taught is the ground of the injunction contained in the first clause of the verse. We are to obey magistrates because they derive their authority from God. Not only is human government a divine institution, but the form in which that government exists, and the persons by whom its functions are exercised, are determined by His providence. All magistrates of whatever grade are to be regarded as acting by divine appointment; not that God designates the individuals, but it being His will that there should be magistrates, every person who is in point of fact clothed with authority is to be regarded as having a claim to obedience, founded on the will of God. In like manner, the authority of parents over their children, of masters over their servants, is of God's ordination. There is no limitation to the injunction in the verse, so far as the objects of obedience are concerned, although there is as to the extent of the obedience itself. The actual reigning emperor was to be obeyed by the Roman Christians, whatever they might think as to his title to the sceptre. But if he transcended his authority, and required them to worship idols, they were to obey God rather than men. This is the limitation to all human authority. Whenever obedience to man is inconsistent with obedience to God, then disobedience becomes a duty."

Verse 2: *Whoso, therefore, resisteth the power, resisteth the ordinance of God.* "This is an obvious inference from the doctrine of the preceding verse. If it is the will of God that there should be civil government, and persons appointed to exercise authority over others, it is plain that to resist such persons in the exercise of their lawful authority is an act of disobedience to God."

*And they that resist shall receive to themselves damnation.* "This also is an obvious conclusion from the preceding. If disobedience is a sin it will be punished. The word rendered *damnation* means simply *sentence*, judicial decision; whether favourable or adverse, depends on the context. Here it is plain it means a sentence of condemnation. He shall be condemned, and by implication, punished. Paul does not refer to the punishment which the civil magistrate may inflict; for he is speaking of disobedience to those in authority as a sin against God, which He will punish."



How clear these Scriptures and the expositions of Dr. Charles Hodge, D.D., make our duty with regard to the civil magistrate! And it is the fact, that in these present times, when it seems that there is in many sections of society a disregard for authority, that God will in His own manner and season, punish all such as are wilfully guilty of such sinful disregard. The trouble to-day is that where authority may be flouted without entailing penalties which may be felt from those in authority, then such conduct is not considered evil or sinful at all. But God's standards are not ours and He will in no wise clear the guilty. He is the divine and supreme judge in such matters.

We now revert to that part of Section 4 under "The Civil Magistrate" in *The Confession of Faith*, which is quoted at the beginning of these notes. It states: "It is the duty of people to pray for magistrates," etc. Some of the Scripture references include I Timothy, ii. verses 1-2: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Then also, I Peter ii. v. 17: "Honour all men. Love the brotherhood. Fear God. Honour the King." Further, we have Romans xiii. verses 6 and 7: "For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom, fear to whom fear; honour to whom honour."

A particular point to note here is the injunction to pray for Kings and all in authority. And thus the people of God, those who fear His name and are concerned for the preservation and furtherance of Christ's kingdom and piety within their realm, are to be given to prayer, that the Lord would so influence and use such as Kings and others in authority, that in their exalted stations they would support, defend and further the activities, claims and holy principles of Christ's Church and the gospel; and have an eye to the requirements of the divine law throughout the nation. When Nehemiah prayed to the Lord from his heart and in his heart, in the presence of Artaxerxes, the King in Shushan the palace, the Lord did indeed answer Nehemiah's prayer. This heathen King granted him time and assistance to proceed to Jerusalem to help build anew that city. See the second chapter of the Book of Nehemiah, and behold the mighty work that the Lord can do in answer to prayer, even through the instrumentality of those who are not themselves spiritually interested in the Cause of God.

But we now conclude these notes with the following words from Psalm cxlviii., verses 11-13, viz: "Kings of the earth and all people; princes and all judges of the earth: Both young men and maidens, old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven."

## The General Assemblies.

### THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

*Call for Church Unity.*—The General Assembly of the Church of Scotland opened in Edinburgh on May the 24th, 1955. And the Lord High Commissioner, the Duke of Hamilton, addressed the assembly, his theme being Church Unity. He had been at Evanston, U.S.A., as a delegate to the World Council of Churches—a Council which is prepared to welcome both Modernist and Roman Catholics. He said that through lack of basic fellowship between Christians, we stand accused of denying the Lord that we proclaim. He laid the responsibility of this upon members of the Church of whatever denomination. The Duke did not consider any of the real basic causes of lack of fellowship between some professing Christian denominations in Scotland, for instance. Those who hold to the Bible as the inspired and infallible Word of God, from Genesis to Revelation, cannot have fellowship and unity with a Church permeated with Modernism and the denial of some of the most precious doctrines of the Gospel of Christ, as the Church of Scotland itself is. True unity must be unity in the Truth. The Bishop of Durham, Dr. Ramsey, also spoke on the urgency of the unity of the whole Church. He was concerned in the conversations proceeding between the Church of England and the Church of Scotland on this very question, as between the two National Churches. He said he thought that God was giving them something of the spirit of self-criticism, as he called it. These are the men who speak about unity and they will not recognise the validity of the ordination of a Presbyterian minister, and much more to the same effect.

*The "Tell Scotland Movement."*—The convener of the Home Board, Rev. W. A. Smellie, Perth, presented a report in which he had much to say regarding the "Tell Scotland Movement" linked up with the "All-Scotland Crusade." He spoke in glowing terms of what he considered to be the success of these activities. He said, "The Crusade has been mightily used of God to further the 'Tell Scotland' Movement." As far as we know the "Tell Scotland" movement is one which would need a radical change in its witness and work and aims before its furtherance will benefit Scotland. Has it any word of telling Scotland that unconverted Church members are on the broad way that leads to destruction? Has it ever made any endeavour at all officially to tell Scotland that Church dances, plays, and whist drives, concerts, etc., are of the world and that God-fearing persons shun such things? Has this movement told Scotland that the Church cannot tolerate any longer ministers of religion who do not preach the Gospel of Christ and Him crucified? In this connection we may note what the Rev. D. P. Thomson, a "Tell Scotland" leader, said in the Assembly in reference to Billy Graham. He was acknowledging

what he considered to be a great work, and then in the middle of his speech said he was not asking the Assembly to endorse Dr. Graham's theology, methods, or views about anything but that Dr. Graham had been God's messenger to them. And now if Billy Graham helped on the "Tell Scotland" movement, why could Mr. Thomson not ask the Assembly to accept Billy Graham's theology? Why? What confusion, and what a Babel of ideas, when on the one hand Billy Graham does a mighty work to further a Church of Scotland movement, and on the other the Church of Scotland cannot really be asked to accept Billy Graham's theology! Where is the unity based on a settled, Scriptural foundation? It does not exist here. By these observations we are not to be held as endorsing Billy Graham's theology, but those who eulogise him and use him are in a very different category from us.

*Gaelic Evangelist for the Highlands.*—Under business anent the National Church Extension Scheme, it was proposed that the appointment of a Gaelic evangelist would help the recruitment of candidates for the Gaelic ministry, as well as quicken congregational life. This was opposed by Commander K. MacKenzie, R.N., who said, among other things, that the island of Lewis did not need evangelism. We understood him to mean that preaching of an evangelical character was to be found throughout Lewis. The Commander's view was supported by Mr. G. P. Boyd, Dunblane, who said he had known campaigns in which evangelists had addressed meetings composed of the converted, not of those who needed conversion. He said he would support evangelism in other parts of Scotland other than the Highlands. This, to our mind, reveals that there are those in the Church of Scotland who discern a difference between religious conditions in their Church as between the Highlands and other parts of Scotland. This may be true to a certain extent as to external forms of worship and other matters, but the Church of Scotland is that Church wherever its congregations are. The original proposal was adopted.

*Foreign Missions.*—The Rev. J. L. Kent, Cathcart, convener of the Foreign Missions Committee, said their missionaries were living under conditions of unprecedented political turmoil. Three races, European, Asiatic, and African, were struggling to create a society in which they could live and work together in harmony. This was on the African Continent. The work needed that the income for missions be increased from £240,000 to £300,000, the increase of £60,000 being necessary to meet commitments in men and money. The convener said that there was required as soon as possible 52 new missionaries. There was a decrease of 70 missionaries in the last ten years. In reading this report, only part of which is given in the press, we cannot but be amazed at the task of organising missions employing 310 missionaries.

*Sectarianism in the Highlands.*—During the Assembly, and at the Church of Scotland's Home Board night in the Assembly Hall, the Rev. R. MacDonald of Stornoway said that rigid sectarianism was strangling spiritual life in the Highlands and Islands. Co-operation was the exception rather than the rule. We may state here and now that it will take more than he says to kill real spiritual life wherever it is in any part of the world. Of course, the kind of spiritual life Mr. MacDonald was thinking of, and what we are thinking of, might be quite different. Mr. MacDonald looks for a remedy to his problem. He said the Highlander needed "a good splash of inspiration in his daily diet," whatever he meant by that as his context to the consideration of spiritual life in the Highlands. Then answering his own question: "Where is it to come from?" he said, "I know of no better source than the religion of his fathers." We are still at a loss to know exactly what Mr. MacDonald means. Does he mean the religion of the godly and eminent ministers and men of the past, who held to the Word of God as such from Genesis to Revelation, and preached and loved the pure doctrines of the Gospel of Christ? Mr. MacDonald may not know but there are those who have no place for the Church of Scotland, as it is now, but who still believe in, love, and seek by divine grace to live according to the religion of their godly fathers. The religion of our godly fathers did not tolerate Modernism in doctrine, and all manner of worldly and vain practices within the Church if they could help it. No doubt there is what Rev. R. MacDonald calls sectarianism. We have another view of this, viz., "Come out from among them, and be ye separate, and touch not the unclean thing." All this talk down in Edinburgh about rigid sectarianism strangling spiritual life in the Highlands is just talk. It is supposed to be wise talk. It is still just so much talk. Spiritual life in the Highlands, as in other parts of the land, is at a low ebb, and the Spirit of God alone can bring spiritual life back to our Highlands as elsewhere.

*Congregational Adjustments.*—Rev. G. Sutherland, convener of the Committee on Unions, said that 20 unions of congregations had been effected last year. These adjustments were needed, as Mr. Sutherland pointed out that the Church lost over 100 men from the active ministry, while only 35 students finished their course. In all the discussions of manpower for the Church we can never get our minds away from the thought that the Church of Scotland leaders have no consideration for the need of men converted, according to Bible conversion, and called by the Lord to the work of the ministry of the Gospel of Christ. What a plague unconverted ministers are to a land!

*Nuclear Arms.*—Rev. Dr. N. Davidson, convener of the Church and Nation Committee, dealt with nuclear weapons and the Christian standpoint in face of them as the main subject of his speech. He said, "To give superiority in armaments to a potential enemy might be

to surrender the very safety of civilisation, to betray the future of mankind. It is for this reason, and for this reason alone, that we cannot, dare not, condemn the manufacture of nuclear bombs by our own country." He referred to the forces of godless materialism intent on world domination. In this connection we remember an American general recently speaking on this whole question. What he made clear to us was, that even although the Western Powers and Russia gave up completely atomic weapons, there still remained the fact that Russia and her supporters have millions more of men than the Western Powers and would be prepared to throw them into war in practically endless masses, irrespective of losses. But the General made clear that the Western Powers, in a defensive war, were not prepared to sacrifice untold masses of human lives on our side against overwhelming numbers. Atomic weapons were thus the deterrent and the defence. We see that Russia knows that in calling for the banning of atomic weapons by all nations she would have this advantage in manpower to be used without any regard to the loss of human life. The Christian is not called upon to refrain from defensive measures in face of a potential, powerful, and pagan enemy!

*Re-Marriage of Divorced Persons.*—Rev. Professor J. Pitt-Watson, reporting on behalf of a special committee on re-marriage of divorced persons, said committees had been labouring on this question for nine years. Cleavage of opinion on theological and exegetical issues had prevented agreement. He hoped a decision would be reached in 1956. Of course, some in the lead in the Church of Scotland are trying to find agreement over the offending parties in divorce cases. The *Confession of Faith* allows that the innocent party after divorce may marry another, as if the offending party were dead. At present the Church of Scotland forbids re-marriage by a minister in one case, that of a defender divorced for adultery."

*Original Secession Church and its Accession to the Church of Scotland.*—Rev. Dr. William Macnicol, as Leader of the House, suggested that the letter from the United Original Secession Synod be read.

The Principal Clerk, the Rev. J. B. Longmuir, read the letter, which reported that returns received from Presbyteries, sessions and congregations of the Original Secession Church showed a large majority in favour of proceeding to negotiate with the appropriate committee of the Church of Scotland with a view to the accession of the Secession Church to the National Church.

The General Assembly greeted the letter with loud applause, and the Moderator, the Right Rev. Professor G. D. Henderson, said that a committee would be appointed to negotiate.

The United Original Secession Church is the direct ecclesiastical descendant of the seceding fathers of 1733.

This formal move on the part of the Original Secession Church to be received into the present-day Church of Scotland is a retrograde decision indeed. Would the fathers and originators of the Original Secession Church, such as the eminently godly Erskines, even dream of such a step if they were alive to-day? Never. But from what we know, the present-day Original Secession Church, whatever its professed witness may be on paper, has become very much like the Church of Scotland as to worldly practices within its borders, and so finds affinity with the modernistic Church of Scotland.

*Conversations with the Church of England.*—We give here as full a report of the debate on this question as possible that our readers may be kept informed of what is going on in the largest professed Presbyterian Church in Scotland as to negotiations with Anglicans. The Established Church of Scotland of Reformed times, 300 years ago, was a Church purged of Episcopacy. But to-day the Presbyterian heritage is in the process of being bargained away.

The following is an account of the debate in the Assembly in May of this year:—

Rev. John A. Macrae, speaking of the conversations with the Church of England, emphasised the importance of maintaining friendly relations. A great deal had been achieved already, and if they were able to be friendly he believed there was no essential difference that could not ultimately be resolved.

The Rev. J. C. Macnab said that unless they had agreement on the essential principles first the negotiations were useless. The question was whether the ministers of the Church of Scotland were valid administrators of the Sacraments. His answer was that they were, but they were very foolish to enter into negotiations with the Church of England if that Church had any doubts of the position.

Mr. McNab also criticised the composition of the Inter-Church Relations Committee on the grounds that it included too many professors.

The Procurator, Sir Randall Philip, Q.C., as a layman taking part in the conversations, said they had to leave the main charge of the discussions to the people best qualified to conduct them. "These conversations are being conducted in the most competent way, and the most Christian way," he added. "The conversations are making practical progress, and I appeal to the membership of the Church, lay and ministerial, to support the negotiators in what may be the greatest work which the Church is called on to do."

Mr. McNab, in reply, urged that the representatives of the Church of Scotland must be loyal to the essential principles of the Presbyterian system, which must not be put into the melting pot or used as a bargaining counter or surrendered.

The Very Rev. Principal John Baillie, commenting on Mr. McNab's views, said that he had a strange conception of a conference. It seemed to him that Mr. McNab was maintaining that each side should say, "These are our essential principles and we are not going to budge." If the Church of Scotland and the United Free Church had conducted their pre-Union negotiations in that way they would have remained apart eternally.

He supposed it was true that the Anglican Church at present did not recognise the Orders of the Church of Scotland, but did the Church of Scotland recognise the Orders of the Congregational Church? If a Congregational minister applied to be transferred to the Church of Scotland he was only admitted after reordination. "If it is such a terrible sin for a Church not to recognise the Orders of another Church, then we are not free of that sin ourselves."

Sir James Fergusson emphasised that these conversations must be approached with Christian humility.

Mr. J. D. Michael, Drumnadrochit, said he had had experience of the joy of intercommunion in India. He hoped that every support would be given to those taking part in the conversations between the Churches, in which the greatest principle involved was the support of the one Catholic Church.

Rev. J. C. Macnab of the Church of Scotland seems to be keeping a sharp eye, and a critical eye, upon these conversations. But as far as we read, he is somewhat of a voice crying in the wilderness. No other minister or layman is reported as supporting him on the floor of the Assembly and in such a manner as to make the leaders of the Church sit up and listen with some alarm. Rev. Mr. Macnab himself does not appear to be going far enough. He should condemn these conversations out and out and move that they terminate forthwith. He would get little support at this stage, but he might begin a public move and agitation which might gather momentum. We are certain that thousands of Church of Scotland people know little or nothing of what is being done in their name in these conversations with dignitaries of the Church of England.

Rev. Principal John Baillie's statement regarding Congregational ministers being re-ordained on admission to the Church of Scotland was quite an unusual item of information. Mr. J. D. Michael stated as his view that the greatest principle involved was the support of the one Catholic Church. And so the propaganda goes on apace to undermine and weaken the view that there are great principles involved in true Scriptural Presbyterianism.

*A Minister's Cremated Remains.*—A petition from the Kirk Session of the Holy Rude, Stirling, asked for the authority of the Assembly to the depositing of the cremated remains of Rev. Lewis A. Sutherland, D.D., within the Church. He had expressed in his will the

desire to have his ashes placed in the fabric of the Church. The crave of this petition was refused. And so such strange things are thought of in the religion of these times. One minister in supporting the petition, said of the "cremated minister," that no honour could have brought more delight to his heart than for him to know that his memory was to be so perpetuated. We read of Absalom: "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the King's dale: for he said, I have no son to keep my name in remembrance . . ." (II Sam. xviii. 18). And what profit had poor Absalom of all these arrangements originated in his own mind after he died? Samuel Rutherford considered in his lifetime that if one soul from Anwoth would meet him at God's right, that would be glorious to him in Emmanuel's land.

*The Assembly and Temperance.*—There was a protracted debate following upon the report by the Assembly's Committee on Temperance. The debate centred upon the recommendation to adopt and practice total abstinence, which recommendation was formerly accepted by the Assembly, and the amendment to recommend the practice of temperance. The amendment was carried by 68 votes to 63. The Bible exposes and condemns drunkenness as a great sin and a fruit of the flesh. The more we see and know of this sin, the more we abhor it. But one impression which we gathered in reading the debate on this question was that if even half of the time spent on this debate and a measure of the zeal and seriousness brought into it by speakers was devoted to the vital question of intemperance as to the propagation and imbibing of unscriptural and false doctrines in the Church, it would make us more sympathetic with those who are publicly and zealously concerned with temperance in the Church of Scotland. Are their members throughout Scotland temperate as to Sabbath keeping, temperate in their congregational activities, etc.? Members buying "Sunday" newspapers and organising dancing and card playing, and so on, these do not practice temperance, far less total abstinence, as to vain and worldly practices. And are those members in full communion in the Church, who are guilty of drunkenness, when known to be guilty, are they brought before Kirk Sessions and disciplined?

*Moderator's Closing Address.*—Rev. Professor G. D. Henderson, Moderator of the Assembly, in his closing address contrasted to-day with 1855. One thing he said was: "We are fundamentally the same as our fathers but scarcely so complacent, more puzzled." Again he said: "And in Church life, while family worship, fast days, prayer meetings and grace before meat have lost the place they had, very great activity has developed in organisation and administration, Church halls and all that they stand for . . ." We shall quote no more. There is no expression of regret in the Moderator's address (in the report we read of it) as to such a practice as family worship having lost its place. Scotland does not as yet show signs of turning back to the "old paths."



## THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

*The New Moderator's Address.*—This Assembly began also on the 24th of May, 1955, in Edinburgh. The new Moderator of the Assembly, Rev. J. M. Morrison, M.A., took as the subject of his opening address "The Church and Her Character." He indeed cut right across the expressed views of the Duke of Hamilton in the Church of Scotland Assembly on the question of divisions in the Church at large. He said these were the bitter fruitage over centuries of doctrinal controversies, and that the responsibility must be laid at the doors of those who perverted the right ways of the Lord. He said, "Our Christian heritage had been dearly bought and must not be carelessly bartered away." He criticised "a vague evangelism which may appear to achieve quicker and more sensational results." With these assertions we concur, and to-day we must not only declare the truth but must be very watchful to defend it and conserve it against every undermining influence.

*Welfare of Youth.*—Presenting the Committee's Report on this question, Rev. J. Weir Campbell said that the Committee had been considering ways and means of co-ordinating and extending the youth work of the Church. Yet he remarked that in certain Protestant denominations youth groups had reaped not the fruits of the Spirit but of the flesh. In this business of youth organisations, we always have in mind that the primary aim of the Church of Christ is the conversion and salvation of young and old. The principal means to that end are the reading and the preaching of the Word. And the Holy Spirit alone can make these divinely appointed means effectual. What have youth clubs, etc., accomplished to the above great end, the salvation of sinners? What youth needs is the pure, full gospel with the Holy Spirit sent down from heaven. If and where youth live without a Scriptural influence in the house, then parents in such homes need the means of grace to bring them to wisdom's ways. Although we thus write, undoubtedly Sabbath Schools have had a beneficial influence in the case of many young persons. Rev. Mr. Campbell further referred to Billy Graham, and said he did not think it could be doubted that the Spirit of the Lord had been moving up and down the land. We would ask with reverence, did this occur just during the period when Dr. Billy Graham was in this country? Rev. Professor R. A. Finlayson said there was a stirring among the youth . . . There was a seeking after God. We do wish this were true.

*The Church's Finances.*—Reporting on the income of the Church, Mr. W. M. Mackay, Dundee, convener of the Finance Committee, said that although there had been an increase in the Church's income during the past year, some committees were short of income for a long time. Members should review their contributions from time to

time. Contributions of shillings could be made into pounds. This observation is a proper one and applies to quite a number of Church people other than Free Church people. Rev. Professor D. M. Renwick said that it was only with difficulty that the Sustentation Fund was able to provide an equal dividend salary for ministers of £400. We in the Free Presbyterian Church now provide a salary of £420 per annum for our ministers.

*Loyal Address to the Queen.*—We are glad to read that in the Free Church's address to Her Majesty a paragraph expressed deep grief at the general disregard of the Fourth Commandment. Yet it is indeed the duty of Christian Churches to intimate to Her Majesty their sorrow at, and disapproval of, Her Majesty's own disregard of the claims of the Lord's Day in recent times.

*Overture Anent the Free Church Witness.*—The General Assembly had before it an overture which referred to "the supineness and shortcomings" of the Church with respect to its own distinctive witness.

The debate—in which many outspoken comments were made—lasted for most of the day, and at the end a ballot vote was called for and the overture departed from by 53 votes to 37.

The overture from the Synod of Glenelg was presented by the Rev. Kenneth A. Macrae, Lewis, who said: "The Calvinistic witness of our Church was never in so much danger as it is in Scotland to-day."

The overture said that the religious life of Scotland within the Protestant sphere appeared to be dominated largely by the twin forces of Modernism and Arminianism. "While our people are comparatively safe from the nebulous theories of Modernism, there are not lacking indications to show that they are by no means immune from the insidious tenets of Arminianism."

There was, therefore, urgent need to strengthen the Church's Calvinistic witness.

The overture suggested that the Presbyteries and Kirk Sessions should take special steps to ascertain that all persons to be ordained by them fully understood and wholeheartedly accepted in all their bearings the terms of the Formula to which they bind themselves; (2) That Presbyteries at expedient intervals, and at convenient centres, should arrange and convene public meetings for the purpose of making known and emphasising the principles and witness of the Free Church of Scotland, both for the edification of their own people and for the information of the general public; (3) That Thursday, June 16, be observed by the congregations of the Church as a Day of Humiliation and Prayer, "with special reference to the low state of religion in the land and to the supineness and shortcomings of our own Church with respect to her distinctive witness.

Our comments here upon this overture are:—(1) That it is a document used in procedure within Church Courts to enforce acts and laws already in existence or to enact new laws; (2) This overture was not presented to the Assembly by an individual, but originated in and came from a Synod, viz., the Synod of Glenelg. A Synod represents a number of Presbyteries, or, rather, is constituted of representative ministers and elders from all the Presbyteries throughout the Synodical area. Whether or not, the overture was agreed to by the Synod and to be sent to the Assembly by a majority of Synod members, it placed before the Assembly the considered views of a considerable number of Free Church people; (3) The statements, implications and requirements of this overture are indeed serious from the point of view that the Free Church made much of its Calvinistic Witness. The overture avers that the Free Church has not been "immune from the insidious tenets of Arminianism."

Whatever transpired in the debate upon the floor of the Assembly, we cannot think that responsible Free Church ministers of long standing would deliberately proceed in a Synod, and then at their Assembly, to place on record in formal document and by word of mouth statements which had no basis whatsoever for being made; and especially when the terms of the overture were bound to considerably disturb the Church. If we know anything, the Rev. Kenneth A. Macrae, Stornoway, who presented the overture to the Assembly, and was doubtless prominently concerned in drafting its terms, is himself a staunch Free Church man, irrespective of what was said of him in the debate.

Rev. K. A. Macrae said, regarding the Arminian danger: "There were some among us who could not bear to hear this danger mentioned without blazing up into unwarrantable and unreasonable anger." He said, "Undoubtedly there was need for more Calvinistic doctrine." These statements appear to be made from a competent knowledge of conditions in his Church.

Rev. Murdoch Macrae, Kinloch, said, among other things: "Discension was being caused in congregations over the question of Arminianism. There was a real danger to the Church where it was strong." It is not clear from the report before us as to whether Rev. Murdoch Macrae meant that the discension or the Arminianism was strong. Again his statement appears to be made seriously and from personal knowledge. We assume surely that such a statement gave no satisfaction or pleasure to Mr. M. Macrae, Kinloch, as to these conditions obtaining within his Church.

Rev. Professor R. A. Finlayson moved that the Assembly pass from the overture, and thereafter he moved in for the attack upon Rev. Kenneth A. Macrae, Stornoway, and the overture. He said that this overture had its roots in a pamphlet by Rev. Kenneth A. Macrae, entitled *The Resurgence of Arminianism*, which we have read. It had

damaged the ministry of the Church in the eyes of outsiders, said Professor Finlayson. He further asserted that Rev. Kenneth A. Macrae had for years carried on a warfare of protest, rebuke and attack, all under the guise of a superior faithfulness. He challenged Mr. Macrae if Arminianism did rest within the Church ministry to expose it and have ministers concerned cited before the Church Courts. This appears to be a very strong argument and thrust against Mr. Macrae, Stornoway, on the Church Law aspect of the matter, on the question of fixing down a case where actual Arminian doctrine is taught and held to. But there is such a thing as a general and continual presentation of gospel doctrine in which some vital doctrines (or doctrine) are relegated to the background almost entirely or altogether. And in such cases it may be what a minister does not say which marks him out as failing in a Calvinistic presentation of truth. On the other hand, when there are actual witnesses and proof that a minister has obviously taught Arminian doctrine, then such a case ought to be taken to the appropriate Church Court. Can Rev. K. A. Macrae do this? If so, will he do it?

Rev. J. W. Fraser, Plockton and Kyle, charged Mr. Macrae, Stornoway, with saying that some ministers in the Free Church were preaching Arminianism. "I submit," said Mr. Fraser, "that this is a cowardly attack upon unspecified brethren in the ministry." He compared Mr. Macrae to Ham, the son of Noah, when he discovered his father's nakedness, he went and published it abroad; and he further said of the overture: "In spite of its apparent piety it was nothing but a whited sepulchre."

Rev. K. A. Macrae, as far as published reports go, did not make a very spirited reply or defence against all the accusations levelled against him personally. Some of these accusations were serious enough, and it is a wonder to us that the Moderator of Assembly allowed some of them to be made without a demand for withdrawal. For example, replying to the debate, Professor Finlayson said of Rev. K. A. Macrae that his work as an ecclesiastic had been divisive and disruptive. Surely this, as other statements, were outwith the merits of the overture and out of order. But if pursued formally could oppose Mr. Macrae to Church Court procedure. Is Professor Finlayson prepared to do this?

We think that Rev. Kenneth MacLeay, Kilmorack, put his finger on the factual background to the whole case. He said, "That there was dissatisfaction among all true Calvinists as to what was going on in the Church was evidenced by that overture . . . Many people in our Highlands were in a very dissatisfied condition."

Nevertheless, by a secret ballot, the overture was departed from by 53 votes to 37 in support of a motion by Professor Finlayson. The secret ballot method of voting was also adopted on a motion by Professor Finlayson. What could possibly be the reason for secret

voting in a Christian Church Assembly on an issue of this nature? Were some members afraid to let it be known how they would vote on this overture?

*The World Presbyterian Alliance.*—By a majority the General Assembly of the Free Church of Scotland decided to withdraw from the World Presbyterian Alliance. There was considerable divergence of views among members, and it was only after long discussion that the vote was taken.

The proposal for withdrawal from the alliance came from the Synod of Glenelg, who submitted an overture to the Assembly, describing the constituent membership of the alliance as "now largely that of Churches which have come under the blighting influences of Modernism."

The overture declared that the alliance had shown itself particularly active and vocal in its support of the heretical World Council of Churches, and maintained that the Free Church was diametrically opposed to the present policy of the alliance. It was held that continuance in membership of that body threatened to compromise the testimony of the Free Church of Scotland as a faithful defender of the Faith, and withdrawal from the alliance was called for.

In support of the overture, the Rev. Kenneth G. Macrae, Stornoway, declared that conditions had changed greatly since the Free Church became associated with the World Presbyterian Alliance. One of the changes was in respect of its policy. The new policy lay in the direction of doing everything possible to strengthen the World Council of Churches. The Alliance had embarked upon an ecumenical policy which the Free Church could not support.

He maintained that the World Council of Churches was a most dangerous movement. It was dangerous religiously and politically. It was organised in the name of the social gospel but that was simply another name for Socialism. It was a Socialist body and when politics were united with religion in that way they had the very same genus as was the Church of Rome. Was it right, he asked, that they should continue to contribute to an organisation which said its duty was to do all possible to encourage the ecumenical aims of the larger organisation?

The Rev. Murdoch Macrae seconded.

The Rev. Professor D. McKenzie moved that the General Assembly pass from the overture. There were some people, he said, who thought that isolationism was the correct attitude, but he disagreed with that. Those Churches in the alliance who were not in the World Council would be all the weaker if the Free Church stepped aside, for within the alliance itself there was active opposition to the World Council. He suggested that the Free Church should not put an iron curtain round itself.

They talked about bearing their Calvinistic witness, said the Rev. William Macleod, the Clerk, but if they were doing that they would be careful not to withdraw from a body like the Alliance.

On this occasion Rev. Kenneth Macrae, Stornoway, had his motion accepted, requiring the Assembly to withdraw from the Presbyterian Alliance, by 45 votes to 38. Professor D. MacKenzie and 18 others entered their dissent against this decision.

And so the Free Church Assembly were again sharply divided on quite a major issue. It appears that some leaders in the Free Church cannot bear to be limited in their activities as ecclesiastics, to the realm of their own Church. Their view seems to be that they can carry their professed witness almost into any company, without supporting what is contrary to it or compromising it in any way. But can they?

*Moderator's Closing Address.*—The subject dealt with by Rev. J. M. Morrison, Ness, the Moderator, in his closing address, was "The World's Need: The Church's Challenge." From published reports the Moderator diagnosed the evil character of Communism but declared that the source of all the woes from which man suffered was to be found in his sin-ruined self. And the Church must adhere to the principles of the Faith. The Church could not reach down to the world's deepest need through a Gospel that was merely social or by giving a place under her roof to worldly amusements.

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## Two Famous Christian Brothers.

ROBERT and JAMES HALDANE: by REV. D. M. MACDONALD,  
Edinburgh.

(Continued from page 80.)

It is evident that Robert Haldane was the chosen instrument to revive the cause of God on the Continent. Although outwardly everything seemed to be against him, the Spirit of God guided him in his methods to bring the theological students in Geneva to a saving knowledge of Christ. The religious field on which he was entering was overgrown with thorns and briars. The special objects of his mission were thoughtless, worldly minded and leading a gay life. Although they were students of divinity, true theology was one of the things they were most ignorant of. They knew very little about the Bible and Unitarianism was the only doctrine taught by the Professors.

In his apartments there were two spacious rooms communicating by folding doors, and there, sitting on chairs placed on each side of a long table, with Bibles in French, English and German besides the original Greek and Hebrew laid before them, listened to Mr. Haldane's expositions. When the great Dr. Chalmers heard of this he declared that

thus to sit round a table with the Bible was the ideal method of studying theology. His only text book was his English Bible, and with this weapon he satisfied every objection, removed every difficulty, answered every question by a prompt reference to various passages in which objections, difficulties and questions were all fairly met and conclusively answered. In expounding the epistle to the Romans he set before his listeners a complete body of Christian theology and Christian morals, which by the power of the Holy Spirit found an entrance to the consciences and hearts of most of his hearers who, through him, obtained their first knowledge of the way of salvation.

The following tributes to his gracious teaching by two of his most eminent students are worthy of being recorded. The first is by Dr. Monod, who says, "I reckon it as one of the greatest privileges of my now advancing life to have been his interpreter almost through the whole of his expositions of that epistle, being almost the only one who knew English well enough to be thus honoured and employed. The number of Christian ministers who attended Mr. Haldane's instructions, and who have since been signally blessed as devoted and useful instruments for propagating the good seed sown you have touched upon . . . But I cannot forbear again naming, with adoring thanksgiving, Galland, Gaussen, Gonthier, James Malan, Merle Pyt, Rieu and others who escape my memory. The name of Robert Haldane stands inseparably connected with the dawn of the revival of the Gospel on the Continent of Europe. The work he began in 1817 has been advancing ever since, and the extent of it will not be known until the day of the revelation of all things. His memory is embalmed in our hearts and is hallowed amongst us. May it please the Lord to send many such labourers into His harvest!"

This testimony is corroborated by that of Dr. M. D'Aubigne, the author of the *History of the Reformation*. In a speech delivered in Edinburgh in 1845 he said: "When I and M. Monod attended the University of Geneva there was a Professor of Divinity who confined himself to lecturing on the immortality of the soul, the existence of God, and similar topics. As to the Trinity, he did not believe in it. Instead of the Bible he gave us quotations from Seneca and Plato. But the Lord sent one of His servants to Geneva, and I well remember the visit of Robert Haldane. I heard of him first as an English or Scottish gentleman who spoke much about the Bible, which seemed a very strange thing to me and the other students, to whom it was a shut book. I afterwards met Mr. Haldane at a private house, along with some other friends, and heard him read from an English Bible a chapter from Romans about the natural corruption of man—a doctrine of which I had never before heard. In fact, I was quite astonished to think of men being corrupt by nature. I remember saying to Mr. Haldane, 'Now I see that doctrine in the Bible.' 'Yes,' replied that good man, 'but do you see it in your heart?' That was but a simple question but it came home to my conscience. It was the sword of the

Spirit, and from that time I saw that my heart was corrupted and knew from the Word of God that I can be saved by grace alone; so that, if Geneva gave something to Scotland at the time of the Reformation—if she communicated light to John Knox—Geneva has received something from Scotland in return, in the blessed exertions of Robert Haldane!”

In addition to the students many persons unconnected with the schools of learning, and of both sexes, occasionally visited him in the afternoon to receive instruction in the truths of the Gospel. The impression produced at Geneva was, by the blessing of God, so great that discussions became frequent on the grand truths connected with redemption. He laboured to raise the fallen standard of the Gospel by not shunning to declare the whole counsel of God so far as he was enabled to do so. It is no matter of surprise that he should be opposed and miscalled because he had trampled down the pride of an infidel philosophy and heretical doctrines by his able use of the Word of God. One of the Professors described him as a rigid Calvinist who invited a number of ministers and students to his house where he occupied their minds with the *mysterious* powers in the Christian religion, inoculated them with his own intolerant spirit, taught them “to despise reason” and to “trample on good works.” To this attack on Mr. Haldane an able reply was written by Dr. R. Smith. His refutation is as follows:—“Mr. Haldane is a man of family, fortune and talents, who has for many reasons, devoted himself, with a generosity rarely equalled, to the most benevolent purposes that can be entertained by a human mind. There are few persons who are more addicted to *cool reasoning* or who have more correct views or more consistent practice on the subject, I will not say of *toleration*, but of the entire rights of religious liberty. Abundant proof that he does not condemn reason but employs the processes of induction and argument in a manner highly judicious, scrupulous and logical will appear to anyone who will read his work on *The Evidence and Authority of Divine Revelation*. On the first opening of this work, my eye has been caught by a passage which I transcribe because it furnishes a fair indication of the author’s mental habits. He has been speaking of the unhappy prevalence of unexamined assumptions and conclusions drawn without sufficient evidence in matters of religion.” Dr. Smith says of the paragraph transcribed, “This passage affords a fair insight of Mr. Haldane’s intellectual character. I had never the happiness of knowing a more dispassionate or careful reasoner, or one whose habits of mind were made distinguished by the demand and severity of sufficient evidence upon every subject. A grosser error could not be committed than to impute to such a man the sentiment that ‘in the affairs of religion reason ought to be trampled underfoot.’”

It may be profitable to note Mr. Haldane’s method of imparting sound theological knowledge to the young men who attended his lectures. He lay open to them the rich stores of religious instruction



in the Epistle to the Romans which, on the Continent, was generally considered unintelligible. He directed their attention to the great doctrines of the Gospel, and while he may have referred to the writings of Luther and Calvin, he did not attempt to make disciples of either but of Christ, and to learn of Him "who spake as never man spake." He appealed to no authority but solely to the law and to the testimony, always reminding them that "if they spoke not according to this Word, it was because there was no light in them" (Isaiah viii. 20).

With doctrinal instruction he emphasised the necessity of paying regard, in the first place, to their own salvation. He made it clear to them that they must have a right view of God as revealed in Scripture, subsisting in three distinct persons—the Father, the Son, and the Holy Ghost—infinite, eternal, unchangeable. He pointed out that the perfections of God in their combination, His holiness, justice, goodness, and mercy were all of them gloriously displayed in the Gospel. They were warned against the loose and erroneous notions held by many concerning the way in which mercy is exercised. Justice is an essential attribute. Mercy is bestowed as seems to Him good. Accordingly, to fallen angels God has displayed only His justice; while to fallen man He has declared Himself merciful (Psalm ciii. 17).

Mercy is never exercised except in conformity to justice, and is only to be found where justice has received full satisfaction. The state of fallen man was considered and his personal character as a sinner; also the law of God both in its perfect precepts and awful sanctions. It was then clear that only in Christ could we be redeemed from its curse and eternal condemnation or born again to partake of the blessings of His redemption. Having shown the ruined state of man and proved that no human suffering, nor the sufferings of all creatures, could "finish transgressions" or "make an end of sin," he made it evident that Christ fulfilled the law both in its precept and its penalty. "None but He who suffered on the cross could say, 'It is finished.'" To put it briefly, the righteousness provided for man is the Righteousness of God. The false system of religion upheld by the students was effectually overthrown by the sublime view of the majesty of God presented in the concluding verses, chapter 11, of the Epistle: "Of Him, and through Him, and to Him are all things." Here God is described as His own last end in all that He does.

The students were at first startled at the idea that God must love Himself supremely and, consequently, must prefer His own glory to everything besides. They were reminded that God, in reality, is infinitely more amiable and more valuable than the whole creation, and that consequently, if He views things as they really are, He must regard Himself as infinitely worthy of being most valued and loved. They admitted then that this truth was incontrovertible. Their attention was at the same time turned to many passages of Scripture which assert that the manifestation of the glory of God is the great end of

creation; that He has Himself chiefly in view in all His works and dispensations; and that it is a purpose in which He requires that all His intelligent creatures should acquiesce and seek to promote as their first and paramount duty. This is in full accord with the answer to the first question in the Westminster Catechism, "What is man's chief end?" "Man's chief end is to glorify God and enjoy Him for ever." This doctrine animated the Haldane brothers in all their labours and raised them far above the consideration of merely "visible success." The glory of God and the advancement of His cause was the object which they set before them and everything else, how important so ever it might be, was regarded as subordinate. An author who has studied this subject carefully, so far as it is a motive of action, has stated that in the case of the Apostle Paul, as well as in that of the great preacher George Whitefield, the glory of God was more directly the mainspring of all their exertions than the salvation of men. On the contrary, he mentions that in modern missionary efforts greater stress is laid upon motives which appeal to the claims of philanthropy than to the glory of Christ. In exhibiting the doctrines of the Gospel at Geneva the glory of Christ was the subject ever present in the mind of Robert Haldane.

*(To be continued.)*

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### **The late Mrs. Connell, King's Park, Glasgow.**

As the Lord's people—"the salt of the earth and the light of the world"—are taken away from our congregations to their everlasting rest, there is the feeling with some of us they were not prized as they should have been while they were in and out amongst us. They are a peculiar treasure unto the Lord, and when they are fully sanctified He takes them home to glory "where their sun will no more go down or their moon withdraw itself for the Lord shall be their everlasting light and the days of their mourning shall be ended."

To the Lord's people the cause of Christ is most dear, and they desire to do what they can by their prayers and by their means for its advancement.

The subject of this brief notice proved in many ways her love for Christ's cause. She proved her love more by deeds than by words. "Let us not love in word, neither in tongue but in deed and in truth."

Mrs. Connell was born at Garafad, Staffin, Skye, in the year 1864, and was thus, when she passed away, 89 years in the world. At an early age the Holy Spirit through the truth gave her a true sense of sin and the words, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool," gave her the liberty of the Gospel. For 64 years she was a member in full

communion in the visible Church, and during that time those of the Lord's people that made her acquaintance "took knowledge of her that she had been with Jesus." They loved her as a sister in Christ, and felt sure that her loyalty to Him and to His cause could not be questioned. Some ten years ago, when she lived in Stirling, where she resided for 48 years, her loyalty to the cause of Christ was severely tested, but, being a woman of much spiritual discernment and of keen intelligence, she was not tossed to and fro and carried about with every wind of doctrine by the sleight of men. One felt quite sure, whoever would be found wavering, that Mrs. Connell would remain steadfast and faithful to the very last. This, by God-given grace, she was enabled to do. A more humble and more unassuming believer it would be difficult to find.

She was by no means a stranger to the working of the carnal mind, and many a sigh and groan it brought from her heart. During her last illness Satan was tempting her, but strength was given to resist him. One day when the writer of this notice called she was in a most beautiful frame of mind. She said that the enemy of souls had been throwing his fiery darts at her but that the words, "Remember the word unto thy servant, upon which thou hast caused me to hope," came with such power and authority to her heart that the enemy left off tempting her. Though she was latterly frail and weak in body, she continued to be at the public means of grace as long as she was able, and her presence in the Lord's house was a source of strength to the preacher.

Seldom, if ever, could one meet a more contented sufferer. "Godliness with contentment is great gain." She was much exercised in mind in praising the Lord for His goodness even when going through the waters and fire of affliction.

To her sorrowing niece, Mrs. McKinnon, who tenderly and lovingly nursed her for many months, we express our deepest sympathy, and may she also be prepared, as her aunt we have no doubt was, for "the house not made with hands eternal in the heavens."—*D. J. M.*

### Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

SEARMON II.

(*Air a leantuin bho t.d. 89.*)

Agus mar a tha seann pheacaidhean air an dubhadh a mach, mar sin tha ullachadh air a dheanamh gu bhi lentuinn air adhart maith-eanas, agus gu bhi dubhadh a mach pheacaidhean ùr. Cha'n eil peacaidhean làitheil a chreidmhich—oir tha e'n còmhnaidh a teachd gearr, agus gu tric a toirt cìlbheum gu goirt—air an crochadh suas fodh chomhair chum a bhi fathasd a coinneachadh riutha; ach tha gach

peacadh ùr, mar a tha e'g a fhoillseachadh fein, air a ghiulain air falbh do thir anns nach eil neach a gabhail còmhnuidh. Gidheadh, bitheadh e air a chuimhneachadh nach eil peacaidhean a chreidmhic a sgur a bhi na'm peacaidhean; agus mar sin tha a mhaitheanas a tha dol air adhart, co-cheangailte, cha'n ann a mhàin ri e bhi ghnàth ann an seilbh air trusgan fireantachd Chrìosd, ach, mar an ceudna, ri sior dhol air adhart ann an cleachdadh creidimh ann an Crìosd mar Ghrian na Fireantachd. Is e beatha an duine naomh a tha air fhìreanachadh agus air gabhail ris, beatha a pheicich tha mothachail air a neo-airidheachd agus air a thruaillidheachd, a tha seasamh, 'n uair is dlùith e air neamh, na fhaireachadh fein, cho mòr ann am feum air fireantachd agus fuil Chrìosd agus a bha e 'n uair a chòmhdhaich an fhuil an toiseach a lannachd agus a ghlan i a thruaillidheachd. Cha'n eil, uime sin, a leithid de ni agus staid anns am bheil am maitheanas so a dol air adhart, dealaichte ri beatha anns am bheil aithreachas a dol air adhart agus a fàs ni's doimhne, agus bho chleachdadh a chreidimh ann am fuil, fireantachd, agus eadar-ghuidhe Chrìosd. Far am bheil an eliu so agus na cleachdaidhean anama so air chall, 's e staid dìtidh, agus cha'n e staid fireantachd, staid a pheacaich.

Ach, a cumail so air chuimhne, cha'n urrainn an creidmheach gu bràth tighinn fodh dhiteadh. Faodaidh, da-rìreadh, gu'n toir e gu tric oibheum; faodaidh gu tric eagal a bhi tighinn gearr, teagamhan an gabhair ris, amhrusan a thaobh a bhi air a thilgeadh air falbh mu dheireadh, a bhi toirt làmh air, agus, aig amaibh, a bhi faotainn àite na bhroileach; faodaidh e gu tric a bhi air fhaotainn na luigh air beul-thaobh Dhé, agus a glaothaich air son tròcair le barrachd liosdachd na'n uair a dh'iarr e'n toiseach i. Thig e, gu'n teagamh, gu làitheil, gu bhi fàs ni's eolaich air fairichidhean agus cainnt a chismhaoir, mar nithean is fearr a fhreagras e fein; agus mar is motha a gheibh e do fhein-fhiosrachadh air saobhbheas tròcair Dhé ann a bhi maitheadh, is ann is motha a bhitheas ioghnadh air gu'n d'rainig tròcair riamh air fein, is doimhne a bhitheas ioraslachadh, agus is neo-chealgaich agus is naomh a bhitheas a bhròn agus aithreachas gu bheil e deanamh cho beag gu bhi toirt fianuis air a thaingeachd do Dhia, agus gu'm bheil am beagan sin fein cho truaille agus neo-iomlan. Ach tha a staid suidhichte agus neo-atharraichte; aon uair maithte agus air gabhail ris, tha e mar sin gu sìorruidh; aon uair air a sgeadachadh ann an trusgan fireantachd Chrìosd, agus cha bhi e gu bràth air a thoirt bh'uaith eus an taisbeanair e gu'n chron an làthair Dhé.

Ciod e'n sealladh iongantach a tha'n fhìrinn so a fosgladh suas dhuinn air fireantachd Chrìosd; gu'm bheil, mar thoradh air an urram a tha air a thoirt le ùmhlachd agus riarachadh Chrìosd do cheartas agus do fhìrinn Dhé. Esan is gloine sùil na gu'n amhaire e air peacadh a nis air a ghlòrachadh ann a bhi gabhail a stigh na dheadh-ghean agus na ghlaicibh, a naimhdean agus iochdarain cheannairceach, agus ann a' bhi ga'n cumail anns an staid so gu dingeann agus gu neo-atharraichte, a dh'aindeoin am peacadh a tha fantuinn annta, a leantuinn riutha, agus

a truailleadh gach dad a ni iad. Ciod i bhunait air am feum cathair na tròcair suidhe 'n uair is urrainn an Dia Naomh e Fein fhoillseachadh mar so, agus ciod e'n t-ioghnadh ged a bhitheadh obair an Fhir-shao-raidh na cuspair beachd-smuainteachaidh tre'n t-siorruidheachd aig a mhuinntir shaor-te.

Anns a cho-dhùnadh bitheadh-mid air ar faiceal bho bhi fiaradh na firinn mhòr so. Ma theid neach air bith mu'n cuairt a chur air chois fhireantachd fein, thugadh e'n aire mu'n tuit a chlach eagalach sin air mu'm bheil e air a ràdh, "Ach ge b'e air an tuit i, ni i mìn-luathre dheth." Tha iad a cathachadh an aghaidh Dhé, agus cha toir iad buaidh. Ach gu h-àraidh tha iad a cathachadh an aghaidh an ni is gràdhaich leis—urram a Mhic ghràdhaich.

Ach tha iad ann a pheacaicheas do bhrìgh gu'm bheil pailteas gràis ann. Tha gràs da-rìreadh pailt—gràs saor, saoibhir; ach ma bhuan-naicheas neach air bith anns a pheacadh, tha iad ga'n cur fein taobh a mach tròcair, tha iad ga'm fàgail fèin fosgailte do uile shoithichean fearg Dhé.

Agus faiceadh sluagh Dhé—a mhuinntir a thuair maitheanas na'm peacaidhean—mar a chàidh mòran a mhaithheadh dhoibh, gu'n gràdhaich iad gu mòr; agus bitheadh iad air an ioraslachadh a cheann gu'm bheil an gràdh cho beag; agus faiceadh iad, gu h-àraidh, gu'n gluais iad gu faicealach, agus mar sin gu'n dùin iad beul sgainnealach an t-saoghail, agus beul sgainnealach Shatain, a tha'g ràdh gu'm bheil gràs Dhé a treorachadh gu mi-stuamachd.

Ach ge b'e mar a dh'fhaodas an teagasg so a bhi air fhiaradh, is e ar dleasdanas-ne mar theachdairean Chrìosd a chur an céill gu'm bheil "Dia-ann an Chrìosd, a' deanamh an t-saoghail réidh ris fein"; gu'm bheil maitheanas saor ann "gu'n airgiod agus gu'n luach"; agus gu'r e "so an t-am taitneach." Ach 's e mar an ceudna ar dleasdanas sòlaimte a chur na céill gu'm bheil an t-am a teachd 'n uair a bhuaileas mòran aig dorus tròcair, ag radh, "Thighearna, a Thighearna, fosguil dhuinne"; ach bithidh e dùinnte na'n aghaidh. Bithibh air 'ur faiseal ma's bi sibh dhe'n aireamh sin, agus ma's abair Dia do'r taobh, do-bhrìgh nach tugadh sibh urram do'n Mhac, gu'm bi sibh caillte.

### Literary Notice.

*THE GIFT OF GOD.* This is a publication by the Protestant Truth Society, 184 Fleet Street, London, E.C.4, and it is a pamphlet of 17 pages drawn from the writings of the late Father Chiniguy, once a famous Roman Catholic priest. It contains a brief but highly interesting account of his life, and the last few pages record his experience in being brought to a true knowledge of God's salvation through Jesus Christ. The price is 2d. per copy and 15/- per hundred. It is well worth reading and giving to others.

## Notes and Comments.

### Notes on Dr. Billy Graham.

In the June issue of *The Irish Evangelical* the Editor, Rev. W. J. Grier, B.A., makes the following comments on matters pertaining to Dr. Graham and his team while they were in Glasgow recently. He writes: "We have heard from a friend, who stayed in the same hotel with Dr. Graham and members of his party, of the scant respect paid to the Lord's Day by members of the party, who bought and read the Sunday newspapers." As to this line of conduct, we read in a report by the press that Dr. Graham and his wife arrived early on a Monday morning by train from London to attend the General Assembly of the Church of Scotland on the Tuesday morning in Edinburgh. They undoubtedly left London on the Sabbath night. The law of the Sabbath is one of the foundation stones of Biblical and living Christianity. We do not consider that further comment is necessary to come to conclusions on these points. Then, on June 21st, the press gave a detailed report of an interview with Dr. Graham in Frankfurt, Germany, on the previous day. Among other things, he said, when questioned about his relations with the Roman Catholic Church, "I have never made an anti-Catholic statement." And that itself is an astounding statement for Dr. Graham to make, as a man and a preacher who says he is a Protestant. He said at this interview, "I am a Protestant." What kind of a Protestant can Dr. Billy Graham be when he could assert that he never made an anti-Catholic statement? In the land of the great Reformer, Martin Luther of Germany, Dr. Graham revealed the poverty and pointless nature of his claim to be a Protestant. He further observed that although the Roman Catholics could not give him official support, "They have never been opposed to me," he said. Now where does he stand with the Protestant Witness and martyrs for the faith of the Bible and the Gospel of Christ? Readers must judge for themselves. We fail to follow Dr. Graham's ideas. And so what a mercy and privilege to have not only the Bible but our *Westminster Confession of Faith* and the ecclesiastical history of our beloved nation, wherein we read of multitudes suffering and dying for their witness against heresies, Pope and Mass. Let us follow wholly in the footsteps of our pious and eminent forefathers and fathers, "whose faith follow."

### The French Motor Race Catastrophe.

As reported, 79 people were killed and many seriously injured at Le Mans in France in June, when a crash between racing motor cars occurred. Those killed and injured were among the thousands of spectators. Although this terrible carnage took place, the organisers of the race refused to stop the race, in which other racing cars were engaged. Mr. Charles Faroux, the race director, defended the decision to continue the race. This is what he said, "Even when a disaster of

such frightful proportions occurs the rough law of the sport dictates that the race shall go on." What a brutal, inhuman and immoral expression of opinion! "The rough law of the sport" must supercede every sensitive human feeling and moral obligations to recognise the solemnity of death and human suffering. Surely when men can view death and suffering in this light, in times of peace and in connection with sport, what kind of attitude can such men have toward the slaughter and sufferings of their fellow men in times of war. No wonder godless, irreligious and callous men were capable of witnessing and condoning concentration camp atrocities during the last war. A number of newspapers in several nations protested against the decision to continue this race under such terrible circumstances. A Brussels paper said that it was inconceivable that the race had not been stopped. And a Copenhagen paper referred to "a world which gives almost everything for amusement." How true this last comment is! The vast majority of people to-day, in Western Europe and America, are indeed "lovers of pleasure more than lovers of God," in an open and public manner. Indeed, sport and worldly pleasure are worshipped to-day. In continuing this race, with dead and injured lying at the side of the race track, men have revealed once more what fallen human nature is capable of. Truly, the heart of man is desperately wicked. And a sad feature of this horrible business was that in support of the decision to continue the race, there was quoted the fact that Britain had set the example at the Farnborough air show three years ago, when a disintegrating jet fighter killed 30 spectators. The show went on.

#### **Ban on Sabbath Football Withdrawn.**

The Football Association of England had a law which stated: "A player who takes part in Sunday football in the United Kingdom shall not be recognised by this Association." In June last, at the annual meeting of this Association, it is said that the meeting took only 30 seconds to eliminate this law. There was no opposition against this action. Yet it is reported that this Football Association will neither organise nor promote football on the Lord's Day. But they have nevertheless given encouragement by their action to many young men to lend themselves to this sport on God's holy day. As the London paper *The Star* declared, "No one wants to turn Sunday into another Saturday with matches, but this indefensible prohibition had to go." What words of hypocrisy, devoid even of common sense! To encourage football players to play on the Lord's Day by any means at all is surely to contribute to the turning of God's Day into a day of the week, like Saturday. It seems we must have our pleasure, as a generation, in face of all the divine claims. There is a "but" here also, but God will deal with transgressors in His own time. Men may be saying, "Where is the promise of His coming?" but God will come

at last in the Person of His Son Jesus Christ to judge the world in righteousness. "Sunday" sport will be a bitter thing that day to many from this generation.

### **Gala Week in Thurso.**

In the Caithness town of Thurso there was what is called a "Gala Week Programme" carried out during the month of July. The week began on Saturday, 16th July, with games, amusements, piping and country dancing. Then there was a carnival dance in the Town Hall this Saturday night, beginning at 8.30 p.m. Then the programme, as published, intimated that there was to be a combined service in St. Peter's Church at 3 p.m. next day, the Lord's Day; and as part of the Gala Week. Then the Week, including sports, whist drives, and several dances, etc., was brought to a conclusion by a "Sacred" Concert on Sabbath, the 24th July. The Thurso Town Improvements Committee, the organisers of the Week, have certainly not improved the standard of true religion in the light of the holy gospel of Christ, when they succeeded in including among dancing, piping and card playing, the item of a professed Christian religious service as part of Gala Week. The world and its Vanity Fair have truly entangled the professed Christian Church where there is no living witness or Scriptural practice on the side of the fear of God, but where there is but lip service to the Holy Redeemer. The "Tell Scotland" Movement in Scotland has not done much in Thurso (as elsewhere) to separate the world from the Church or the Church from the world. The Pharisees were prominent members and leaders in the visible Church of God in Christ's day, but He, the meek and lowly hearted Jesus, called these professors of religion hypocrites and pronounced a "Woe" against them. This "Woe" still has application to religious hypocrites.

### **Church of Scotland and Dramatic Plays.**

The Church of Scotland decided officially some years ago to organise and run a theatre in Edinburgh, presumably for the presentation of religious plays to the public and their Church people in particular. The theatre is called the Gateway Theatre. Plays are put on regularly during the year, and we understand that a special effort is made to provide plays every day during the Church of Scotland Assembly Week in May for ministers and others. It is reported that the proportion of religious plays presented has remained quite low, as it is said that good religious plays are hard to find. No doubt the non-religious plays presented under the directorship of Rev. George Candlish will provide welcome entertainment to poor, worldly, carnally minded ministers and members of the Church of Scotland. It is all very sad. The religious rot in Scotland has eaten in much more deeply to the religious life of the country than many suppose, and in this connection it was deplorable to read that the Temperance Committee of the



Church of Scotland Assembly, in its report, recommended that Kirk Sessions of their congregations should examine the scripts of all plays to be performed in their buildings. That is, in their Churches and Church halls throughout Scotland. What was the reason for this Week in May, for ministers and others. It is reported that the proper examination? It was, "that on the stage realism with regard to the use of alcohol can easily pass into tolerance and even into approval." The proper recommendation ought to have been that Kirk Sessions throughout their Church should pass a resolution of condemnation on the carnal practice of having any plays at all in connection with their Church. But, no! Purge the plays but don't cleanse the Church of the plays. Such religious leaders and guides are only "play acting" at seeking to conserve moral and religious standards.

### Church Notes.

#### Communions.

*January*—Fifth 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 and North Tolsta. *April*—First Sabbath, Breascleite and Portnalong; second, Fort William and London; 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, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breascleite; second, Strathy; third, Tarbert and Stoer; fourth, Kinlochbervie. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver; and fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

#### Special Notice.

We have published above all the Communion dates for the year 1955. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

**A Day of Prayer Throughout the Church.**

It was decided at the Synod in May that Wednesday, 21st September, or Thursday, 22nd, be observed as a Day of Humiliation and Prayer throughout the Church on account of the low state of vital godliness in the Land.—*Clerk of Synod.*

**LATE ISSUE OF MAGAZINE.**—We apologise to readers for the late issue of the Magazine this month, which was caused by shortage of staff at the printers over the holiday period.

**Acknowledgment of Donations.**

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

*Sustentation Fund.*—Mr. J. F., Carnoch Farm, Ardgour, £3; A Friend, Edinburgh, £1; Mr. D. M., Bangour, W. Lothian, 10/-; Anon., Rogart postmark, £1.

*Home Mission Fund.*—Mr. E. M., Carrigrich, Tarbert, £2.

*Jewish and Foreign Missions.*—From "Friends Abroad," £12; Mrs. Canty, Brown's Bay, Auckland, N.Z., £4 10/-; Anon., Argyllshire, £6.

*Magazine Free Distribution Fund.*—Anon., Glasgow, 14/4; Miss J. G., Morven, Lingfield, 10/-; Mrs. B. B. C., Kati Kati, N.Z., £3 10/-.

The following lists sent in for publication:—

*Applecross Congregation.*—Mr. Colin Gillies, Treasurer, acknowledges with sincere thanks:—£1 o/a Sustentation Fund from Mr. A. M., County Hospital, Invergordon; also £5 for Church Door Collection from A Friend of the Cause.

*Bayhead Congregation—Sustentation Fund.*—Mr. A. Macdonald, Treasurer, thankfully acknowledges the following:—£2 from Mrs. B. McD., Grimsay; £2 from Mrs. A. McL., Grimsay, per N. McIsaac; and £1 from "Friend," per Mal. Cameron.

*Bracadale Congregation.*—Mr. D. Morrison, Treasurer, acknowledges with grateful thanks the sum of £3 o/a Sustentation Fund and £2 for Home Mission Fund from "Ebenezer," per Rev. M. MacSween.

*Daviot, Stratherrick and Tomatin Manse Fund—Stratherrick Section.*—Mr. J. Fraser, Treasurer, acknowledges with sincere thanks the sum of £100 10/- collected by book; also £1 from Miss R. S., Lower Achnagairn.

*Dingwall Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the following donations:—Psalm xxvi. v. 8, £1; also £2 from Friend, Portgower.

*St. Jude's Congregation.*—Mr. Alexander, 58 High Mains Ave., Dumbarton, gratefully acknowledges having received the following:—Sustentation Fund—"A. M.," per registered post, £8; Young Friend of the Cause (John xii. 32), per Rev. D. J. M., £1; J. F., Kilmacolm, £1; M. D. MacK., £2 10/-. Home Mission Fund—"A. M.," £8; N. Beaton, Dollar, per Rev. D. J. M., £7; Anon., £5. Foreign Missions Fund—"A. M.," £8. St. Jude's Congregational Funds—"A. M.," £4. Home of Fest Fund—"A. M.," £4. Trinitarian Bible Society—Friend, Dunoon, £5; Miss J. M., £1. Dumbarton Building Fund—"Two Friends," Tighnabruaich, £1.

# Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR YEAR ENDED 31st DECEMBER, 1954.

PLACES.	MINISTERS and MISSIONARIES.	Sustentation Fund.			Home Mission Fund.			Jewish and Foreign Missions.			Aged & Infirm Ministers' and Widows' Fund.			College Fund.			Organisation Fund.			General Building Fund.			TOTALS.		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
<i>Northern Presbytery</i>																									
1. Creich ...	Elders ...	54	10	0	33	17	0	17	6	0	4	8	0	3	13	0	3	16	0	4	9	0	121	19	0
2. Daviot ...	Elders ...	73	0	0	23	15	0	12	14	0	9	5	0	7	7	0	11	7	6	8	15	6	148	4	0
3. Dingwall ...	D. A. Macfarlane, minister ...	230	15	0	74	16	6	102	1	0	22	6	1	3	10	0	16	11	11	5	0	0	455	0	6
4. Dornoch ...	F. McLeod, minister ...	100	0	0	12	0	0	24	0	0	8	0	0	4	0	0	6	0	0	4	0	0	156	0	0
5. Farr ...	... ..	7	0	0	5	5	0	1	5	0	—	—	—	—	—	—	—	—	—	—	—	—	13	10	0
6. Fearn ...	... ..	30	0	0	6	0	0	3	0	0	1	10	0	1	10	0	1	10	0	1	10	0	45	0	0
7. Halkirk ...	Wm. Grant, minister ...	210	0	0	31	15	4	23	1	10	5	3	8	4	5	6	4	12	8	7	1	9	286	0	9
8. Helmsdale ...	Do. do. ...	134	4	3	10	0	0	12	0	0	1	0	0	1	0	0	2	0	0	2	0	0	145	4	3
9. Inverness ...	A. F. MacKay, minister ...	429	16	6	71	10	8	64	10	10	27	10	3	25	17	3	41	11	11	12	5	7	673	3	0
10. Kinlochbervie ...	A. Macdonald, missionary ...	58	10	0	70	1	0	30	16	6	10	0	0	5	10	0	9	0	0	6	12	6	190	10	0
11. Kilmorack ...	D. A. Macfarlane, minister ...	176	3	6	42	4	0	68	0	0	9	4	9	7	15	0	11	5	5	9	10	5	324	3	1
12. Lairg ...	Elders ...	108	14	6	29	14	6	15	10	3	4	13	11	4	8	9	8	18	7	6	0	7	178	1	1
13. Moy ...	R. Watt, missionary ...	80	11	8	36	12	6	22	3	0	12	8	0	11	0	0	10	0	0	8	10	0	181	5	2
14. Rogart ...	F. MacLeod, minister ...	60	0	0	10	0	0	10	0	0	1	10	0	1	3	0	1	6	0	1	3	0	85	2	0
15. Stratherrick ...	F. Beaton, missionary ...	80	0	0	45	0	0	14	2	0	8	0	0	8	0	0	8	0	0	8	0	0	171	2	0
16. Strathly ...	A. Macdonald, missionary ...	41	0	0	75	0	0	37	0	0	11	0	0	9	0	0	9	0	0	10	0	0	192	0	0
17. Scourie ...	A. Macdonald, missionary ...	39	0	0	58	0	0	25	0	0	9	10	0	7	14	0	4	10	0	5	15	6	149	9	6
18. Tain ...	A. Robertson, missionary ...	60	0	0	19	5	0	15	5	0	3	11	0	3	10	0	3	14	0	3	11	0	108	16	0
19. Thurso ...	Students ...	36	16	0	5	0	0	5	0	0	—	—	—	—	—	—	3	4	0	—	—	—	50	0	0
20. Wick ...	R. R. Sinclair, minister ...	180	14	0	22	18	0	19	15	0	9	19	0	8	6	0	7	10	0	8	9	3	257	11	3
		2170	15	5	682	14	6	522	10	5	159	19	8	119	9	6	163	18	0	112	14	1	3932	1	7
<i>Southern Presbytery</i>																									
21. Clydebank ...	Students and Elders ...	37	15	0	—	—	—	5	0	0	—	—	—	—	—	—	—	—	—	—	—	—	42	15	0
22. Dumbarton ...	Do. do. ...	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
23. Dumoon ...	D. Campbell, minister ...	415	0	0	33	10	0	71	8	6	10	0	0	8	0	0	14	0	0	10	0	0	561	18	6
24. Edinburgh ...	Elders ...	86	12	6	21	2	3	20	5	6	—	—	—	—	—	—	5	8	6	4	1	7	137	10	4
25. Port William ...	St. Jude's Ch. ...	901	11	3	232	2	0	236	1	0	40	11	0	35	5	0	37	1	0	33	18	6	1516	9	9
26. Glasgow ...	... ..	220	0	0	20	0	0	15	10	0	9	0	10	3	10	0	5	0	0	5	0	0	274	0	0
27. Vancouver ...	J. MacLeod, minister ...	200	0	0	17	9	4	46	6	6	11	17	0	6	0	0	15	0	6	13	18	9	310	12	1
28. Greenock ...	Elders ...	220	0	0	25	6	6	23	2	6	6	18	3	5	6	11	9	19	9	—	—	—	290	13	11
29. Kames ...	John Tallach, minister ...	210	0	0	10	0	0	30	0	0	5	0	0	2	0	0	2	0	0	2	0	0	261	0	0
30. Winnipeg ...	J. P. Macqueen, minister ...	2290	18	9	359	10	1	447	14	0	88	7	1	60	1	11	88	9	9	68	18	10	3404	0	5
31. Oban ...	... ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
32. London ...	... ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
<i>Outer Isles Presbytery</i>																									
33. Achmore ...	... ..	51	16	6	31	0	0	11	15	6	9	0	0	—	—	—	—	—	—	—	—	—	103	12	0
34. Bayhead ...	D. J. Macaskill, minister ...	139	11	6	34	19	0	17	13	6	6	10	0	5	3	0	6	15	6	5	7	0	215	19	6
35. Breasclete ...	Elders ...	71	10	0	29	0	0	20	10	0	5	0	0	4	10	0	4	10	0	4	0	0	139	0	0

36. North Tolsta ...	F. Macdonald, minister ...	415 0 0	63 10 0	40 0 0	20 0 0	18 0 0	30 0 0	16 0 0	602 10 0
37. Tarbert, Harris ...	Angus Mackay, minister ...	390 15 6	143 1 0	57 19 6	10 8 7	16 11 2	18 3 0	19 2 2	656 0 11
37a. Northton ...	Elders ...	105 11 0	31 0 0	30 0 0	5 10 0	9 0 0	8 0 0	—	189 1 0
38. South ...	Elders ...	100 0 0	25 0 0	25 0 0	10 0 0	7 0 0	7 0 0	6 0 0	180 0 0
39. Harris ...	A. MacLennan, missionary ...	137 19 0	38 9 9	17 2 6	3 12 8	5 10 5	4 10 0	—	207 4 4
40. Sellabost ...	... ..	35 8 0	22 12 0	4 3 0	2 11 0	4 3 0	4 15 0	—	73 12 0
41. Ness, Lewis ...	Wm. MacLean, minister ...	400 0 0	50 0 0	125 0 0	10 0 0	10 0 0	10 0 0	10 0 0	615 0 0
42. Stornoway ...	Jas. A. Tallach, minister ...	410 0 0	110 1 0	52 4 9	35 5 6	34 9 3	41 8 6	27 14 6	711 3 6
43. Uig, Lewis ...	Lach. McLeod, minister ...	400 0 0	60 0 0	70 0 0	10 0 0	15 0 0	15 0 0	7 0 0	577 0 0

2657 11 6	638 12 9	471 8 9	127 17 9	129 6 10	150 2 0	95 3 8	4270 3 3
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#### Western Presbytery—

44. Applecross ...	Elders ...	134 0 0	80 0 0	69 12 0	8 0 0	6 0 0	11 0 7	5 10 0	314 2 7
45. Aultbea ...	A. MacLean, missionary ...	80 1 6	31 3 6	13 12 0	3 15 0	3 15 0	4 10 0	3 10 0	140 7 0
46. Bracadale ...	M. MacSween, minister ...	180 8 6	64 4 0	22 10 0	6 4 6	7 2 9	12 15 0	—	293 4 9
47. Broadford ...	J. Nicolson, missionary ...	67 13 6	25 9 6	14 3 0	2 14 3	2 8 0	2 0 6	2 11 6	117 0 3
48. Elgoll ...	J. Nicolson, missionary ...	22 18 6	10 10 0	5 0 0	—	—	—	—	38 8 6
49. Flashadder ...	D. MacSween, missionary ...	43 3 0	11 19 6	6 15 0	1 10 6	1 14 0	1 7 2	1 18 9	68 7 11
50. Gairloch ...	A. Beaton, minister ...	493 6 6	144 11 10	91 8 6	19 4 1	24 3 0	18 2 11	21 7 3	812 4 1
51. Glendale ...	J. Colquhoun, minister ...	151 17 0	49 16 6	25 17 6	3 0 10	7 0 0	7 2 11	10 15 3	255 10 0
52. Kilmuir ...	Elders ...	—	43 1 6	19 7 0	7 5 0	8 10 0	9 13 0	9 10 0	97 6 6
53. Kyle of Lochalsh ...	D. M. Campbell, missionary ...	37 19 0	25 5 0	10 1 0	3 5 9	4 8 6	5 12 6	4 0 0	90 11 9
54. Lochbroom ...	D. N. Macleod, minister ...	332 0 0	81 0 0	35 0 0	9 5 0	8 0 0	12 0 0	9 10 0	486 15 0
55. Lochcarron ...	Elders ...	141 2 9	68 10 6	41 16 6	4 10 8	6 6 2	6 10 0	6 11 9	275 8 4
56. Lochinver ...	A. Macaskill, minister ...	190 0 0	85 13 6	48 2 0	5 5 6	6 8 6	7 8 6	5 11 6	346 9 6
57. Lulb ...	Missionary ...	11 4 6	2 15 0	—	—	—	—	—	13 19 6
58. Plockton ...	D. M. Campbell, missionary ...	44 15 6	39 3 0	26 10 0	3 10 0	3 0 0	1 10 0	2 0 0	120 8 6
59. Portree ...	D. MacLean, minister ...	419 11 0	95 4 0	79 8 6	11 9 11	18 11 7	15 0 6	18 6 7	657 12 1
60. Raasay ...	J. A. Macdonald, minister ...	176 0 6	77 10 0	41 0 0	8 1 6	10 15 0	9 0 0	10 10 9	332 17 9
61. Shieldaig ...	D. R. Macdonald, minister ...	229 17 10	58 6 6	15 0 0	6 10 0	7 7 0	10 12 0	6 12 0	334 5 4
62. Stoer ...	A. Macaskill, minister ...	112 0 0	65 5 0	39 15 0	3 2 0	1 10 0	5 1 3	3 7 0	230 0 3
63. Vatten ...	J. Colquhoun, minister ...	100 0 0	26 0 0	30 0 0	6 0 0	6 0 0	6 0 0	6 0 0	180 0 0
64. Watnash ...	Do. do. ...	23 0 0	5 0 0	5 11 0	2 0 0	2 0 0	2 0 0	2 0 0	41 11 0

2990 19 7	1090 8 10	638 9 0	114 14 6	134 19 6	147 6 10	129 12 4	5246 10 7
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#### SUMMARY.

Northern Presbytery ...	2170 15 5	682 14 6	522 10 5	159 19 8	119 9 6	163 18 0	112 14 1	3932 1 7
Southern Presbytery ...	2290 18 9	359 10 1	447 14 0	83 7 1	60 1 11	88 9 9	68 18 10	3404 0 5
Outer Isles Presbytery ...	2657 11 6	638 12 9	471 8 9	127 17 9	129 6 10	150 2 0	95 3 8	4270 3 3
Western Presbytery ...	2990 19 7	1090 8 10	638 9 0	114 14 6	134 19 6	147 6 10	129 12 4	5246 10 7

Congregational Contributions ...	10110 5 3	2771 6 2	2080 2 2	490 19 0	443 17 9	549 16 7	406 8 11	16852 15 10
Legacies ...	221 14 7	408 10 0	261 8 10	—	—	—	—	891 13 5
Donations ...	220 15 3	102 6 8	475 4 8	93 10 0	2 0 0	169 12 10	1 0 0	1064 9 5
Interest ...	6 15 1	35 0 5	31 4 11	22 1 1	39 2 7	0 3 6	1 1 2	135 8 9

From Legacy Reserve Fund ...	10559 10 2	3317 3 3	2848 0 7	606 10 1	485 0 4	719 12 11	408 10 1	18944 7 5
Balance at 31st December, 1953 ...	643 13 2	1618 1 4	1900 0 0	925 0 11	2490 12 2	103 2 8	456 2 5	3518 1 4

Sums held on Deposit Receipt not included in above

11203 3 4	4935 4 7	5953 1 3	1531 11 0	2975 12 6	822 15 7	864 12 6	28286 0 9
...	...	...	...	...	...	...	8305 18 11

36591 19 8

*Greenock Congregation.*—Mr. A. Y. Cameron, Treasurer, acknowledges with sincere thanks £1 o/a Sustentation Fund from Sgt. Hardy, R.C.A.F.

*Halkirk Congregation.*—Rev. W. Grant gratefully acknowledges the following o/a The Trinitarian Bible Society:—L. M., Lairg, 10/-; A. M., Drumbeg, £1; Friend, Midelyth, £1; Mrs. M., Toronto, £1.

*North Harris Congregation.*—Mr. N. MacKinnon, Treasurer, thankfully acknowledges the following donations:—N. MacD., Glasgow, £1; J. N. Macd., Stockinish, £1; D. MacC., Leacklee, £2; J. N., Stratherick, £2; Mrs. N. MacK., Dieraclete, £1; Mr. and Mrs. A. MacL., Meavaig, £1; Miss M. A. MacL., Meavaig, £1; "Anon.," Cluer, 11/-; J. N. MacK., Stockinish, £1; J. N. MacD., Stockinish, £2; D. MacL., Lochcarron, per D. MacL., Inverness, £1; A. G., Inverness, per D. MacL., Inverness, 10/-; Mrs. J. MacA., Garden Road, Stornoway, per M. M., Stornoway, £1; D. M., Cluer Point, £1; Mrs. E. MacG., Tarbert, per E. M., Kyles Scalpay, £1; J. MacL., Kyles Scalpay, £1; Anon., Northton, per N. MacD., Stockinish, £1; Stockinish School Boys, £1; N. MacK., Collam, £1; Miss R. MacK., Grosebay, 10/-; E. McD., Cluer, £1; Collecting Card, per D. MacL., Inverness, £29; Collecting Card, per J. MacK., Gairloch, £15 10/6d.; Anon., Glasgow, £1; "Far from Home" (North Shields postmark), £3.

*Lochcarron Congregation.*—Mr. R. MacRae, Treasurer, acknowledges with sincere thanks £10 to Foreign Missions in memory of the late Mr. Donald McLeod, Elder, from his family, and £4 to Home Mission Fund from Mr. and Mrs. R. M., Achintee.

*London Congregational Funds.*—Rev. J. P. Macqueen acknowledges with sincere thanks £2 from A Friend, North Tolsta.

*Oban Congregational Funds.*—Mr. J. Martin, Treasurer, acknowledges with grateful thanks £10 "in loving memory of Allan," Mother.

*Staffin Manse Building Fund.*—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks the following:—A Friend, £2; B. M. L., Edinburgh, £2; A Friend, £1.

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*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following:—Friend, Kyle, £1; A. N., Raasay, per E. M. S., £2; Friend, Ullapool, £2; Friend at Communion, £2; also Friend, £1; Mr. and Mrs. McL., Portree, £1; Mr. and Mrs. McL., Troon, £1; C. C., Inverness, £1; Friend, Raasay, £1. The following per Rev. J. A. Macdonald:—Friend, Fladda, £1; Friend, Lewis, £5; Mr. and Mrs. J. N., Portree, £2; Friend, Portree, £1; C. N. I., £1.

*Ullapool Church Building Fund.*—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks the following:—From the family of the late Mr. D. H. Ross, Ardcharnich, Ullapool, in memory of their parents, John and Alexander, Eberto, Montana, £20; Mrs. C. G., Inverness, £2; A Friend, Scoraig, £5; A Friend, 10/-.

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