

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

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

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

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The Ministers of Christ.

THE term "minister" ordinarily means one who serves or attends on another; that is, a servant. And all those who have been savingly called by the Holy Spirit to the knowledge of Christ Jesus as their Redeemer and Lord, are said to be His servants. But in the Old Testament, and especially in the New, the designation "minister" is frequently and especially applied to such men as were called by divine authority to minister unto God and His Son Jesus Christ in the holy things of His sanctuary, and with respect to the preaching of the Word, the administration of the sacraments, and the government of the Church in New Testament times. Such men the Apostle Paul describes as "the ministers of Christ" (I Cor. iv. 1).

And so ministers of Christ are men who *have had a definite, divine and authoritative call and commission* to devote themselves wholly to the especial service of Christ in the Gospel Church. In Acts (chapter 26), Paul, in rehearsing the wonders of his conversion, proceeds to relate also the directions he received as to assuming the particular service of his new-found Saviour and Master, viz., "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (verse 16). All this is very definite and weighty; and although Paul's call to be a minister was so outstanding, yet we are of the opinion that every true minister of Christ is fully persuaded in his own mind that he has divine authority, more or less clear, for setting his face on this solemn work and the duties and hazards involved. There must surely be a counting of the cost before entering upon such service, with a due sense of one's responsibilities.

The labours of a minister of Christ *entail his faithful application to the work of preaching* the whole counsel of God and the essential doctrines of the gospel of Christ, having in view the state and needs of sinners in general and of believers in particular, whoever will bear or forbear. For as we look out and look back upon the religious condition of the people of our land to-day, it is obvious that we are

under a terrible blight from an unconverted and unauthorised ministry. Hundreds of men professing to be the ministers of Christ are preaching "another gospel, which is not another," and are by false doctrine and the withholding of essential saving gospel truth deceiving multitudes into thinking that they are Christians, God's children, and are on the pathway to heaven, whereas they are on the broad way to outer darkness. And so the ministers of Christ who have truly the salvation of precious souls at heart must, without wavering, continue to tell their hearers of the awfulness of sin and the reality of eternal punishment with respect to the impenitent, and also the fundamental glories of Christ as to His incarnation, atoning death, blessed resurrection and intercession at the right hand of God; and that man must be "born again" of the Holy Ghost ere he can enter into the Kingdom of God; and, further, that God requires a holy walk and conversation of those who name the name of Christ. And so on. It matters not what the world, and the religious world, think of the minister of Christ: he must discharge this part of his service without fear or favour, consistently with the guidance of the Word and the Spirit and mind of the Lord Jesus.

The good, prosperity and peace of the Church and Kingdom of Christ must be highly and constantly regarded by Christ's ministers. They are not to seek their own things, but those things which are Jesus Christ's. However weak the cause of Christ may be, however strong the obstacles to its advancement, and however discouraging such circumstances may tend to be, the genuine minister of Christ is surely to betake himself to the throne of grace for grace, wisdom, strength and a right and Christ-honouring frame of mind, to be devoted, more if possible, to the service of his Master under such circumstances, leaving the issues with Him. When we read and think of all that the Apostles met with and endured from enemies of the Gospel and of Christ, and yet persevered in the activities of their office, they indeed shine, as they were intended to do, as examples for the Church and ministers of Christ to the end of time. The professed minister of Christ who falls into sloth and inactivity, and can bear to refrain from the Master's service in the Gospel and subsidiary duties because of external discouragements, is either not a true minister of Christ at all or lacks to a lamentable degree a sense of his most solemn obligations to Christ, and indeed to the Church of Christ as well. We can not play fast and loose with the office of the ministry without incurring guilt or, on the other hand, revealing manifestly that this office means really nothing to us. Many to-day, holding professedly the office of the ministry of Christ, are not daunted by the low state of true religion. They lend themselves as leaders in all manner of vanity within the pale of the so-called Christian Church. They permit dancing, card-playing, concerts, etc., as part of the "life" of the Church, and allow all kinds and classes to be partakers of the Lord's Table, such as Sabbath-breakers and other profane persons. How many in

Scotland itself profess to be ministers of Christ and are only servants of Satan? And in England we have the organised activities of many professed ministers of Christ; to introduce into the State Church, the Church of England, Canon Laws which quite clearly are intended to reintroduce Romish practices into that Church, in a formal, open and unashamed manner. These men are not ministers of Christ in the searching light of New Testament and Apostolic doctrine and practice: they are the ministers of Popery and ritualism.

It is useful, therefore, *that ministers of Christ watch the signs of the times* with a keen eye and an intelligent consideration of what is taking place. It is therefore dutiful to take cognisance of all the known activities of Churches and religious bodies at home and abroad. And to submit to Scriptural scrutiny the actions of such as the British Royal Family, and the Ministers of State in the handling not only of home affairs but also international matters. The Saviour Himself referred to the signs of the times and reproved those who did not discern the signs of the times. Christ is being dishonoured in many ways at home and abroad, in Church and State, nationally and internationally. But then the world is not always to be principally under the sway of Satan. David prayed in his day, "Let the whole earth be filled with his glory" (Ps. lxxii). And so the ministers of Christ are to be watchful as to what may rise, what may be done, or what may be condoned by the powers that be, and which is contrary to the honour of Christ and the advancement of His Kingdom. And they are to be encouraged by the least indication that men and nations, in any particular case and manner, seem to be turning from darkness (both civilised and pagan) to the guidance and light of the Holy Scriptures. They are directed to be much in prayer, that the Lord will make Jerusalem, His Church, a praise on the earth: "And give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. lxii. 7). This is the counsel given to the watchmen upon the walls of Jerusalem. And are not the ministers of Christ to be just such watchmen to-day upon the ramparts of the Church?

Finally, within the Scripturally organised body of the Christian Church *ministers and all other Christians are to be subject one to another in the fear of God*. The Church, the whole body of believers, are to be subject to Christ as the alone Head and King of the Church, in all things according to His revealed mind in the Scriptures. And also according to the divine order, the younger members of the Church are to submit themselves unto the elder. As it is written: "Likewise, ye younger, submit yourselves unto the elder" (I Peter v. 5). And the Apostle Peter carries this matter a stage further when he writes: "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Peter v. 5). This truly applies in a very special sense to ministers of Christ, and they are enjoined, like Timothy, to be an example, which we see from Paul's advice to him as follows: ". . . be thou

an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. iv. 12). And so the minister of Christ should be an example to others in submitting to his brethren, in the exercise of a gracious humility, unless in things that are clearly contrary to God's Word, and when the brethren may manifest that they are indeed fallible and deplorably mistaken in any given matter. On the other hand a proud refusal to submit to one's brethren in the Lord, where this submission is properly called for, then this cannot but be the forerunner of vexatious experiences. God, we are told, resisteth the proud, and this involves the sin of pride in any, including His people. This sin of pride has caused much havoc in Christ's Church during its history. But the grace of humility has served the good of Zion down through the ages, to the praise of the Lord Jesus Christ. And what a blessing it must be to the Church when the ministers of Christ are abundantly blest with the grace of humility, out of the fullness of Him, whose servants they are.

And so, when ministers of Christ are being removed from the earth to heaven, and others of them laid aside, it becomes all concerned with the good of the Cause of the Lord to pray that He would send forth labourers into His harvest, who would be, by divine grace, faithful, consistent and useful ministers to His honour.

Original Secession Church and the Church of Scotland.

By REV. A. BEATON, Gairloch.

OUR readers will remember that the 1954 Synod of the Original Secession Church appointed a "special committee" to "explore the situation, obtain information, and pass it on for the guidance of Presbyteries, Sessions, and congregations" with a view to union with the present Church of Scotland. A report on the work of this committee was given at their last Synod (1955).

To quote from the *Original Secession Magazine* will give a clearer view of how matters stand to our readers: "The Clerk then read returns which have been received from congregations, Kirk Sessions and Presbyteries, which showed a total of 792 members of the Church voting in favour of negotiating with the Church of Scotland with a view to accession; 196 members were against the proposal. Nine Kirk Sessions were in favour, three against, and one session equally divided. The Northern Presbytery showed a majority of one in favour, and the Southern Presbytery were unanimously in favour of the proposal.

"An afternoon sederunt was held to discuss this important matter. After a preliminary statement the Rev. R. L. Findlater, Synod Clerk, made the following motion:—'That this Synod, in view of the acceptance of the special committee's report on overtures by an overwhelming

majority of the members of the Church, Kirk Sessions and Presbyteries, now proceed to take steps to accede to the Church of Scotland and appoint a committee to negotiate with an appropriate committee of the Church of Scotland.' This was seconded by Mr. R. A. Bisland, Paisley, and after a full and friendly discussion the motion was approved.

"The Synod then proceeded to appoint a committee to negotiate with the Inter-Church Relations Committee of the Church of Scotland, when the following were appointed:—The Revs. R. L. Findlater, John Dickson, David Walker, J. R. Moffett, William MacKane, Robert Cullen and J. H. Beggs (ministers), with Messrs. Forrest, S. Anderson, R. A. Bissland, Robert T. Brodie, David C. Hagan, Archibald Wood, J. Allan Morton, and Thomas Matthew (office-bearers). Mr. Thomas Matthew, who was appointed in his absence, later declined to act. The Rev. R. L. Findlater, Synod Clerk, was appointed convener of the committee, and the Rev. J. P. Moffett was asked, and agreed, to act as clerk to the committee.

"The Clerk was instructed to inform the Secretary of the Inter-Church Relations Committee of the Church of Scotland of the decision of Synod, and of the negotiating committee which had been appointed."

Our readers can see that notwithstanding the solemn vows these ministers and office-bearers are under to hold by the whole doctrine of the Confession of Faith and the Word of God that they are showing their willingness to have themselves and their Church swallowed by the erroneous Church of Scotland. What treachery! It is to be hoped that there are still a few in the O.S. Church who will, at this late hour, not let themselves be led, or misled, by these blinded ministers and office-bearers. No doubt many have no mind of their own and they will do what the minister or elder will do. Like a man in Portree, at the time of the Union of 1900 between the Free Church and the U.P. Church, someone asked him, "What Church do you belong to now?" "I don't know," he answered, "till the minister comes home from the Assembly." The man, evidently, had no mind of his own and whatever the minister did at the Free Church Assembly he was going to do. The Church of Scotland of to-day should be shunned like the plague; its teaching is a plague in Scotland and causing many to lose their soul.

"The Church of Scotland," says an American writer, "is extremely modernistic, worldly, and has a strong leaning toward what we may call the 'right wing' religion; that is, it has an eye cocked towards Romanism." It seems Church union and ecumenicity are the chief end of man nowadays. The Church of England is busily passing Canons, by overwhelming majorities, to Romanise that Church, while at the same time negotiating for union with the Inter-Church Relations Committee of the Church of Scotland. The present Free Church of Scotland also reveals leanings toward the Church of Scotland as is evident

by inter-change of pulpits and other ways. The people of the Free Presbyterian Church should appreciate more and more the stand made in 1893 for the truth of God, and that God enabled us to keep aloof from backsliding Churches since. The late Rev. J. R. Mackay (afterward Professor in the Free Church College), when in the Free Presbyterian Church, wrote a biographical sketch of the late Angus Gray, Lairg, in the year 1903.

Angus Gray was an outstanding Christian who died at the age of 94. We give this quotation from the above-mentioned sketch by Mr. Mackay: "One would not act the part of an impartial historian if one were not to say that the proposals for union between the anti-unionist Free Church section and the Free Presbyterians filled him (i.e. Angus Gray) with the deepest anxiety. To others as well as to the writer of this notice he sent solemn warning more than a year before the end that he was fully persuaded that what the Spirit was saying to our Church in the matter was contained in 'Jeremiah xv. 19: 'Let them return unto thee; but return not thou unto them.' " That is our duty still till better days come.

Christ's Victory over Death.

(Continued from page 202.)

Evidently the dark cloud was gone before Jesus died, and He died in the light. The conflict was past, the enemy defeated, and He died in power and victory.

It lies at the root of all sound views of the sacrifice of Christ to keep clear sight of this element of active and positive triumph in the Saviour's death. Christ, in His death, was both the Lamb and the Priest—the Lamb of God, bearing away the sin of the world; and the Priest, acting with God in our name, offering a slain Lamb—the Lamb of God—Himself—for a sacrifice and an offering of a sweet-smelling savour. He by Himself purged our sins (Heb. i. 2), Himself Priest and Lamb in one. The Godhead and the humanity united in one person rendered this amazing combination in His own personality possible; for, as Scripture puts it, the Eternal Son, because the children were partakers of flesh and blood, Himself also likewise took part in the same, in order that by death He might destroy him that had the power of death, that is, the devil. The natures were twofold; but the Christ, the person, was one. Having assumed human nature—that is to say, a united human soul and body—into union with His Godhead, He had power over the union of that soul and body with each other.

He had power to maintain and prolong it. He had power to abandon it if He chose; though He never did, and never will. He had power to suspend it; and, if suspended, He had power to restore it.

While maintaining, suspending, or restoring this union of His soul and body with each other, He maintains unbroken, all throughout, the union of each of them with His Godhead. By His own priestly act He Himself offered up Himself; He Himself, a Divine Person, a glorious, powerful, and acceptable Priest, offered up Himself—an infinitely worthy slain Lamb. An eternal, inviolable, omnipotent, Divine Person, having voluntarily taken our nature, having voluntarily taken our sin—holily acquiescing in and approving of the penalty of sin which is death (that very death of which the children had the dread and the devil had the power), He goeth forward in love, reverence, and obedience unto death, to His Father, the righteous Judge; and in virtue of His rights and power over the body which was prepared for Him, and in the spirit in which He assumed it ("Lo, I come; I delight to do thy will, O my God"), He presents Himself to His Father's sword, for the separation from each other, but of neither from His Godhead (i.e. of neither from Himself—for in His Godhead is the eternal seat of His personality), of that soul and body, through which in death, in their separation from each other (His own power over each of them still abiding intact), He thus actively and lovingly offers Himself to God.

This is the sacrifice for our sins. Not Christ's life taken away by force, but laid down of Himself. Halleluiah! *Gloria in excelsis!* This is the offering the sweet-smelling savour unto God. Christ's whole self, in the separation from each other of His soul and body, which is the death of His human nature (a rather incorrect expression by the way, for it is of a person that you predicate death; but the expression is intelligible, and not fitted to mislead), in the separation from each other of His human soul and body, in which He was the slain Lamb—yet separated in His own sacrificial offering of Himself unto God, by His own act, in the performance of which He was while a slain Lamb a glorious Priest also—not dead even in death—not a dead Priest, but living—at once a slain Lamb and a living High Priest. This, *this* is the sacrifice for our sins. It was the whole person in the eternal life of the Godhead that was the Priest. It was the whole person, in the separation in death of the parts of the humanity that was the Lamb. And the whole person abode undiminished, undivided, even in death. Neither His soul nor His body was separated from His Godhead, nor therefore from Himself; for it is in His eternal Godhead that the seat of His unchanged and eternal personality rests for evermore. Had either His soul or His body—still more, had both His soul and His body, that is, His humanity—been separated from His Godhead, *that* would have been His falling under the power of death. That would have been death removing away His soul and body from Himself; asserting over them a greater power than His own, a power to seize and remove away from Him what He had not power to retain. They were separated from each other, and that was death; but not separated from *Him*. Jesus died according to the Scriptures.

But neither His soul nor His body was separated from His Godhead, nor (of course therefore) from Himself. In virtue of His Godhead, and by the power thereof, He kept them, each of them, still in union with Himself, though He offered them (and, of course, Himself in them) to Divine justice. When He offered them to the Father's sword to separate them from each other, He so offered them, by His priestly act, to death, that He offered them therein, and Himself therein, in death, to God. He did not throw away His soul or His body; He did not suffer either of them to lapse out of His own power; for He did not suffer either of them to lapse out of union with His own person. He could not have offered them to God in death, if He had therein allowed them, or either of them, to fall out of union with Himself. How could He have been offering them unto God in death, if death had been removing either of them from Himself? or, if we should imagine death to have parted them, or either of them, from His person, and He had, simply by the power of His Godhead, laid hold of them in that state of separation from Himself, and offered them to God, as by His Divine power He might lay hold of and offer anything, yet how should that have been an offering up of Himself? But it is of the essence of His sacrifice that He offered *Himself* without spot to God.

See you not, then, how glorious was the triumph here achieved over him that had the power of death? Christ has evidently defeated him. Bearing the sin of the world, and dying a vicarious death, weighted with the agony of the cross, with all its shame and woe; dying beneath the wrath of God and the curse of an all-holy Law—a Lamb against whom the Father has been saying, "Awake, O sword, against the Man that is my fellow; smite the Shepherd"; dying thus, He nevertheless prevails, though nailed to His cross, to defeat His foe. This Priest even in dying—yea, very specially in dying—is a Priest after the power of an endless life. This death of His is no victimising of Him. He is living in it, living through it, living more powerfully than ever while He is dying it. This death is the most livingly active work He has ever yet "accomplished" (Luke ix. 31). It is the grandest act of His priesthood, instinct with the most vital, and what will prove to ten thousand times ten thousand, and thousands of thousands, the most vitalising and quickening efficiency.

It would have been the death of His priesthood, it would have been the destruction of His priesthood's life and energy, had He failed to defeat him that had the power of death. Like the priests under the law, He would not have been suffered to continue by reason of death. He would have died *out* of His priesthood. As it was, He died *in* His priesthood. He died, with His own will, in the very forth-putting and mightiest exercise of the endless life of His priesthood. Ay, He died into the perfection and reward and eternal life-giving glory of His priesthood. The word of the oath made the Divine Son a priest for ever; was, then, the fundamental act of His priesthood to destroy

His priesthood's chiefest glory—its ceaseless activity—its quenchless, endless life? That fundamental act was the laying down of His life, that life which was His in virtue of the vital union of His soul and body with each other. But in the very shrine and sanctuary of inviolable Godhead, into which Satan in vain sought access, the Divine Priest transacted, in the power of an endless life, this voluntary death-defeating death of His, this laying down of His life by Himself, this offering of Himself into God! In the most secret, sacred shrine and inmost sanctuary of Godhead—in the bosom of the Father, into which His soul had been afresh committed—Satan standing without, baffled and afar off indeed—Christ Himself “accomplished his decease” at Jerusalem—master of His life to the last moment, no man, taking it from Him, but laying it down of Himself; none able to help, more able to hinder; Himself offering to the devouring sword’s judicial power of separation that soul and body which were His own, which were Himself, in virtue whereof He was the Son of Man, and in which He was the same one only person He had been from all eternity—the Son of God, and daily His delight, rejoicing always before Him, rejoicing also in the habitable parts of the earth, His delights being with the “sons of men.” Yet all the while He was retaining them in union with Himself, neither of them in the power of any other person, because neither of them beyond His own power and neither of them disjoined from His own person; Himself offering them in their peculiar union with Himself—so peculiar, and yet still so perfect, that in offering *them*, He was offering nothing less and nothing other than *Himself* unto God. “Christ through the Spirit offered himself without spot unto God” (Heb. ix. 13, 14).

And as it was Himself that was offered, so it was Himself that was buried. When the lifeless body of the Son of God was carried to the grave, it was as much in union with the Godhead as when, by the word of His lips, He raised Lazarus from the dead. That body was not His mortal remains, as we speak. It was Himself. It was Christ. It was the Son of God. It was the Holy One of God. It was not separated from His person—His Divine person—as in death our bodies are separated from our souls. It was not Christ’s mortal remains that were buried. “*Christ was buried*; and rose again”—not merely *was raised*—“according to the Scriptures.” What saith He Himself on this point? Addressing the Father, to whom He alike offered and committed Himself in death, in the hope of His resurrection, He saith “Thou wilt not leave my soul in the state of the dead,” this much concerning His soul. And what concerning His body? Neither wilt Thou suffer my remains to see corruption? No. “Neither wilt Thou suffer thine Holy One—neither wilt Thou suffer myself—to see corruption.” The person was one and undivided (is Christ divided?—I Cor. i. 13); the Priest was living, triumphantly discharging His office; He was a Divine, undivided, living Person and Priest; though as to His humanity He was dead. There was in this Person, this Priest, the

power of an endless life—a life never for a moment suspended—never more powerful and vigorous than in the epoch and instant of death on the cross; vigorous thereafter in maintaining in union with Himself both soul and body in their separation from each other—the soul in paradise, the body in the tomb—gloriously vigorous again in bringing them into mutual union once more when He rose from the dead. For not merely was He raised from the dead. But He raised Himself. “He rose again according to the Scriptures.” Thus He had power to lay down His life, and He had power to take it again. The commandment He had received from the Father embraced the one as much as the other. Satan was manifestly defeated. He was obviously deprived of the power of death. In that respect Christ defied, baffled, and defeated him. Such was his defeat.

2. But Christ not only defeated him that had the power of death, but destroyed him.

Christ did more than defeat His adversary; *that* He evidently did before dying, and the *voluntariness* of His death proves it. He defeated him *before* He died; but *in* dying, He destroyed him. The *vicariousness* of His death proves that.

When Satan was defeated and repulsed, all that was proved was that he had no power of death over Christ; and this was proved before Christ died. But though Satan fled defied and defeated, he carried with him the power of death, which he held over the children, and it was only through death that Christ pursued his routed enemy into the depths of his own domains, and there spoiled and destroyed him—spoiled him and made a show of him openly. Christ died voluntarily; and hence the proof that Satan had no power over Him, but had fled and left both the victory and the field to Jesus. The life which Jesus was now about *vicariously* to lay down was hereby evidently seen to be *vicariously* laid down—was seen to be laid down wholly and exclusively for the sheep—no one taking it from Him; He was laying it down of Himself, and laying it down for them. The bond of death under which they were subject to bondage Christ had taken on Himself, and now cancels by fulfilling it. That same bond formed the legal instrument by which alone Satan held the power of death. Founding on the righteousness and consequent certainty of our deserved penalty, he wielded it to all effects as a charter granting him the power of death over his miserable slaves. In vain he essayed to wield the same over their great Deliverer. The prince of darkness and the king of terrors Christ repulsed *before* He died. They had no power over Him; but *by* dying, by filling up and thereby blotting out the handwriting of ordinances, the charter, the dark diploma of death. He pursued the enemy, mightily entered his peculiar dominions, pressed His triumphant way to the very heart and citadel of them, overthrew in reigning righteousness the foundations of his power; and when Satan looked upon the handwriting of ordinances which condemned the children to death,

after Christ's death had been recorded there he saw that that once irrefragable document was clean obliterated—that the death it had formerly denounced amidst thunder and lightning, and the tempest, and the voice of words, was all executed, endured, and gone; that the only plea on which he had been accustomed to rest his malignant power was thus torn from his grasp; that the whole and very death by the power whereof the tyrant tyrannised, and in the face whereof the children trembled, was annihilated, while the Conqueror, who had endured all that death, was in death itself living in the power of an endless life, traversing the realms of the dead in the power of the life everlasting.

O most blessed and glorious scene of triumph! To breathe the air of it is immortality. Before Christ died, death and he that had the power of death fled from the field to their own dark domains, leaving Christ's human nature still living on the cross. Thereafter, not subject to their power, and relieved even of their presence, free and unembarrassed, and of His own proper will and power, He offereth Himself in death to the Father. And thus by His own living energy offering up His soul and body in death, yet retaining them in union with Himself—as with His soul in one hand and His body in the other—master of all that was His own, of all that was *Himself*, by the gates of death He enters the realm of death; in the power of his unvanquished, undivided, undiminished, mediatorial Divine person, He traverses all its range from east to west, from north to south; tramples down all its power, carries its captivity captive, spoils and destroys its prince—through death destroying him that had the power of death—through death lighting up with life and glory the region of the shadow of death—His victorious, majestic, Divine person being at once the dismay and destruction of the tyrant; “O death, I will be thy plagues; O grave, I will be thy destruction,” and the joy and deliverer of the bond-slaves “Rise up, my love, my fair one, and come away; I will ransom thee from the power of the grave, I will redeem thee from death; for lo! the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come. Arise, my love, my fair one, and come away.”

II. Thus the train of thought merges into the second doctrine of our theme, namely, that Christ “through death *delivers them who through fear of death were all their lifetime subject to bondage.*”

And this follows at once from the great, all-pervading truth that Christ's people have union and communion with Him by faith. Bring in this principle of union with Christ in the matter and epoch and victory which we have been considering—bring in the principle and import of your union by faith with Christ, as in the very instant of His voluntary, vicarious, victorious death—you are entitled to realise yourself as having fellowship as in the very moment and in the whole import of that victory. Is it not said by the Spirit concerning the

believer that he is dead with Christ, that he is crucified with Christ, that he is raised up together with Christ, watching with Christ in His temptations, sitting with Him in heavenly places? Come, then, and join yourself on with Christ in His peculiar act of, through death, destroying him that had the power of death. You may do this, and do it now, though that victorious act of His was completed so many centuries ago. It was a victory so complete as to be not transient, but perfect and permanent. Satan felt the full meaning of *despair*, the eternal impossibility of ever having a chance again, when he heard the conquering cry, "It is finished." 'Tis a grand distinguishing peculiarity of Messiah's work, this permanence. The present tense—the perpetual present—applies to it more appropriately than any other. "It is finished"—so finished, so perfected, as to be always fresh and new, and presently powerful, exactly as in the instant of its first transacting. His blood cleanseth now precisely as in the moment of its being shed. In like manner this victory of Christ over death was in the power of an endless life, and it liveth and abideth for ever. Christ adopts you into the participation of it now by faith, precisely as if in that very moment He had carried you with Him in His triumphal entry into the realms of death. Would you have been afraid *then*? There is no more reason for being afraid or subject to bondage *now*.

Jesus *draws* near to you in the preaching of the Cross and the call of the Gospel (both of which, to them that believe, are the power of God and the wisdom of God unto salvation). He sets Himself forth to you therein very specially, as manifestly crucified. Altogether unlike the "Scotch Pulpit" (so-called) of the current day, in which, to the indignation and astonishment of all Christian readers, Christ is *not* set forth—not to say "manifestly crucified," but not even perceptibly in that aspect at all. All Gospel divine dealings with your soul for its salvation point first of all, and last of all, and throughout all, to Christ and Him crucified. He deals with you, chiefest of all, exactly anent His crucifixion and His death. He will have you meet Him and strike hands with Him exactly here—at His Cross—or not at all. Precisely as if He were this moment about to "accomplish" that decease at Jerusalem, He draws near and says, "O my brother, partaker of flesh and blood as I am, I am going to pursue yon routed host—death, and him that hath the power of death, and the principalities of darkness; wilt thou go with Me? Wilt thou cast in thy lot with Me, and die with Me? See how different a thing this dying is when you find it in Me—not falling under the power of death, but conquering death, destroying him that hath the power of it. I go not as the victim of death, but as the mighty Conqueror of death. Wilt thou seize the opportunity and go with Me? Thou mayst have thy physical pain, O my brother, O thou partaker of flesh and blood—thy pain, hard for flesh and blood to bear. But seest thou not how in this also I have fellowship in thy suffering, as thou hast in my victory?"

For because the children were partakers of flesh and blood, I also myself likewise took part in the same. And now, seeing I am death's plagues and death's conqueror, do thou also thyself likewise take part with Me in the same—in the same victory and endless life.

Behold I descend as the life everlasting into the valley and shadow of death; and even there—there very specially—I am the light of life, shedding light and glory over all the realm; and even there, therefore—yea, very specially there—if thou go with thy Lord, even there thy Lord shall be thine everlasting light and thy God thy glory. Seize this instant—the instant of my victorious descent into the realm of death—for examining what to thee, in fellowship with Me, the valley and the shadow of death will be. And as I go down into that dreadful realm, and pour the floods of light and glory round all its dark domains, and trample down all its boasted power and dominion; and thou seest all shades of terror put to flight, all principalities of tyranny stripped of every shred of energy, and trembling in dismay and in fastly coming conscious rottenness; and as thou tracest to my person, standing here, all the light and glory and triumph and endless life that are quenching the power of death in death's own domain, bear in mind concerning the place where I now am, and concerning the just effect of my being there, that if any man will be my disciple let him follow Me, and *where* I am, and *as* I am, *there* and *so* shall my servant be. Very specially, concerning my descent into the realms of death are the path of life, the gate of heaven, and the very vestible of glory." Just as for malicious apostates there remaineth no more sacrifice for sin, so for humble believers there remaineth now no more death, but only a sleep in Jesus. It is enough. Halleluiah! For the Lord God omnipotent reigneth, and reigneth to keep His people's souls alive even in famine. Where is thy sting, O death? Begone, thou helpless, stingless, toothless shade! We shall not die, but only sleep—

"Asleep in Jesus! blessed sleep,

From which no soul awakes to weep."

We shall be satisfied when we awake in thy likeness, O Lord our God. Even now our cup runneth over. Christ hath abolished death, and given us the morning star. Goodness and mercy shall follow us all the days of our life, and we shall dwell in the house of the Lord for ever.

The Law a Preparation to Come to Christ.

By JOHN CALVIN.

The testimony of the Law, however, which convinces us of iniquity and transgression, is not made in order that we should fall into despair and, having lost courage, stumble into ruin. Certainly the apostle (Rom. iii. 19-20) testifies that by the judgment of the Law we all are

condemned in order that every mouth be closed, and the entire world be found guilty before God. Yet that very apostle elsewhere (Rom. ii. 32) teaches that God has included all under unbelief, not in order to ruin them or let them perish but, on the contrary, in order that He may exercise mercy on all.

The Lord, therefore, after reminding us (by means of the Law) of our weakness and impurity, comforts us with the assurance of His power and His mercy. And it is in Christ, His Son, that God shows Himself to us benevolent and propitious. For in the Law He appeared only as Remunerator of perfect righteousness (of which we are completely destitute), and, on the other hand, as upright and severe Judge of sin. But in Christ His face shines full of grace and kindness even towards miserable and unworthy sinners; for He gave this admirable example of His infinite love when He exposed His own Son for us, and in Him opened to us all the treasure of His clemency and goodness.

We apprehend Christ through faith. Just as the merciful Father offers us the Son through the word of the Gospel, so we embrace Him through faith and acknowledge Him as given to us. It is true that the word of the Gospel calls all to participate in Christ, but a number, blinded and hardened by unbelief, despise such a unique grace. Hence only believers enjoy Christ; they receive Him as sent to them; they do not reject Him when He is given, but follow Him when He calls them.

Two Famous Christian Brothers.

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

(Continued from page 176.)

We shall now consider the life of Mr. James Haldane, who was closely associated with his brother in joint endeavours to advance the Kingdom of Christ in many different places.

His pious mother, when left a widow, endeavoured to bring up her children in the nurture and admonition of the Lord. She set before them the importance of eternity, impressing on them the necessity of prayer and taught them to commit to memory and understand psalms, portions of the Shorter Catechism, and of Scripture. She died when he was just under six years of age, and the impression made on his mind by her teaching was never entirely effaced. In the midst of his folly serious thoughts would enter his mind. What he was taught was an eminent means in the hand of God of showing him the vanity of earthly things in comparison with an interest in that inheritance which can never fade away.

As both parents were now dead, the care of the children devolved on their grandmother, Lady Lundie, who had resided with her daughter

on the banks of the Tay at Dundee. Her youngest son, the first Viscount Duncan, resided with his mother in Mrs. Haldane's house and managed all their affairs. The education of the two boys was well attended to. At home they had a superior resident tutor, the Rev. Dr. Fleming, who afterwards became one of the ministers of Edinburgh; and they were also sent to the grammar school at Dundee that they might at the same time mingle with other boys and profit by the stimulus of competition. James was intended for the sea, and it was deemed important to push him forward rapidly in his education, but his progress was arrested by a dangerous fever which nearly caused his death. In May, 1777, they lost their kind grandmother, Lady Lundie, and in September the same year they were boarded with the Rector of the High School, the celebrated Dr. Adam. James was reckoned a clever, shrewd boy with a love of adventure. His school course was duly finished, and he entered Edinburgh University in 1781, where he continued for three sessions studying under different professors. The splendid education he received had well qualified him for his future career, and he returned to Lundie House for some months before going to sea in his 17th year.

We may now inquire into his attitude to religion before he went to Edinburgh and during his stay there. After their mother's death both the brothers were much solemnized by a sense of the importance of those things which she had so earnestly inculcated. Their only sister's death would likely have deepened the impression. When they came to Edinburgh they used to be spoken about, and even laughed at, for their reverence for sacred things. James, in a memorandum found amongst his papers, said till he was 12 years old he continued to pray, go to Church, and read his Bible or other good books on the Sabbath, but it was only from a principle of duty. He had no pleasure in any religious exercises but through the constraint of conscience he was afraid to give them up. He was quite pleased to make use, like many others, of anything that appeared a reasonable excuse for staying at home on the Lord's Day.

He hardly attended to one word he heard when at Church but only made a form of joining in the different parts of the worship. Sometimes he had serious thoughts; occasionally, on a Sabbath evening, after reading the Scriptures or other books, he felt a kind of flow of the natural passions and had a good deal of pleasure in prayer. This puffed him up with very good thoughts of himself. He began to think he was in the right road to heaven when that text came to his mind, Proverbs xxvi. 12: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." This verse seemed to cast a damper on his hopes, for it appeared to describe his character. From about 13 to 16 years of age he became more careless, often spending the Sabbath evenings in idle conversation with his companions; and he was pleased to find his conscience becoming less and less scrupulous.

He began to swear because it seemed to be manly and every serious idea seemed to have fled. Annoyance he had from a quarrel with some companions caused him to pray to God, and he began to read his Bible on the Sabbath and gave up swearing altogether for a season. He endured some ridicule for thus spending the Sabbath, but the opposition rather confirmed than altered his determination. It proceeded, he detected, more from pride than from principle. It may be seen from all this that early piety had almost disappeared but it was not so in reality. The good seed was only buried, not lost; and after a long winter it was destined to spring up and bring forth much fruit in the lives of the two brothers whose godly mother had prayed so often for them in their childhood. Many of her grandchildren were to be greatly blessed and thousands of others who were to receive the Gospel from their voices or from their writings.

For three generations the Haldane family had possessed the chief interest in one of the East India Company's "regularly chartered ships," the property of which was shared with other connections or friends, and at this juncture James Haldane was given a post as midshipman on the "Duke of Montrose" bound on a voyage to Bombay and China. The third officer, Mr. Patrick Gardner, was brought up on one of the family estates and was reckoned a first-rate navigator and practical seaman. He took a particular interest in Mr. Haldane, and with his help he acquired great skill in seamanship. Mr. Gardner allowed him the full use of his cabin, and by quietly studying in it, various subjects, he became very proficient in general knowledge. His conduct on board the "Montrose" was exemplary and his attention to his duties attracted the approbation of his superiors.

In the course of the voyage several incidents occurred calculated to make a deep impression on his mind. On the 2nd of June it was blowing very hard, and it became necessary to take in sail. For this purpose James Haldane was ordered to go aloft with a party of men. Just as he was beginning to mount the rigging Captain Gray called out to him to stop and ordered an able seaman to go first. The ship's log notices that in taking in the main top-sail "James Duncan fell from the yard and was unfortunately drowned." He was struck on the head and knocked overboard. Had young Haldane been first he would doubtless have found a watery grave. He saw the drowning seaman amidst the billows and never forgot the anxious look which eagerly sought but sought in vain for succour. He used also to mention that this sailor was the only man in the whole course of his experience at sea of whom he even heard or knew anything which indicated the possession of a vital acquaintance with true Christianity. It was the general remark that it would be well if all on board were as fully prepared for death as James Duncan.

There were other events which made clear to him that God was preserving his life notwithstanding his unworthiness. On an island in the Far East a man had been murdered and another severely wounded.

by savages. He was the last to be with him before it happened. They were ashore getting water for the ship, and he had gone to the line of the natives but they were not to be seen, so their absence probably saved his life. He felt that God was caring for him and gave Him thanks. During this voyage he fell overboard from a boat, and as he could not swim he thought he would be drowned. He had an oar in his hand when he fell into the sea and remembered what an old sailor told him that no one need be drowned when he could keep hold of an oar. This proved the means of his preservation.

Other things occurred which might have struck him but his conscience was becoming seared as with a hot iron. He began more fully to surrender himself to a life of pleasure and still had sometimes a form of prayers, but this gradually became less frequent. When he felt any check of conscience he satisfied himself with thinking that he was, at least, as good as any in the ship in which he sailed. On his first voyage he was brought under more than common concern by reading Doddridge's *Rise and Progress*, which he read like some other religious books, as a task. He found he was not right, and resolved to begin to amend but his resolution was like the morning cloud and early dew. He quieted his conscience with the consideration that he had wronged no one and, therefore, could not be very criminal. The Lord laid his hand on him during one voyage and he was supposed by all to be dying. He thought so himself, but was perfectly hardened and determined that he would show no unmanly signs of fear when dying.

The Lord, however, restored him and preserved him from other dangers in which he had plunged himself by his folly, and all the return he made was to harden himself in his rebellion. A circumstance that led him to think of an over-ruling Providence was his appointment as third officer of the Indiaman "Foulis." On his arrival in London he found that the "Foulis" had sailed and his place had been filled up. He was very disappointed, and at the moment did not realise that there was an Almighty arm preserving him. The "Foulis" was never heard of again, and is supposed to have foundered or been burned at sea.

(To be continued.)

The State's Recognition of Religion.

By REV. D. J. MACASKILL, M.A.

IN America one religion is not recognised by the State more than another. The Bible must not be taught to children in the national schools in case Roman Catholics, Jews, and Agnostics might be offended. In the eyes of the law all religions are equal. One result is a multiplication of sects, such as Holy Rollers, Mormons, Seventh Day Adventists, Russelites, Fifth Monarchy Men, etc. The principle of

Voluntaryism limits civil authority in the sphere of its operation and disenables it from discharging one principal part of its official duty which, according to the Word of God and the doctrine of Protestants, is to maintain piety "as well as justice and peace" (*Confession of Faith*, chapter xxiii, Section 2).

Voluntaryism leads to the multiplication of sects and errors. The Anabaptists and Brownists affirmed that the Christian magistrate had no right to meddle at all with any matters of religion, and they plead for a universal toleration under the specious pretence of liberty of conscience. Against the above extravagant principles the reformed divines employed their pens and showed how contrary they were to the Holy Scriptures and their affinity to several of the gross principles of the ancient Donatists and Novatians. They were referred to as new lights but were in reality exploded heresies. It is curious that there is a movement now to disestablish the Church of England because Parliament twice rejected the "new" Prayer Book which tended to Romanism. The purpose of the Romanisers is to have liberty to innovate *ad libitum*. At the same time the Church of England and the Church of Scotland are conferring about reunion; the Presbyterian Church of England and the Episcopalian Church being represented at their conferences. Church of Scotland ministers are asked to familiarise their congregations with the Christian conviction of the necessity for reunion. The union of 1929 was supposed to be for the Christian good of Scotland. One of the architects of the union, the late Dr. John White, said he was quite as happy in an Episcopalian service as in a Presbyterian one. So we see now the goal is union with the Episcopal Church of England, which is a limb of Anti-Christ to a great extent. If Uniformity of worship, doctrine, discipline, and government is sought, why not return to the Westminster Confession of Faith, which was drawn up at the request of the English Parliament to secure uniformity for the three kingdoms of England, Scotland and Ireland? The Confession was ratified by the Scottish Parliament and by the General Assembly, but not accepted in England, although the most of the Westminster Divines were Englishmen. Only five were from Scotland.

Preparations are being made to celebrate the fourth centenary of the Reformation in Scotland. It is questionable how much is left of the carved work of the Reformers that has not been destroyed by axes and hammers.

Even in Caithness pupils in a national school were asked by a school chaplain to remember the Feast of "Saint" Michael. To remember the Sabbath Day to keep it holy would be more in line with the history of Scotland. The eminent philosopher, Thomas Carlyle, said, "This Reformation by Knox is the only thing of world-wide importance that ever took place in Scotland. Previously Scotland was a barren country full of internal broils." John Knox was not only an ecclesiastic but also a statesman. He was more far-seeing than the statesmen of

Elizabeth I. He warned them that there was a plan being formed to subdue the Scottish Reformation by a French army, and when Scotland was struck down, that they would stab England in the back and put Mary Queen of Scots on the throne instead of Elizabeth. So Elizabeth's counsellors immediately sent men and money to assist the Scottish Reformation which was in such dire peril. When the lords of the congregation became lukewarm and succumbed to the blandishments of the Court, Knox alone stood firm, and to him many generations of Scotsmen are indebted for civil liberty as well as religious liberty. The might of Rome and Phillip II of Spain, the rulers of the world, were represented in Mary Queen of Scots. Knox knew he was battling with these powers, and not only with a frail woman whose will he opposed. When asked if he did not fear the Queen, who had the power to put him to death, he said, "Why should I be afraid of the pleasing face of a gentle woman!"

Scotland may again become full of internal broils if dis severed from England. Nothing would please the Pope of Rome better and all the Society of Jesus. It would be a dark day for the world if the United Kingdom was no more.

In Britain the Protestant Reformed Religion is established by law. At every Coronation the monarch has to swear to uphold it. Only a Protestant can hold the Crown. The Lord Chancellor must be a Protestant. The Master of the Rolls ought to be a Protestant, as valuable documents are entrusted to him, such as those relating to the Papal plots against the life of Queen Elizabeth I. According to Voluntarism, all the laws ratifying the Protestant religion in Britain, or even recognising Christianity and the Bible, must be set aside. "The whole series of laws approving, confirming, and establishing the Presbyterian religion, with the liberties and privileges of the Church in Scotland, to continue without any alteration to the people of this land in all future generations, whether granted in the more early periods of the Reformation, or in pursuance of the Claim of Right at the Revolution, the security of which establishment was declared to be a fundamental and essential condition of the union between the two kingdoms, without any derogation thereto for ever; all of these must be given up, and exchanged for the visionary and undescribed liberty of all religious professions. The Coronation Oath by which Her Majesty swore that she would invariably maintain and preserve the settlement of the true Protestant religion, with the government, worship, and discipline, rights and privileges of the Church of Scotland, established by the laws, must be declared null and void; together with that fundamental law of the British Constitution, which provides that none shall ascend the throne of this kingdom who is not a Protestant, or who marries any other than a Protestant" (Dr. Macrie's Statement). To repeal the union of 1707 might endanger these bulwarks.

With regard to the duty of civil magistrates, the first Confession of Helvetia or Switzerland says, "Seeing that every magistrate is of God, his chief duty (except it please him to exercise tyranny) consisteth in this, to defend religion from all blasphemy, to promote it, and, as the prophet teacheth out of the word of the Lord, to see it put in practice, as far as lies in him. In this matter the first place is given to the pure and free preaching of the Word of God, the instructing of the youth of citizens, right and diligent teaching in schools, lawful discipline, a liberal provision for the ministers of the Church, and an attentive care of the poor. The latter Confession of Helvetia (which was expressly approved by the Church of Scotland and most of the Reformed Churches) teaches "that magistracy, of whatsoever sort it be, is ordained of God Himself, for the peace and tranquility of mankind; so that the magistracy ought to have the chief place in the world. If he be an adversary to the Church he may greatly hinder and disturb it; but if he be a friend and member of the Church, he is a most profitable member, and may excellently aid and advance it. His principal duty is to procure and maintain peace and public tranquillity; which doubtless he will never do more happily than when he is seasoned with the fear of God and true religion, particularly when he shall, after the example of the most holy kings and princes of the people of the Lord, advance the preaching of the truth and the pure unadulterated faith, shall extirpate falsehood and all superstition, impiety, and idolatry, and shall defend the Church of God. For, indeed, we teach that the care of religion doth chiefly appertain to the holy magistrate."—*D. J. MacAskill.*

The late Norman Morrison, Northton, Harris.

Norman Morrison was born in Geocrab, Harris, in 1873. As a young man he served in the Merchant Navy until in 1912 he left his ship in Canada, where he stayed with his uncle who had emigrated many years before. In 1914 he was called up into the Canadian Forces and, with many others, sent over to France.

It was in France he first realised that he was a guilty sinner before God. So great was his trouble and concern that he could not attend to his normal duties. Failing to derive any comfort from human sympathy, he was shipped back to Canada and sent into a Mental Institution. As there is no consolation for the conscience of a sinner awakened by the Holy Spirit but a faith's view of the Blood of Christ, the treatment which was kindly given him by the skilful physicians of this world brought no relief to his burdened soul. While in this Institution he was in great distress of mind, being sorely tried by the temptation that for him there was no mercy. When Satan sees that a soul is being taken out of his kingdom, one of his common temptations is to do all in his wicked, finite power to drive that soul to despair.

In 1921, after ceaseless efforts on the part of Norman's relatives, he was permitted to come home. While crossing the Atlantic, homeward bound, it pleased the Blessed Holy Spirit to apply the Word of God to his burdened conscience, loosing his bands and setting the lawful captive free. If the spirituality of the Law in convincing him of his sin and misery caused him such agony of soul, it seems that when the spirituality of the Gospel was revealed to his understanding he rejoiced "with joy unspeakable and full of glory." The religion of our departed friend did not consist in mere feeling but in the saving work of the Holy Spirit revealing by faith to him the efficacy of the Atoning Death of Christ.

On his arrival in this country he went to stay with his aged mother in Northton, Harris, where his soul was often refreshed and edified under the preaching of the late Roderick Ferguson (missionary), to whom he was knit in the bonds of Gospel love. His life and conversation gave a clear testimony to the power of vital godliness.

In 1941 his soul was again cast into the depths of despondency, and for a considerable time tempted by the devil with the malicious device of bringing the Word of God to dear Norman's mind. This is an old artifice of the devil. The words, "Jacob have I loved but Esau have I hated," harassed his mind day and night, causing his trembling lips to exclaim, "I am Esau, the eldest son." After suffering in this state of mind for some months, the Lord's time came to deliver his soul once more out of prison. Thereupon he attended communion services throughout the Church. Our beloved friend understood something of the Church's enquiry, "Saw ye Him whom my soul loveth?"

Greatly tried in his mind in the year 1947, he would say that for him there was no hope for eternity. One day the writer called to see him and, having asked him how he was, he replied in trembling accents, "I am a lost sinner and there is no hope for me." We told him that he ought not to come to such a definite conclusion about the state of his soul for eternity as he had not the warrant of God's Word for it. "Oh!" he replied, "but I have the Word of God for it," and quoted Hebrews vi. 4, 5, 6: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." When we said to him that *he* was born again and that those who were born again could not possibly fall away he answered, "But I was *never* born again." We suggested conducting worship together and, having pressed him to ask a blessing on the Word, he did so. His blessing was very short but it was the publican's prayer. We remember that two or three of his few petitions were, "Have mercy on us. Put us right and keep us right." This was the language of the new birth

from a soul in real earnest. After worship, when we shook hands in parting, he thanked us most sincerely for coming to see him who, he said, was most unworthy. The expression of his face showed that he was a little relieved, but how long that lasted we know not. Shortly afterwards he was loosed once more from his bondage. The Blessed Shepherd of Israel in His own good time spoke the word of consolation to his weary soul. After this deliverance Norman's unctuous prayers, in a tone which was most sweet, were refreshing and edifying to those who loved Sion. In his prayers he quoted large portions of the Word of God from the Old and New Testaments and also from the Psalms.

In I Tim. iii. 8, 9, we are told that "the deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience." As a deacon of the Free Presbyterian congregation of South Harris our deceased friend adorned his office in the spirit of the truth for 19 years. At his brother's home in Northton, on the 19th day of November, 1954, he passed away, to be forever with the Lord. His body, being still united to Christ, rests in the grave at Scarista Cemetery till the glorious dawn of the Resurrection Day.

To his brothers, sisters and relatives we extend our deep sympathy.
—A. McK.

Searmonan.

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

SEARMON IV.

"Oir is aithne druibh gràs are Tighearna Iosa Criosd, ged a bha e saoi bhir, gidheadh gu'n d'rinneadh bochd e air 'ur son-se, chùm gum bitheadh sibhse 'saoibhir tre a bhochduinn-san" (II Cor. viii. 9).

Is e th'ann a bhi'g oidhearpachadh a bhi mìnèachadh an fhocail *gràs* a bhi ga dhorchachadh. Dh'fhaodadh mid a ràdh gur e th'ann trèdcair shaoibhir nach do thoill sinn, na caoi bhnèas do-labhairt mòr; ach tha na briathran a tha ga leantuinn na'm mìnèachadh is fearr air. "Is aithne dhuibh," ciod a rinn E, "ged a bha e saoi bhir gidheadh gu'n d'rinneadh bochd e air 'ur son-se, chùm gum bitheadh sibhse saoi bhir tre a bhochduinn-san." Tha ciall an fhocail ann an so, uime sin, eadar-dhealaichte ri a chiall àbhaisteach. Tha e gabhail a stigh sin, ach tha e gabhail a stigh tuilleadh. Cha'n e mhàin gu'm bheil so an, "Is aithne dhuibh gu'm bheil 'ur saorsa tre Chrìosd uile gu léir bho thrèdcair fhior-ghlan, shaor, neo-thoilteanach; ach tha so ann mar an ceudna, Is aithne dhuibh ciod e'n trèdcair iongantach a tha'n so, an gràs a tha toirt bàr air gach ni eile—gras 'ur Tighearna Iosa Criosd.

Ann an obair na saorsa tha againn am foillseachadh is iongantach air iomlanachdaibh na Diadhachd; ach is e gràs a tha soillseachadh

ni's soilleir dhiubh uile. Tha againn gliocas do-labhairt Dhé, mòrachd do-labhairt a chumhachd, fìor-ghloine neo-mheasgaichte a nàduir, a cheartas neo-atharraichte agus nach gabh a bhi air a lùbadh; fhìrinn shoeraichte agus nach gabh a bhi air a breugnachadh; tha iad uile againn air am foillseachadh, agus—an nì a tha ann fein iongantach gu leoir—air am foillseachadh co-cheangailte ri gràs. Ach tha againn mar an ceudna foillseachadh ni's iongantach oirre tre ghràs a bhi faotainn cleachdadh. Mar, uime sin, is e gràs an reult is dealraiche anns a cho-chruinneachadh uile, mar sin, tha foillseachadh nan iomlanachdan eile ag oibreachadh gus a dheanamh ni's dealraich'. Tha iad a dealrachadh a mach gu bhi ga ar cuireadh gu sealltuin ni's suidhichte air gràs, mar an nì anns am motha am bheil cliu na Diadhachd air fhaicinn.

Tha gràs Dhé ann an saorsa, aig amaibh, air a nochdadh a mach dhuinn leis an Athair a bhi toirt seachad aon-ghin Mhic, gun a bhi ga chaomhnadh, ach ga thoirt seachad air ar son-ne uile; ann an àitibh eile leis a Mhac a bhi, da shaor thoile, a gabhail as làimh agus ag oibreachadh a mach obair na saorsa. Tha'n obair uile bho ghràs; tha cliu na muinntir a tha air an saoradh a nochdadh gu'm feum i bhi bho ghràs. Ach is e luach agus ioraslachadh agus fulungais Mhic Dhé a tha teagasg dhuinn saoihbheas agus cliù do-labhairt a ghràis so. Tha e riatanach dhuinn, gu'n teagamh, a chuimhneachadh, am feadh a tha gràs na saorsa, na fhoillseachadh saoibhir agus làn, air a thoirt fodh'r comhair mar so, a chum agus gu'm faigh creidimh bochd lag a pheacaich àite fois an uair a thà e beachdachadh air nì cho glòrmhor, nach fheum sinn smuainteachadh air mar gu'm bitheadh gràs aon de Phearsachan na Diadhachd anns an Trianaid Ghlòrmhor na b'iongantach na gràs an Dithis eile. Is e gràs an Athar gras Dhe air fhoillseachadh dhuinn. Is ann tre'n Mhac, agus leis an Spiorad Naomh a tha sinn a tighinn dlùth do'n Athair. Ach 's e gràs an Athar ann a bhi eir a Mhic, agus gràs a Mhic ann a bhi gu toileach a gabhail as làimh obair na saorsa, agus gràs a Spioraid ann a bhi ga cho-chur, an aon ghràs ro-phailt Dhe, a rioghachadh "tre fhìreantachd chum na beatha maireanaich, tre Iosa Crìosd an Tighearna." Gidheadh is ann anns an Tighearna Iosa a tha'n gràs so a sruthadh a mach; is ann tre E. Ghabhail nàdur na daonnachd, agus tre a bhàs, a tha E ruigheachd air peacaich; is Ann-san a tha E air a dheanamh aithnichte dhoibh; is ann troimhe-san, mar an t-Eadar-mheadhonair, a tha sinn a tighinn dlùth do ghràs aig an tobar, agus a blasad gu'm bheil Dia maith.

Amm a bhi gabhail beachd air gràs so do-labhairt Iosa Crìosd, beachdaichidh sinn air ceithir nithean. I. Staid Chrìosd roimh fhoillseachadh anns an fheoil. II. A mhuinntir air son an d'fhàinig an Tighearna Iosa gu bhi bochd. III. Gu'n d'fhàinig an Tighearna Iosa gu bhi bochd. IV. Chum gu'm bitheadh sibhse tre a bhochdainn-san air 'ur deanamh saoibhir.

(*R'a leantuin.*)

Literary Notice.

DIARY OF JESSIE THAIN: Edited by Rev. Murdoch Campbell, M.A., price 2/6d. To be had from Rev. M. Campbell, Free Church Manse, Resolis, Conon, Ross-shire. This spiritual diary runs to 45 pages in booklet form and is printed in good clear type. There is an interesting and explanatory introduction by Mr. Campbell, explaining that Miss Thain was an intimate friend of the pious and zealous servant of Christ, Rev. Robert Murray McCheyne, Dundee, and also one of those brought to the saving knowledge of Jesus under his ministry. It is pointed out that the identity of the writer is discovered by evidence in the diary itself. Miss Jessie Thain belonged to Heath Park, Blairgowrie, and the second last entry in the diary is headed "Heath Park." There is also a reference to the death of her younger brother under date of February, 1844. Her family attended Mr. McCheyne's ministry during their winter residence in Dundee. She herself also died young and, apparently, soon after she had penned the last entry in her diary. In Andrew Bonar's *Memoir* Mr. Campbell also points out that there are several letters written by McCheyne to Miss Thain's mother. The diary itself is most spiritual, and by reason of quite lengthy records of sermons she heard from godly ministers in her day it gives the reader an intimate and refreshing view of the gospel doctrine then being preached by those ministers. And Miss Thain also records her own deep exercise of soul in relation to the gospel she heard from time to time. For example, on one occasion she writes, "What a miserable account I here give of a sermon which was so full and powerful. The Lord sanctify my memory and cause the savour of these rich words to remain with me." A sample of the expression of her heart's desires and prayers will be found in the following:—"But thou most gracious God suffer me not, I beseech Thee, to deceive myself. May I be dwelling in Christ and may Christ be found in me the hope of glory. Most wonderful union!" To those who value a real, living, gracious exercise of soul, related to Christ, the gospel preached, and His people, this diary throughout will indeed provide spiritual manna, refreshment, reproof and encouragement. This Diary has never been published before and is printed from the original manuscript. We indeed commend it to our readers, and it will prove a most edifying and useful gift to send to friends, young or old.

Notes and Comments.

The Innocent Party in a Divorce Case.

Few things in contemporary British history have so demonstrated the tremendous penetrating grip that Jesuit casuistry and technique have on the national life of Britain as the recent news concerning Princess Margaret and Group Captain Townsend, who is described as

the innocent party to a divorce case. Most, if not all, of the English national newspapers, and many religious periodicals and magazines, have followed the false lead of the Archbishop of Canterbury in this connection. Not only has he written a book on divorce in which he asserts, dogmatically, the unScriptural Romanist principle of the indissolubility of marriage to be the only tenable one but he has had the effrontery to state officially that even the innocent party to a divorce cannot have a wedding ceremony in the Church, directly in the teeth of the present universally binding law and rule of the National Church of England (Protestant and Evangelical as established by law) on the subject. It is the present legal right of every clergyman in the Church of England, conferred on him by the law of the land, under the Matrimonial Clauses Act of 1857, to perform the marriage ceremony in the Church of the innocent party to a divorce. Here is the official quotation in this connection: "The Matrimonial Clauses Act of 1857 gives the innocent party to a divorce the unqualified right to a new wedding ceremony in Church." This law, or rule, has never been abrogated, and is therefore the present unquestionable law on the subject of the National Church of England. The A. P. Herbert Act of 1937 did not alter, in the least degree, this aspect of the law and of the State Church of England.

In stating that not even the innocent party to a divorce can marry in the National Church of England the Archbishop of Canterbury is only giving expression to the Anglo-Catholic majority opinion in the Convocations of Canterbury and York, but as these Romanising so-called Revised Canons have not yet obtained the sanction and authority of Parliament, they have not the force of law, and are only in the realm, so far, of Anglo-Catholic wishful thinking, headed by the Archbishops of Canterbury and York. As Her Majesty the Queen is the head of the Church as well as of the State in England, she could have commanded the Archbishop of Canterbury to perform the wedding ceremony of Princess Margaret in Westminster Abbey, according to the present law of Church and State in England. The British nation generally, and its public press, have been "caught napping" by sophistry in a matter of such supreme importance in the religious and ecclesiastical life of this nation. The Westminster Confession of Faith is very clear and explicit on this subject. Chapter xxix., Clause v: "Adultery or fornication committed after a contract being detected before marriage giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce and, after the divorce, to marry another as if the offending party were dead" (Matthew xix. 9). When the Archbishop of Canterbury was asked how he could reconcile his agreement with the Papal view of the indissolubility of marriage with Matthew xix. 9, he resorted to the now common controverted device of Modernist sophistry: "The best scholars are now agreed that Matthew xix. 9 is only an interpolation."—*John P. MacQueen.*

Psalms or Hymns.

In the *Friendly Companion*, a publication for the young, issued by the "Gospel Standard" Strict Baptists in England, there appears an article in the September issue entitled "Sacred Hymns." This article is taken from a review by the late Mr. J. C. Philpot. The late Pastor Philpot was undoubtedly a gracious and faithful preacher and a well-known writer in his day, and was highly esteemed by many who loved the Gospel. But, of course, he was not without his faults and failings like other mortal men.

In this article there are accepted statements such as, "He inspired David, Asaph, Heman and Ethan to write those blessed Psalms which . . . have been such a treasure of consolation to His family in all time, and will continue to be so till time shall be no more"; and also, "The Psalms still remain as the enduring expression of every gracious feeling of the regenerate heart . . . embracing the whole compass of Christian experience. This . . . has made them the daily companion of the family of God, soothed many an aching heart . . . and inspired the last whisper of many an expiring breath."

But after this eulogy Mr. Philpot proceeds to state, "It is true that we do not, indeed cannot, sing the Psalms." This is indeed a sweeping assertion which he endeavours to sustain by arguments such as that "song requires poetry," and as we have the Psalms in the Old Testament in prose, they cannot be sung unless chanted or in a solo voice. This is said by Mr. Philpot to be highly artificial, etc. With this we agree so far; yet the fact remains that the Psalms *are* sung in the prose form in certain branches of the professed Christian Church and are not wholly relegated to the background as a manual of praise in the worship of God, as Mr. Philpot would have them to be. He says, ". . . they cannot as translated into English prose be sung now in our assemblies." That is, in Strict Baptist assemblies, as we understand the reference. And of course in the Free Presbyterian Church of Scotland we do not, like many of our fathers, accept or practice the singing of the Psalms in the prose because it is not so adapted to easy, harmonious congregational singing. But we have the prose Psalms cast into metre and rhyme which is helpful to young and old, in varied ways, to simplify their joining in the singing.

Now we are told by Mr. Philpot that "the attempts which have been made to versify them (the Psalms), and thus adapt them to singing, we all know what miserable failures have been the almost invariable result of such attempts." Let those who are prepared to accept this judgment without due consideration, pause, and open the Psalms in metre as used in Scotland, and read and sing to appropriate tunes the 23rd Psalm, the 103rd Psalm, the 121st Psalm, etc., etc., and then ask, "Are these miserable failures?" We believe every unbiassed mind must answer that the Philpot judgment is false. The Psalms in metre throughout are as near the prose terminology as possible

and retain and contain the substance of the doctrines of the Church of God, as purely as the originally inspired prose Psalms in the Authorised English version of the Bible.

But we are also told in this article that "Hymns then have naturally and necessarily come to occupy the place of the Psalms in Christian Churches; and this not only because poetical form is indispensably necessary to tune, but because they can set forth Christian truth in a way which the Psalms could not possibly do." The first part of this statement is gratuitous. Surely the Church of Christ in Scotland has been outstanding for centuries as to Psalm-singing, on the part of many thousands of Christ's blood-bought and pious followers and witnesses, who were most eminent in grace, in gifts and theology. But to not only say but teach that human, uninspired compositions by imperfect and frail mortals "set forth Christian truth in a way which the Psalms could not possibly do," is more serious and to be deplored. We put it no stronger than that just now. For instance, as to sin turn to the 51st Psalm and other Psalms; as to the sufferings of the Lord Jesus, we have the 22nd Psalm, etc.; as to effectual calling by divine power we read in the 110th Psalm, "Thy people shall be willing, in a day of thy power," etc.; and as to the deep soul experiences of a sinner being brought to taste of saving deliverance and mercy, the hymn of human composition has never yet been written, and never will be, that could compare with, say, the 116th Psalm, in metre, and as sung by us here in Scotland. As a sample, we give the following verses:—

Of death the cords and sorrows did
About me compass round;
The pains of hell took hold on me,
I grief and trouble found.

Upon the name of God the Lord
Then did I call and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.

God merciful and righteous is;
Yea, gracious is our Lord.
God saves the meek: I was brought low:
He did me help afford.

—(Ps. cxvi. 3-6: in three stanzas)

No human sentimentality or merely fleshly emotions intrude themselves in the least degree into the fabric of these words. They are a faithful rendering of what the Holy Spirit records of the effects of His divine work in the soul of the Psalmist.

Further, Philpot says of the Psalms that they "are inadequate exponents of Christian doctrine." Well, let us take the doctrine of the Kingship of Christ. We have this set forth in the 2nd, 21st, 45th

and 72nd Psalms and elsewhere throughout the Psalms. Again we find the doctrine of Redemption, even the forgiveness of sins, in such Psalms as the 32nd, 103rd, 130th and so on, clearly exhibited with the cognate doctrine of the love of God linked up. But we forbear to add to these examples.

And to say, as Philpot does, that the Psalms "being versified by modern pens were human compositions also," is to aver something without due and careful examination. As we have stated already, our Psalms in metre are a reproduction in metre and verse of the Inspired Word of God as found in the Book of Psalms in the Old Testament. Hymns of human composition are the production of, albeit godly persons, yet persons imperfect in every sense, in knowledge, experience and practice, and especially persons who cannot possibly claim to be guided as David, Asaph and Heman, who were inspired penmen by the Holy Spirit in what they wrote and which forms part of the inspired and infallible Word of God, viz., their Psalms. And on these compositions, our Psalms in metre are soundly based.

But at the time of writing these observations we find that the Editor of our *Young People's Magazine* has begun to deal fairly fully with this matter in his November issue, so we shall not pursue our observations here further.

Dumfries Council on the Side of Lord's Day.

Bailie William Wallace of Dumfries Town Council said at its meeting last month that bowling, putting and tennis are neither works of necessity nor mercy. Therefore according to the Shorter Catechism, he said, they should not be played on Sabbath. The Dumfries Town Council agreed with him and turned down a proposal to provide these games on Sabbath at its greens and parks next summer. Mr. George Douglas, who seemed to be against the Council's decision, argued that only the provision of labour was valid in arguing against the opening of the greens, which, of course, came far short of the whole argument as briefly stated by Bailie Bruce. But Mr. Douglas made a statement which holds good: that if any used public transport on "Sundays" they have no case against the motion. He mentioned other things, too. Here is a man who sees no wrong in playing games publicly on the Lord's Day, and yet he is right in arguing that those who use such as trams, buses and trains run in systematic disregard for God's Day; that they contribute to the demand of Sabbath labour. And there are those who make a fair show in the flesh in defence of the Sabbath in Sabbath Observance Organisations and in Church assemblies who do just this very thing. The world sees through inconsistent professors of religion.

Was the Rev. Neil Cameron, Glasgow, Mistaken?

In the October, 1955, issue of the *Free Church Monthly Record* there appears a letter in which the writer states:—"The late Mr. Neil

Cameron, in one of his New Year lectures, had it that there were three parties in the Free Church. That was a good many years ago. His motives may have been good in asserting this, but I believe he was mistaken then as our brethren now when they insist that there are two parties in the Free Church." If the writer is sincere in making this statement, and it is not for me to question his sincerity, he must be lacking even in discernment and observation when he denies the obvious. It is not merely the late Rev. Neil Cameron that made such an assertion, but time and again the present writer heard the late Rev. Dr. Munro of Ferintosh (afterwards of Rogart) asserting exactly the same truth, not privately but openly and candidly, quite regardless of who would hear him. He used to refer to the "advanced" party in the Free Church as "the light fiddlers," whom he did not hesitate to mention by name. He then referred to the evangelical conservative party, of whom he himself was a representative, while he spoke of the middle party as those who tried to keep together what we might call the extreme left wing and the extreme right wing. It was as plain and obvious as the midday sun then that there were these three parties in the Free Church.

Regarding what the Free Presbyterian brethren of the present day say about two parties in the present Free Church, one is amazed that a professed minister of the Gospel would seriously make such a statement. Did not the treatment of an Overture at a recent Free Church Assembly, which sought to forbid the exchange of pulpits with ministerial representatives of Modernist, Arminian, Scoto-Catholic Churches prove that there are two extreme and diametrically opposed parties in the present Free Church of Scotland?

Could the writer of the letter concerned conceive of certain ministers in his Church having the Modernist "Radio Padre," Rev. Selby Wright, M.A., in their pulpits? Yet this minister, who recently abused the Free Church for protesting against Sabbath desecration by Royalty, preached in a Free Church pulpit. This "Radio Padre" prays for the dead as a matter of course, and in his broadcasts used slang terms and swear-words occasionally, as well as presiding as chairman at Burns concerts on Sabbath nights. Men of this type have been, from time to time, invited to preach in Free Church pulpits since 1900 to the present day, yet I am certain that there are some Free Church ministers, as the defeated Overture proved, who would not countenance in their own congregations and pulpits such heretics and such glaring inconsistency. Who is now right in stating that there are two parties in the Free Church?

In the September, 1955, number of the *Free Church Monthly Record*, in an editorial article, the writer states:—"The Free Church is maintaining a testimony in Scotland that is not upheld by any other denomination, and if this noble heritage of truth is to be conserved to us it must be done by a carefully instructed and faithful ministry."

What is faithful about a ministry professing Calvinism and at the same time prepared to exchange pulpits with Arminian Modernist ministers? What is this testimony that is so unique in Scotland? Is it ardently professing one thing while practising its opposite?—*J. P. MacQueen.*

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; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong, and Stoer; second, Fort William and London; third, Greenock; fourth, Glasgow; and fifth, 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 Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Special Notice.

We have published above all the Communion dates for the year 1956. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

Miss and Mrs. Nicolson Leaving for Africa.

We understand that Miss Jean Nicolson, M.A., and her mother, Mrs. Nicolson, return to their work in the Church's Ingwenya Mission, Southern Rhodesia, Africa. They leave (the Lord willing) on the "Athlone Castle" on 15th December, 1955. We wish them a safe and comfortable journey and renewed strength from the Lord for further labours in the mission.

Induction of Rev. D. J. MacAskill, M.A., at Lochcarron.

On 16th August the Western Presbytery met in Lochcarron Church in order to induct Rev. D. J. MacAskill, M.A., late of North Uist, to this pastoral charge. The Moderator, Rev. M. MacSween, M.A., preached from John xx. 21, last clause, "As my Father hath sent me, so send I you." After answering the Questions and signing the Formula,

Mr. MacAskill was inducted to the Lochcarron pastoral charge. Thereafter the newly-inducted minister was addressed by Rev. A. Beaton, Gairloch, and the congregation by Rev. J. A. MacDonald, Raasay. The proceedings were brought to a close by singing the last three verses of Psalm cxxii. and the Benediction, after which the congregation had an opportunity of shaking hands with their new minister as they were retiring. The Church, which is a large one, was practically full, people having come from far and near, which, incidentally, manifested the general interest throughout the Church in the settlement.

This is the first time that our congregation in Lochcarron has had a minister to themselves, having formerly been joined to Shieldaig. Our prayer is that the ministry now begun in the parish made famous by the labours of the Rev. Lachlan Mackenzie may be richly owned by God and that the new pastor may be given many souls for his hire.

The Presbytery Clerk regrets this belated notice but it was owing to circumstances over which he had no control.—J. COLQUHOUN, *Clerk to Western Presbytery.*

Broadford Congregation—Appeal.

Our congregation in Broadford has never had a Church of its own. At the present time the services are held in the local school, which, however, is not always available in the summer months. It has been felt for some time that a Church should be built which would be a more satisfactory arrangement from every point of view.

Recently a congregational meeting was held at which it was agreed to take the necessary steps to achieve this aim, and a committee was appointed to take the matter in hand. The committee were encouraged by the offer of a most suitable site on his croft by an adherent of the congregation and a feu is at present being taken out in the congregation's name.

In order to accommodate the congregation at a Communion season a larger Church will have to be built than would normally be required. The estimated cost is £2,000. As the Broadford congregation is small in numbers, they feel constrained to appeal to friends of the Cause of Christ to assist them in their endeavours. All contributions should be sent to the Congregational Treasurer, Mr. John MacLean, 5 Upper Breakish, by Kyle, who will acknowledge these in the Magazine.

"For the earth is the Lord's and the fulness thereof" (I Cor. x. 26).

DONALD MACLEAN, *Interim Moderator.*

The above Appeal has the cordial support of the Western Presbytery.

JOHN COLQUHOUN, *Clerk.*

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, Carr Bridge, £2; Rev. N. C., Whitechurch, Ontario, 14/4; Miss I. F., St. Giles, Kingussie, £3; Mr. G. B., Helensburgh, £1.

Home Mission Fund.—Mr. R. H. C., Glencairn Street, Stevenston, £2.

Home of Rest Fund.—A Friend per Rev. D. A. Macfarlane, £3; Mr. L. R., Badcall, Lairg, £1; Miss C., Carr Bridge, per Mr. P. Anderson, £1; Stratherrick Friend per Mr. J. Fraser, £1.

Publication Fund.—The following o/a Trinitarian Bible Society:—Tain Congregation per Mr. A. Robertson, £5; Mrs. C. M., Edinburgh, o/a Bibles for Jewish Children, £1; Miss I. F., St. Giles, Kingussie, 10/-.

Synod Proceedings Fund.—A Friend per Mr. J. Nicolson. North Tolsta, 10/6.

Jewish and Foreign Missions.—A Sojourner, Oban postmark, £3; Mr. R. Godber, Chesterfield, £3; Mr. R. H. C., Glencairn Street, Stevenston, £2; Anon. (Psalm xxii. 31), £3; Miss I. F., St. Giles, Kingussie, £1; A Friend per Miss J. Nicolson, o/a S.A. Mission, £5; Wick Friends per Miss J. Nicolson, £2 10/-; Mrs. C. M., Toronto, per Rev. J. P. Macqueen, £1.

Magazine Free Distribution Fund.—Mrs. J. M., Barvas, Lewis, 7/6; Mr. D. McL., Old Manse, Kinlochbervie, 10/-; Mr. W. McD., Balintore, Fearn, 13/6; Mr. M. G., Kyleakin, Skye, 8/6.

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London Congregational Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks £3 from Mr. N. S., Wollongong, Australia; £3 from Miss M. McD., Palmer's Green; £1 from Ullapool Friend.

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Ullapool Church Building Fund.—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks the following:—Nurse MacKenzie, Ullapool, £100; Collecting Card per Miss J. MacKenzie, Springfield, Tain, £32 10/-; G. S., Kilwinning, £2.

Winnipeg Congregation Church Repair Fund.—Mr. H. A. Kitchen, 758 Fleet Avenue. Treasurer, acknowledges with grateful thanks the sum of \$10 from Mr. R. McRae, Kelwood, Man.