

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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We Preach Christ Crucified.

PREACHING is a subject to which the inspired Apostle Paul frequently reverts in his writings, and, as we learn from the *Acts of the Apostles* and elsewhere, he himself was continually engaged in this particular service, in love to his Lord and precious souls, and for the furtherance of the Kingdom of God. No man ever preached the whole counsel of God with more clarity and divine unction and authority than he. And as he states in 1st Corinthians, chapter i., verse 17: Christ sent him to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. And from this statement we conclude that he was primarily concerned with presenting, to Jews and Gentiles alike, the very substance of the Gospel of Christ, namely, the cross of Christ. The whole counsel of God was related to this in the great end of preaching, even the salvation of sinners and the building up of the Church in the most holy faith. The preaching which deals with the cross of Christ as its central theme may be a stumbling block to the Jews, and legalists and pharisees in our own time, and may be foolishness to the Greeks and to the worldly-wise philosophers and scientists of to-day; yet in face of all this the apostolic declaration must stand for the gospel ministry, viz., "We preach Christ crucified" (I Corin. i. 23).

Wherever, in our land, there is a true minister of the Gospel, that man preaches "Christ crucified" to all kinds and classes of sinners who come under his ministry. He preaches to them as ruined by the fall, entirely corrupt by sin, laden with guilt, under the wrath and curse of God, and on the way to death eternal. Christ crucified is the only hope of salvation for such in the grace of God. As was said of Paul and Silas in Philippi, "These are the servants of the Most High God, who show unto us the way of salvation." Christ Himself preached to the woman of Samaria, an immoral and ignorant sinner.

In preaching "Christ crucified," the minister of the Gospel undoubtedly handles the great truths of the Person of Christ, as the Son of God in human nature, of His life, humiliation and actual sufferings and death on the Cross at Calvary. That He was nailed to the Cross

and, ultimately, bowed His head and gave up the ghost, with all the other solemn and associated historical facts, will also come within the scope of preaching "Christ crucified." But along with these profound realities, and in addition thereto, preaching "Christ crucified" inevitably involves the asserting, teaching, and expounding of the precious doctrines inherent in the amazing fact of "Christ crucified." For example, that He laid down His life for His sheep, that is, for His people, who were given to Him by the Father, out of the world, that He would redeem and save them from their sins. "Thine they were, and thou gavest them me." "I pray not for the world, but for them which thou hast given me" (see John, chap. xvii). And in another place it is said of Christ and His people, as distinct from all others, ". . . Having loved his own which were in the world, he loved them unto the end" (John xiii. 1). And so Christ gave himself to be crucified for those given to Him before the foundation of this world was laid, whom God foreknew and predestinated to be conformed to the image of His Son. Then again, there is the truth of the imputation of the sins of His covenant people to Christ Himself. "The Lord laid upon him the iniquity of us all" (Isa. liii. 6); "and he bare the sin of many . . ." (Isa. liii. 12); "for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corin. v. 21). And was he not called Jesus, for he would save his people (not the whole world) from their sins? And further, "Christ crucified" includes His priestly office and function, in that His being crucified, was indeed the offering up of Himself a living sacrifice to satisfy divine justice and to reconcile sinners to God. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. ii. 17). And, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. ix. 26). And many other truths and glorious doctrines there are, inseparable from "Christ crucified," and which of necessity will be embraced in the faithful preaching thereof.

Now, there are two vital matters which are recognised and borne in mind by the Spirit taught preacher of "Christ crucified." And the first is, that the Lord alone knoweth them that are His elect and covenant people, who are destined to be effectually illuminated in the knowledge of "Christ crucified," through the preaching of the Gospel. And so the preacher holds forth the Redeemer to all under His ministry, as they who are lost and need salvation. The second matter is this, that they who are sent to preach the Gospel with a proper sense of their relationship to it and to God, are wholly dependent upon the Person and power of the Holy Spirit, to convince sinners of their deplorable and lost state under guilt and condemnation, and to reveal the suffering Saviour to such effectually and savingly. It is when He, the Spirit of Truth, comes that sinners will be convinced of sin;

enlightened in the knowledge of "Christ crucified," renewed in their wills, and enabled and persuaded to believe in Christ in the exercise of a saving faith upon Him. This faith is not of the volition of the natural man; this faith cannot be possessed or exercised at the whim of the unrenewed will and heart of any sinner. It is the gift of God, and it is of the operation of the Spirit of God in the heart, through the Word of God. And, reader, consider and remember this, that the sinner is not "born again" by the Spirit *after* he or she believes upon "Christ crucified"; but that it is the regenerated sinner, by the power of the Holy Spirit, who believes upon "Christ crucified." And, consider the following words carefully: "Whosoever believeth that Jesus is the Christ is born of God" (I John, v. 1). There are preachers, and beware of them, who unobtrusively teach that the sinner has ability to believe, and when he does believe, then *following* upon this, the sinner is born of God. This is dangerously erroneous. It is by reason of the fact, in experience, that as a sinner is born of God, by His Spirit, he is then enabled to believe that Jesus is the Christ. And thus his believing, with suitable evidences of true believing, is evidence of his having being born of God. This Scriptural teaching contradicts and exposes the dangerous Arminian doctrine so rife to-day among many who have the appearance of being what is called evangelical; and who hold and teach that the sinner has a will to "decide" for Christ, when he will and if he will, apart altogether from any consideration, in the first instance, of the need of a totally depraved sinner being regenerated by the power of the Holy Spirit first of all.

Paul preached "Christ crucified" at Antioch of Pisidia with two entirely different results. On the one hand, the Jews ". . . spake against those things which were spoken by Paul, contradicting and blaspheming" (Acts xiii. 45). And on the other hand, more especially regarding the Gentiles in this city, "as many as were ordained to eternal life believed" (Acts xiii. 48). Man, left to his own natural heart, will despise and reject "Christ crucified," and will reveal in manifold ways that he is an enemy of the Cross of Christ. And others, as great transgressors as their fellow beings, on account of being ordained in the counsels of heaven to eternal life, are in God's determined time and circumstances brought under the saving power of His Spirit and enabled to believe upon "Christ crucified" unto their salvation. And thus, in preaching a crucified Jesus, the power of sovereign grace is outstanding and the sinner needy, and Christ Himself is all.

Now those who are indeed blest with a spiritual, precious and saving faith upon the Lord Jesus Christ, and have thereby tasted that the Lord is gracious and a sin forgiving God, they are a living people spiritually, and require their soul hunger and thirst to be provided for and satisfied. And, therefore, one of the greatest means which God has ordained by which to nourish His people, is the ordinance of the Gospel of "Christ crucified." Did not Paul express himself

thus to the Corinthian Church: "For I am determined not to know anything among you, save Jesus Christ and him crucified?" (I Corin. ii. 2). The glories of the suffering Redeemer constitute the feast of fat things full of marrow, and of wines on the lees, well refined, which when the mouth of the soul of the child of God is opened to receive and feed upon, nourishes the needy soul and begets growth in grace and in the knowledge of Christ Himself. And deep, sweet, satisfying, and sanctifying experiences arise from this. The soul is humbled and Jesus glorified. Then as to the practice, life and conduct of such, knowledge will be taken of them that they have been with Jesus. And so with an eye to the edification of believers, the true ministry of the Gospel declares, "We preach Christ crucified."

The Graham Campaign.

By the REV. DONALD MACLEAN, Portree.

IN the August issue of the *Young People's Magazine*, after the London Crusade, the writer dealt with some aspects of Billy Graham's movement. In view of the proposed campaign to commence in Glasgow in the month of March, together with other circumstances which have come to his attention, he feels constrained to enter into a more full discussion of the subject of modern evangelism which, although it has progressed in various directions since the days of Moody and Sankey, is still, in Dr. Kennedy's classic phrase, "another gospel though a mighty power." The sad thing is that in these, the "days of small things," there does not exist a man of Dr. Kennedy's spiritual and intellectual stature to thoroughly expose such movements and to warn the people of this land against the tide that threatens to sweep away the last remnants of vital godliness and the scriptural worship of the triune Jehovah. However, since the day of small things is not to be despised, we must make our humble effort to raise a witness on the side of the Reformed faith and practice and against what passes for genuine Christianity at the present time. It was in days such as these, when the Lord was showing His people hard things and making them to drink the wine of astonishment, that they were found saying, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the Truth" (Ps. lx. 4).

To some it has occasioned surprise that the "Tell Scotland" Movement, which is fostered by the modernistic Church of Scotland, would invite a man of Billy Graham's stamp to hold a campaign under its auspices, and others have felt a little bit confused that he would accept such an invitation. But as consistency is at a discount in the religious world at the present time, no one need be surprised at anything that may happen. The capacity of our religious leaders to swallow truth and error at the same time and to appear to enjoy

the proceeding only indicates that the Truth has never been made precious to them and that error has never been seen in its true light, as dishonouring to God and fatal to man. But there are other reasons for this arrangement.

First of all, this is entirely in line with what we may call the "Graham Plan." According to this scheme, Billy Graham never holds a revival campaign anywhere until he is sure of the support of the Protestant Churches in the area, as well as the backing of business and civil leaders. By this means a good congregation is gathered even before the campaign starts and, as large numbers are required for the type of religion preached, this must be secured. This further ensures a large choir and a large team of counsellors to deal with the converts and the other details of the organisation. The Divine Redeemer tells us that "where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). However few thus gathered, they have the blessing and the promise. But Billy Graham and his cluster "of smoothly dressed young men with religious backgrounds and their comely wives" are acute business men and the two and the three are not their interest. Since their business is to convert sinners by getting them to sign decision cards, an enquiry as to whether they have the Lord's blessing in the work seems rather unnecessary on their part. Besides, it would lead to difficulties, for, if the Lord's favour depends on sinners meeting in Christ's name, that would include Scriptural worship which would only too effectively condemn the whole affair. They must have large numbers so that their pushing business methods will secure a large number of converts, quite in line with their leader's words, "I am selling," he says, "the greatest product in the world; why shouldn't it be promoted as well as soap?" But, surely the selling of soap depends on purely natural principles and only secures the outward cleansing. The preaching of the Gospel depends on the power of the Holy Ghost and effects the inner cleansing of the "washing and regeneration and the renewing of the Holy Ghost." It is very much to be feared that the "converts" of Graham's work know very little about this inward and spiritual work. They certainly will not hear much about it from him.

It now becomes quite obvious that the "Tell Scotland" Movement is as essential to Billy Graham's campaign in Scotland as the work of the Evangelical Alliance was in England. Similarly, the "Tell Scotland" Movement is in sad need of Billy Graham. This movement has really as its principal aim the bringing back of people to the Church. From reports which we have read, it is only too obvious that the affair is not going well. The original idea was that each congregation was to evangelise in its own area and seek to recall the relapsed multitude, but the bringing back of dead sinners to hear dead ministers is proving quite a strain and the effort is not meeting with the desired success. Now, Billy Graham is a great favourite with the Churches, because he

does not set up a separate organisation of his converts but insists that they join a Church. Once the decision card is signed, a copy is sent to the new convert's minister, or, if he has not got one, a minister is chosen by the Graham organisation, and into that Church goes this latest addition. The "Tell Scotland" Movement obviously expect that a large part of their work will be done during the campaign and that their Church members will increase. Additions to Church Communion Rolls, however, does not mean that souls are engrafted into Christ, the true Vine, and it is solemn and sad to think how multitudes are being sent astray by such work. A further fruit of the campaign will doubtless be additions to the Roll of Divinity Students in the Church of Scotland, and this will be largely welcomed by the powers that be in that body. An interesting sidelight on this matter is afforded by the Croall Lectures being delivered at the time of writing by Professor Riddell of the Church of Scotland. The learned Professor is a Theologian and an acute man of business. He is also greatly interested in Divinity Students, and can be very helpful to them in his own way. He, no doubt, looks forward to several additions due to the Graham Campaign. In his lecture he criticises the Westminster Confession because it traces effectual calling back to a divine decree from before the foundation of the world.

The Professor says that this doctrine has *unsuccessfully* claimed a measure of support from Scripture, but simple-minded people, who are not well versed in theological difficulties, and who never heard of soap-selling practices being used for the preaching of the Gospel, are able to read in the Word of God, "Moreover, whom he did *predestinate, them he also called*; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. viii. 30). Professor Riddell's real objection to this doctrine seems to be that it is closely bound up with the doctrine of Man's incapacity or passivity. That is to say, that man by nature is unable to perform any spiritual act until regenerated by the Holy Ghost. This, he maintains, *seriously restricts the scope of evangelism*. In other words, Professor Riddell, as a theologian, admits that the doctrines of the Westminster Confession restrict modern evangelism and, indeed, condemn it. The friendship apparent between the Modernistic Churchman and the Modern Evangelist affords an interesting study in contemporary ecclesiastic life into which we need not enter at the moment. It is sufficient to say that we believe the reason to be that the Modern Evangelist is as far removed *in his own direction* from the Reformed Faith as is the Modernistic Liberal on his own side. Professor Riddell rather confirms this point of view in the following words, as reported: "In the days of Moody and Sankey, and in our own time alike, the appeal for decision, so characteristic of evangelical movements, has been criticised by adherents of the Confessional statement and its uncompromising doctrine of election." These are very significant words.

When a man attains to such a high place in the evangelical world and speaks much about conversion, we are, naturally, interested to find out how the great change came over himself. At such a time the foundation is laid in the soul of that good work which the Holy Spirit begins and carries on to the day of Jesus Christ and, if matters are not right here, then they will never be right. In the case of Billy Graham, we have read in more places than one of his conversion, which took place when he was 16 years of age. An evangelist, Mordecai Ham, came to Charlotte, the town in which the Graham family lived. Billy Graham and his friend, Grady Wilson, now one of his team, went to the meetings and quailed under the gaze and words of the preacher to such an extent that on another occasion they joined the choir to avoid his piercing look. "However, the straight personal questions of the preacher brought them under conviction, and when a personal worker urged them to go to the front of the pulpit for prayer, the lads knelt and in all sincerity asked Christ to become their Saviour," says Dr. Cook in his book, *The Billy Graham Story*. Speaking of this time, Graham says, "I opened up my heart then and knew for the first time the sweetness and joy of God, of truly being born again."

"If any man be in Christ he is a new creature; old things are passed away; behold all things are become new" (II Cor. v. 17). There may be, and very often is, an outward change when there is no real inward change, but there can never be a saving change inwardly without that change being shown outwardly. We are, accordingly, rather surprised to learn that after this experience no one seemed to see any particular change in Billy Graham, whose chief aim in life was still to become a professional baseball player. Eventually, he gave up this idea and decided to enter the ministry. From what we have read there seems to have been two main factors which led to this decision. The first was, that having formed an attachment to a certain young lady, he was told by her that she wanted to marry a servant of God who would do big things and, as she was sure he would never be like that, she was rejecting him. This had a very desolating effect on him. The second was a sermon preached at Florida, about which Graham says, "That certain day Dean John R. Minder made a compelling appeal to us during Chapel Hour. He challenged us to go out and spread the Word of God, to give our lives to Christ. After that sermon I knew I had to make a decision. That night I took a walk to the Temple Terrace golf course and talked it out with God. I felt that the Lord wanted me, but I did not want to yield my life to Him. That personal battle went on for hours. I walked, paused, stopped, stood still, kept on walking. Somewhere around midnight it was decision time. I knelt alongside the eighteenth green, bowing my knees and my heart and said, 'All right, Lord, if you want me, you have got me.'" We merely record, for the information of our readers these facts, with regard to these two stages in the life of this man. We

make no comment on them apart from saying that we have not so learned Christ either in the effectual call of the Holy Ghost nor in the call to the ministry of the everlasting Gospel.

The only book written by Billy Graham is called *Peace with God*, and from it, together with his sermons, we can gather some information with regard to his doctrine. The book is a kind of common man's guide to peace with God and is not written primarily for theologians, we are told. At the same time, the common man must be told the Truth in plain terms, and the reading of this book will only confuse him more than ever if he is really seeking salvation. To our mind, it is full of contradictions. On one page you think you have Graham's position on the particular subject being dealt with, only to find a few pages later on the whole thing contradicted. However, it is not our purpose to go out on that aspect of the affair but to look at the doctrines taught.

On the doctrine of *sin*, nearly all the emphasis is cast on the ruinous consequences of sin in man's soul and relationships, by which the aspect of God's glory as the One sinned against, together with His glory as the righteous Lawgiver and Judge in condemning and punishing sin, is obscured. "All mental disorders, all sicknesses, all destructions, all wars find their root in sin. It causes madness in the brain and poison in the heart—it is a tornado on the loose; it is a volcano gone wild; it is a madman broken loose from the asylum, etc." (p. 73). "It is the presence of sin that prevents man from being happy. It is because of sin that man has never been able to obtain the Utopia of which he dreams" (p. 38). We do not say that sin as lawlessness is not mentioned but the emphasis is on man's misery. This emphasis is also shown in the sermons and is confirmed when Dr. Cook, who is a firm supporter of Graham, says, "That there is need for Billy Graham's message is beyond question. We live in an age of *disillusionment, fear and frustration*." Thus the evil of sin is stressed from its calamitous effects, whereas the real *evil* of sin is that it is against God. The prodigal son, though surrounded by the terrible effects of his sin upon himself and his circumstances, expresses the realisation of the real evil of his sin in his confession, "I have sinned *against heaven and in thy sight*" (Luke xv. 18). David also says, "*Against thee, thee only* have I sinned and done this evil *in thy sight*" (Ps. li. 4). The declaration of man's misery due to his sin is doubtless part of the preacher's duty. But to do this with such emphasis as to almost exclude from the view the real evil of sin as against God, while productive of great emotional effect, will not lead to true conviction of sin.

Graham's doctrine of *God's love* excludes His electing, sovereign, eternal choice of a people to Himself from among the fallen race of mankind. He believes that God loves all and provided a way of escape for all through Jesus Christ, and all you have to do is to accept it. "Never question God's great love, for it is as immutable as His holiness. No matter how terrible your sins, God loves you.

As you stand before the very gates of hell, God's love is waiting, waiting for you to claim it through His Son Jesus Christ and be saved. Were it not for the love of God, none of us would ever have a chance in the future life. But, thanks be unto God, He is love! And His love for us is everlasting" (p. 30). "God in His love and His mercy did that, but it is up to you as an individual to believe, to accept, and to be saved by the love of God." In line with this view, Graham also teaches that Christ died for all. "For you! For me! He bore our sins in His body on the tree." He tells his audience, "Christ died for you," etc. These two views are contrary to the plain teaching of God's Word, where we read that God chose His people in Christ before the foundation of the world (Eph. i. 4) and that Christ came to redeem them as the good Shepherd who gave His life for the sheep. Only such are effectually called by the Holy Spirit.

This brings us to Graham's teaching on spiritual experience and here confusion reigns supreme. He does speak of conversion, the new birth, faith and repentance, and at times mention is made of the Holy Spirit, but the meaning he gives those words shows how far he is from the doctrines of Truth. The key to his outlook may be found in the following words. Speaking of sin and its ruin, he writes, "God, meanwhile, in His infinite understanding and mercy, has looked on, waiting with a patience and compassion that passes all understanding, for man to turn to Him of *his own free will*. The same two paths that God set before Adam still lie before us. We are still free to choose. We are living in a period of grace while God withholds the punishment we so justly deserve" (p. 38). This makes it plain that he believes that man can turn to God of his free will. When speaking of repentance, faith and regeneration he writes, "It is debatable *in which order* these should come" (p. 102). His view of the order is told us in another place, "But we accept by faith that at the moment we repent of sin and turn by faith to Jesus Christ, we are born again" (p. 126). In other words, man, in the exercise of his free will, turns by faith and repentance and he is then born again. It is the old heresy of Regeneration by Faith, which lays the foundation for the call to make a decision for Christ. The scriptural doctrine is that man is dead in trespasses and sins and must be regenerated by the Holy Ghost before he can act faith on Jesus Christ in the promise of the Gospel. According to the heresy mentioned, a dead soul acts faith to bring himself alive! We could write much more on the subject, and on the somewhat peculiar views expressed, such as that the atonement covers a child's sins until he reaches the age of accountability, estimated to be between 8 to 12 years; that marriage is a holy sacrament, etc., but we forbear.

The form of worship engaged in by the Graham party is now well known. We understand that there is to be 1,000 of a choir at the Kelvin Hall, Glasgow. Song books containing hymns of man-made composition will be passed round to the people, and the choir will

help them to sing "old-time revival hymns." The practice of "singing the gospel" will be indulged in by the usual soloists, and by such means a proper atmosphere prepared for Graham's address. All these methods are without scriptural warrant. Musical instruments and man-made hymns have no place in the worship of God under the New Testament dispensation. The whole set-up savours of the flesh from which no spiritual benefit can be expected. "That which is born of the flesh is flesh" (John iii. 6). Graham follows with his sermon and that brings us to our greatest objection to this whole movement.

The end and purpose of all this organisation, singing and preaching is to bring people to make a "decision for Christ." People who make such a decision sign a decision card and are added to the list of converts. The method adopted to gain this result seem to us not only to be unscriptural but to be a means of deceiving sinners with respect to the real meaning of a saving change. Despite the fact that Billy Graham has a reputation for being a humble man, we do not think that any preacher of the gospel with a proper sense of his office would ever say the things he does. Natural humility Graham may possess, but to spiritual humility he is a complete stranger. "If the Lord will keep him anointed," says Grady Wilson, his friend, "I'll keep him humble," which he proceeds to do by a series of practical jokes. This expression is a typical example of many things said by these men which reveal only too clearly that they do not understand spiritual realities. If the anointing of the Lord will not keep a man humble, is it to be expected that practical jokes will? John the Baptist was anointed from his mother's womb, and we find the result of that in his words and spirit. "He must increase, but I must decrease" (John iii. 30). Graham himself modestly says that he may just be a small item on the back page of heaven's newspaper but he has no hesitation in placing himself to the forefront when it comes to inviting souls to decide for Christ. We have read the following as quoted from an address by Billy Graham which illustrates our point. "I beg of you to come now before it is too late. You know you need Christ in your life. Leave your seat now and come forward. If you have friends or relatives here, they'll wait on you. Whether you're old or young, or rich or poor, white or coloured—come quietly up now and say, 'Billy, to-night I accept Christ.'" Can anyone find a greater travesty of the invitations of the everlasting Gospel than is to be found in such words? What authority has Graham or any mere man to stand between sinners and Christ and ask them to come to *him* and say, "To-night I accept Christ"? Or what possible good could he get to his soul from doing such a thing? We object, and rightly so, to the Romanist priest obtruding himself, in his own way, between souls and the great High Priest after the order of Melchizedek. We also object, with equal cause, to modern evangelists who stand between souls and Christ in the invitations of the Word of God. If Christ is made known by the Holy Spirit to a soul, then surely he can receive Him by faith

sitting in his pew or seat? Why should he have to come forward to Graham's feet and be shuttle-cocked into an Inquiry Room to be dealt with by Counsellors and Advisers and sign a decision card? Is it not dreadful in the extreme that having done so—having gone through this performance—he should have been given the impression that he is now a child of God, having peace with Him and confidently expecting to be in Heaven at last. The whole system should be fearlessly condemned by all to whom the work of Christ and the work of the Spirit has been made precious.

Nor is our objection to these measures founded upon prejudice or an ultra-conservative outlook but on Divine Truth. There are at least two portions of God's Word which appear to us effectively to condemn these activities. The first is to be found in the parable of the man who sowed seed which sprang up, he knew not how, on the principle that the "earth bringeth forth of herself" (Mark iv. 26-29). The clear teaching of this parable is that the sower had his own sphere of action, namely, sowing the seed. When this was done, other principles outside of himself came into operation, causing the seed to germinate and eventually to bring forth "first the blade, then the ear, after that the full corn in the ear." In other words, the sphere of the preacher is to preach the Word in season and out of season, but he does not have the power to bring forth the fruit of such sowing, which flows from the Holy Ghost alone. Religious atmosphere, good singing, a large congregation and a great deal of expectation and excitement can never bring one soul alive. That work rests with God, the Holy Ghost, alone. This fact is deeply impressed on all who are called to preach the Gospel by the great Head of the Church, agreeable to the words of the Apostle, "I have planted, Apollos watered; but *God gave the increase*" (I Cor. iii. 6). To call to people to come forward and to say they accept Christ, and then to put them through the hands of Counsellors, etc., to get them to sign decision cards seems to us to be an unwarrantable attempt on the part of men to interfere with that which the Scripture teaches is the work of the Holy Spirit alone. Naturally, this is in keeping with the doctrine taught, for if man is able of his own free will to turn to God, then what need is there for the power of the Holy Spirit to this end?

Again, the parable of the sower, and in particular the warning about the stony ground hearer seems to us to condemn the Inquiry Room technique. Here we are told of those "who, when they have heard the Word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the Word's sake, immediately they are offended" (Mark iv. 16-17). Here, it is plainly taught that there are those who spring up suddenly and receive the Word with joy and yet who are not genuinely converted to God. Let us make it quite clear that we are not against sudden conversion. Many such cases occur in God's Word and we have known some personally. But we are most

emphatically against such being accepted as genuine converts, without a period of testing and trial to see that fruits are borne such as to warrant a reasonable belief that the root of the matter is in them. The stony ground hearers form a distinct warning to which all concerned for the eternal welfare of souls pay the greatest attention. Now, the call to decision so typical of the modern evangelist combined with the Inquiry Room technique makes sudden conversion the rule and without waiting to see if it is accompanied with the necessary fruits, publicises to the world the number of decisions and assures those thus deciding that all is well for Eternity. Such work is most evidently contrary to the Scripture we have quoted and must be deprecated as dangerous in the extreme.

In recent years a very loud profession has been made by the Evangelical Churches in this country of their attachment to the doctrines of the Gospel and the Reformation. They have rejoiced in the fact that Modernism has lost ground and that there are signs of a swing back to Biblical Christianity. It was only right that such a profession should have been tested so that the reality or otherwise of their attachment to the doctrines of Truth should be proved to all men. As we have shown above, the Graham campaign is unscriptural in doctrine, worship and practice, and a better test could not have been provided than the appearance of Billy Graham and his team in these islands. The almost universal acceptance afforded him, together with his invitation to Scotland this year, exposes the hollowness of the profession of the Evangelical section of British Christianity, in a way that could not have been done otherwise and to an extent which reveals the very low state of the Cause of Christ in this once highly favoured land. We have already referred to the action of the Free Church Assembly in our article in the *Young People's Magazine*. In England the position, if anything, is worse. At the Islington Clerical Conference, the President, the Rev. Maurice A. P. Wood, said that "in the month before Whitsun last year twice as many had professed faith in Christ as in that first week after Pentecost." The plain meaning of this statement is that there was a more plentiful effusion of the Holy Spirit at Harringay than on the day of Pentecost. Having regard to the unscriptural nature of the proceedings, who can possibly believe such a thing, and it is beyond our comprehension how anyone knowing anything of the saving work of the Holy Ghost could commit himself to such a statement. At the same conference the Bishop of Barking "expressed his conviction that we were seeing the beginning of another evangelical revival." Has the learned Bishop been seeing visions of the night when he would say such a thing when all the evidence points to the fact that Britain is ripening for the most solemn judgments unless we repent of our evil ways? Perhaps the saddest thing of all is that temporal judgments very often have spiritual blindness as their forerunner. So Christ, when speaking of the fall of Jerusalem, points to the fact that the things belonging to their peace were hid from

their eyes (Luke xix. 42). These statements make it evident the very high place that the Graham Campaign has, in the opinion of Evangelical Churchmen, and the correspondingly low place the Truth of God has in their hearts.

We conclude this article by addressing a serious and affectionate warning to our people against Modern Evangelism of this type and exhort them to wait upon the Lord in the means of His appointment, for has He not said, "They shall not be ashamed that wait for me"? (Isa. xlix. 23). Let them ever remember that in His great intercessory prayer to His Everlasting Father, the Lord Jesus described His people, who were given to Him and to whom He had manifested the Father's name, in the following words: "And they have kept Thy Word" (John xvii. 6). Let them, each one, seek grace to be of such and let them flee from all errors, being persuaded that they are not from the Spirit of Truth. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth" (Rev. i. 10).

Free Presbyterians and Instrumental Music and Hymns in the Public Worship of God.

By REV. JAMES MACLEOD, Greenock.

THE most of Christians and Pagans use some form of instrument in their public devotions. Why, then, should Free Presbyterians be different from almost all other Christians in this part of the public worship of God? It cannot be a question of "use and want," or mere custom, or matter of expediency. It must be a matter of the highest importance to the worshippers. If God prescribed the form in infinite wisdom we should be scrupulously careful, and conscientiously tender that under no consideration should we add or subtract to the prescribed rule of how we ought to worship God. This is not a question of being "narrow minded" or "broad minded," "ignorant" or "learned." It is outside the arbitrary conclusions of the most learned of men; and within the knowledge of the simple fisherman or blacksmith, whether we are authorised by the Word of God to make use of Instrumental Music in the public worship of God in the New Testament Church? If not, what is the authority of other Churches, Protestants and Roman Catholics, for using Organs, Choirs, and hymns in the public worship of God? Can it be traced to the early Christian Church, commonly called "The Apostolic Church"? First of all, was there an "Apostolic Church as such"? No. The period of time that the Apostolics lived is historically called "Apostolic," to distinguish it from the Pastoral Government of the Church of God that was to remain, and continue to the end of time. Is there any record at any time, or in any place where in public assembly the Apostles used Hymns, Organs

and mixed Choir of male and female? No. The Apostles, being Jews, knew from early childhood that various instruments of music were used formerly in their own public worship.

Why, then, did they not continue to use "Organs, Choirs, and many instruments of music?" We know that the Hebrews were a musical people. David, probably the greatest of them all with his "Harp" or "Lyre," and even in captivity we read of their "Harp"; and no doubt when they came back to their beloved Jerusalem they used their ancient instruments of music as a token of joy and praise to Jehovah, their Deliverer. Why, then, are all the Apostles silent on this national characteristic of their race regarding instruments of music? There is no evidence in a chapter or verse in the gospels, Acts, and Epistles of the Apostles that instruments of music were ever used by them or that they authorised the use of the "Harp," "Organ," or any of their ancient instruments. These were, as Patrick Fairbairn tells:—(1) Stringed Instruments; (2) Wind Instruments; (3) Instruments of Percussion. This is what we are concerned about. Are we acting according to the revealed will of God in His Word when we do not use Hymns, Organs, or Choirs in our public or private devotions? It will not do to say, "Let every one be clear in his own conscience." The question is infinitely more serious than that. It is not a matter of choice. It belongs to the glory of God, and where His glory is involved let men be aware of the danger of adding to His worship without His divine authority! All who use Organs say, "That it is to aid the harmony of the people when they praise God by song, Psalm, or hymn." Can it be to the glory of God although men should have harmony of "sound," if they are poles apart in their understanding, light, faith, knowledge, love, wisdom, and humility? Can they who are in the flesh please God? The Holy Spirit says "No." Can instrumental music harmonise the dead soul and the living soul? Never! One sound is dead, the other sound is living. The vocal cords are used by both parties, but because the one is dead spiritually, and the other by saving grace alive, all the Organs, hymns, choirs, knowledge of music, and rhythm in the universe cannot harmonise the dead and the living in their souls. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John v. 24).

This subject has been the cause of innumerable discussions. Books in scores have been written by Germans, Jews, British, Americans, and, in more remote times, by European writers, so that it is unprofitable to try to enumerate them because of the different opinions offered which cannot be reconciled or prove that the Apostles ever used or authorised the use of Musical Instruments in the worship of God. It is therefore clear that all the Musical Instruments that were in use in the service of the Tabernacle were shadows "of the good things to come" and passed for ever away with all the rest of the "beggarly elements," "which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did

the service perfect, as pertaining to the conscience which stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation" (Heb. ix. 9-10).

The Holy Spirit calls them "carnal ordinances" in contradistinction to the present form and spiritual worship of the Church of God under gospel ordinances. Musical Instruments were part of the "carnal ordinances" of the worship of the Church under the old order, but under the present order we have none of them left. We can have, therefore, no difficulty in our minds to see and understand why the Apostles were so uniformly silent on the question of Musical Instruments, as well as on the other utensils of the Tabernacle. Have we, then, any warrant from the Word of God to use Musical Instruments in the worship of God under the present gospel dispensation? No. If not, how dare we add to the divine worship of God what we are not directly or indirectly authorised to do? We, therefore, conclude that the Free Presbyterian Church of Scotland is in the path of duty before God when her people will not tolerate to have Musical Instruments, Choirs, or man-made hymns in her public devotions! Can, then, a Free Presbyterian worship God in congregations where Organs, hymns, and Choirs are a conspicuous part of the worship? Impossible! Let us turn to the 18th chapter of Revelation, verse 22: there we have it clearly stated that it was to be part of the judgment that was to come on the great "Whore Babylon" that the voice of harpers, musicians, pipers, and trumpeters, "shall be heard no more at all in thee." This gorgeous worship was to be definitely destroyed as foreign and contrary to the worship of the Church of God. It is then obvious that all who use musical instruments, hymns, Choirs (or teams) are in that sense and measure allied to the "Mystical Babylon." This "Mystical Mother" has many "daughters!"

Why were music, hymns, choirs, alters, confessions, various Orders of Clergy introduced into the Christian Church? It would take a long time, space, and searching into the remote past to give a large and elaborate explanation why from the time the Apostles finished their course, departures from the faith and from the simple worship of the early Christians appeared? Man is a restless being and, like the troubled sea, cannot be at rest. He looks for new things and changes. That is really at the bottom of all the changes that took place, and like our own age, changing position, and the practice of the true religion to suit what is called "modern times," Scholarship, Science, and New interpretations of "God's mind!" If one will, with any real care, look at the changes that have taken place for the last 50 years, and further back, say 100 years ago, it is simply colossal!

German Theologians and Scientists were the advance guards in attacking and repudiating the Word of God from Genesis to the book of Revelation. In one word, the Germans rejected the gospel, the Bible, and the worship of God as established after the Reformation, and were the pioneers in advancing all the wicked "modernism" that

brought the people of Europe to a state of savage, brutal conception of life, and the value of human life, not even excelled in the "dark and middle ages." All this can be traced to the fact of departing from the Word of God and adding to the divine worship of God what was not authorised by the Lord.

The Reformed Church of Scotland abolished all the gorgeous trimmings of the Papal Church, such as music, Organs, choirs, as well as masses, confessions, and all the other genuflections of the priests, nuns and bishops! Why, then, did the Protestant Church of Scotland reintroduce Organs, Hymns and Choirs (or as they are now called teams) into the public worship of God? If Knox and Alexander Henderson sincerely believed that uninspired Hymns and Instrumental Music have no place in the worship of God, where did those who reintroduced this part of the practice of Papal Rome get their authority from? We can say without the least hesitation—"not from the Word of God." Those who use Hymns and Organs add to the worship without authority. This is a daring assumption, as if what the Holy Spirit handed to the Church was not enough without adding songs or hymns composed by Cardinal Newman or Isaac Watt! The one human song is of equal authority as the other as far as the worship of God is concerned. In our Gaelic language we have most beautiful spiritual and Scriptural hymns, and spiritual songs of the highest order—to mention only a few: first, John Grant, Dougald Buchanan, and John Morrison (the Harris Bard). For depth of feeling, spiritual sentiment, and sanctified experience the English, the German, Dutch, or American Bards never excelled them! Think of Dr. Macdonald, Ferintosh; Rev. John MacRae; Rev. Alexander MacColl, Lochalsh; and Dr. John Kennedy, Dingwall, saying from the pulpit, "We shall sing this morning, 'John Grant on the glory of the suffering Saviour!'" How, then, can any true-hearted Free Presbyterian join in the worship of such as may intimate, "Let us praise No. — Hymn, composed by Cardinal Newman!"

"Miss Bold-as-Brass will lead the Choir." Intimation: "In the evening a Solo by Miss Ignorant-of-God from Theatre Royal." How could Free Presbyterians associate in the worship of God with such mockers? In the Highlands our people may say, "Surely things are not as bad as all that?" Yes, and far worse than that, but that is enough to show you how Protestants have departed from the Word of God. Read Job xxi. 6-14. It is now a religion of music, all singing, and music. It is not necessary to preach to "good" people. If they were to be addressed as sinners, and as enemies to God that had need of repentance, they would not tolerate such a preacher one day. They have been taught that "God is love," and they deny future punishment and a lost eternity, and the day of judgment, and what else have they to do but sing, and sing hymns by the dozen. It does not matter who composed them: they are hymns! Some will say we should be tolerant—they never had but hymns. That is not the truth.

Rev. William Romaine never used hymns, and spent all his days in the Church of England. And what a blessed ministry! He used the Psalms in metre as we do. It is more reasonable and Scriptural to praise God with His own holy Word than with man-made songs and hilarious hymns even if they had a Romish Cardinal as the composer! Let us consider a common argument that is used in self-defence—"Good ministers and godly people use hymns and organs in their religious devotions, and surely if they were as bad and as wrong as all that God would have shown them that He was displeased with them?" "He has showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8; Deut. v. 22). It doth not matter who adds to the worship of God, he is wrong, let him be Aaron or Peter. The prescribed rule is laid down by the Holy Spirit, and we do not find in it "Organs, Hymns, Choirs (or Teams), Solo Singers; and hymns Number so and so!" Free Presbyterians may feel isolated, being almost alone in this respect, and in many other respects, but if God be for us who can be against us? (see Mark viii. 38, and Luke ix. 26). Faith has no need of a Popish Organ to praise God. Let us keep to the pure, simple, and Scriptural worship of God and deliver the same holy Scriptural Form of Worship to our children as our fathers handed it down to us. One may say, "That is very well, and may be easy for you to say, but when we take people from other Churches with us to our Church they feel so funny about it: no choir, no organ, no hymns, and no solo singing, and only three portions of Psalms sung during the whole service." What of that if that is in accordance with the mind of God?

Let us look at it from a Free Presbyterian point of view. A God-fearing Free Presbyterian was on business in one of the large centres of the South, and on Sabbath morning he decided to go to Church, and, as his own Church was not in this place, he went to the nearest place of worship to his lodgings. The officer at the door gave him a polite welcome, "So pleased to see you, and should I have the pleasure to show you where to sit?" "Yes, sir, and thank you very much." The Free Presbyterian looked towards the pulpit, and the first thing he noticed was a piece of cloth hanging over the front of the pulpit with a cross wrought with gold thread on this black piece of cloth! "What can this mean?" he muttered to himself. He was hearing moaning noises coming from the back of the pulpit which he never heard before. "What can this be?" The minister appeared very well dressed, with a black cloak and large-size ring on his left hand little finger. The minister stood in the pulpit and looked at the ceiling, then turned to the end of the building, then disappeared as if on his knees in the pulpit. He reappeared, stood up, and in an unnatural tone of voice read from a book he had in his hand a song, and the number was, to the best of my recollection, 1456. The moaning noise

behind the pulpit gave one huge peel and the congregation sprang to their feet like a well-drilled regiment to attention on parade! The noise behind the pulpit (they called it an Organ) boomed louder and louder, so that the vibration sounded in my unaccustomed ears like the roaring of the ocean swell on the rock-bound coast of my native shore. The first singing is over, the congregation sit. The minister, standing, prays. When the prayer is over, another singing, and the Organ booms. The minister intimates the lesson for to-day: "Luke, Psalm 100, Romans 8: verses 38, 39 and John . . ." The sermon is on charity. He reads it from bits of paper. Am not sure was it seven or ten minutes it took the minister to read his sermon on charity, which, he explained, meant giving to the funds of the Church. He called out No. 9845. The congregation up quick, and the Organ boomed.

I felt utterly uneasy and wondered had I by mistake entered a theatre or some place like that instead of a place of worship! I vowed I would never go to such a place again. "Do you remember anything of what the minister said?" On his little sermon on "charity" he mentioned "modern science" and "modern interpretation," and I feel trembling to tell you that I heard the minister say in his sermon on charity "that Christ was a good man, but just a man like ourselves." When I heard that I was mortally afraid that the ceiling of the building would fall on my head. How did the congregation respond to that? They all appeared to smile at his great learning. I afterwards understood that this Rev. Dr. spent a long time in a German University. His intimations were very long. He intimated that "Burns Supper" would be in the hall of the Church the following week and that pipe band from "Grave-end" would be present; and that Professor "Care-nothing" would give the lecture. He also intimated that there was to be a dance in the Church Hall on Monday night for the young, but that all were welcomed to be present! When I got to my lodgings, I went to my knees asking for pardon that I ever entered that synagogue of Satan. I read the third chapter in John and Psalm 51 to get all that rubbish out of my mind and the noise of that Organ out of my ears. Supposing I would never enter a place of worship again, never shall I go to such a place of hypocrisy."

Will you now be ashamed to take a poor sinner from that synagogue of Satan to worship the God of your fathers in accordance with His Word? I hope not. Free Presbyterians, keep to your own Church and the lovely, humble, Scriptural form of worship. "Let us hear the conclusion of the whole matter: fear God and keep His commandments: for this is the whole duty of man" (Eccles. xii. 13).

Religious Experience.

Taken from the book *Thoughts on Religious Experience* by the
REV. ARCHIBALD ALEXANDER, D.D., of Princeton Theological
Seminary.

SIGNS OF GROWTH IN GRACE.

WHEN there is no growth, there is no life. We have taken it for granted that among the regenerate, at the moment of their conversion, there is a difference in the vigour of the principle of spiritual life, analagous to what we observe in the natural world; and no doubt the analogy holds, as it relates to growth. As some children who were weak and sickly in the first days of their existence become healthy and strong and greatly outgrow others who commenced life with far greater advantages, so it is with the "new man"; some who enter upon the spiritual life with a weak and wavering faith, by the blessing of God on a diligent use of means, far outstrip others who, in the beginning, were greatly before them.

It is often observed that there are professors who never appear to grow, but rather decline perpetually, until they become, in spirit and conduct, entirely conformed to the world from whence they professed to come out. The result, in regard to them, is one of two things: they either retain their standing in the Church, and become dead formalists, "having a name to live while they are dead," "a form of godliness when they deny the power thereof," or they renounce their profession and abandon their connection with the Church, and openly take their stand with the enemies of Christ, and not infrequently go beyond them all in daring impiety. Of all such we may confidently say, 'They were not of us, or undoubtedly they would have continued with us.' But of such I mean not now to speak further, as the case of backsliders will be considered hereafter.

That growth in grace is gradual and progressive is very evident from Scripture; as in all those passages where believers are exhorted to mortify sin and crucify the flesh, and to increase and abound in all the exercises of piety and good works. One text on this subject will be sufficient: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." And this passage furnishes us with information of the origin and nature of this growth. It is "knowledge"; even the knowledge of our Lord and Saviour Jesus Christ. Just so far as any soul increases in spiritual knowledge, in the same degree it grows in grace. Persons may advance rapidly in other kinds of knowledge, and yet make no advances in piety; but, on the contrary, they may even have their minds filled with correct theoretical knowledge of divine truth, and yet its effect may not be to humble but to "puff up." Many an accurate and profound theologian has lived and died without a ray of saving light. The natural man, however gifted with talent, or enriched with speculative knowledge, has no spiritual discernment. After all his acquisitions, he is destitute of the knowledge of Jesus

Christ. But it should not be forgotten that divine illumination is not independent of the word, but accompanies it. Those Christians, therefore, who are most diligent in attending upon the word in public and private, will be most likely to make progress in piety. Young converts are prone to depend too much on joyful frames, and love high excitement in their devotional exercises; but their heavenly Father cures them of this folly by leaving them for a season to walk in darkness and struggle with their own corruptions. When most sorely pressed and discouraged, however, he strengthens them with might in the inner man. He enables them to stand firmly against temptation; or, if they slide he quickly restores them, and by such exercises they become much more sensible of their entire dependance than they were at first. They learn to be in the fear of the Lord all the day long, and to distrust entirely their own wisdom and strength, and to rely for all their needed aid on the grace of Christ Jesus. Such a soul will not readily believe that it is growing in grace; but to be emptied of self-dependence, and to know that we need aid for every duty, and even for every good thought, is an important step in our progress in piety.

The flowers may have disappeared from the plant of grace, and even the leaves may have fallen off, and wintry blasts may have shaken it, but it is now striking its roots deeper, and becoming every day stronger, to endure the rugged storm. One circumstance attends the growth of a real Christian, in grace, which renders it exceedingly difficult for him to know the fact, upon a superficial view of his case, and that is, the clearer and deeper insight which he obtains into the evils of his own heart. Now this is one of the best evidences of growth; but the first conclusion is apt to be, "I am growing worse every day"; "I see innumerable evils springing up within me which I never saw before." This person may be compared to one shut up in a dark room, where he is surrounded by many loathsome objects. If a single ray of light be let into the room, he sees the more prominent objects; but if the light gradually increase, he sees more and more of the filth by which he has been surrounded. It was there before, but he perceived it not. His increased knowledge of the fact is a sure evidence of increasing light. Hypocrites often learn to talk by rote of the wickedness of their hearts, but go to them and seriously accuse them of indulging secret pride, or envy, or covetousness, or any other heart sins, and they will be offended. Their confessions of sin are only intended to raise them in the opinion of others, as truly humble persons; and not that any should believe that corruption abounds within them. Growth in grace is evinced by a more habitual vigilance against besetting sins and temptations, and by greater self-denial, in regard to personal indulgence. A growing conscientiousness in regard to what may be termed minor duties is also a good sign. The counterfeit of this is a scrupulous conscience, which sometimes haggles at the most innocent gratifications, and has led some to

hesitate about taking their daily food. Increasing spiritual mindedness is a sure evidence of progress in piety; and this will always be accompanied by deadness to the world. Continued aspirations to God, in the house and by the way, in lying down and rising up, in company and in solitude, indicate the indwelling of the Holy Spirit, by whose agency all progress in sanctification is made.

A victory over besetting sins by which the person was frequently led away, shows an increased vigour in the renewed principle. Increased solicitude for the salvation of men, and sorrow on account of their sinful and miserable condition, and a disposition tenderly to warn sinners of their danger, evince a growing state of piety. It is also a strong evidence of growth in grace, when you can bear injuries and provocations with meekness, and when you can from the heart desire the temporal and eternal welfare of your bitterest enemies. An entire and confident reliance on the promises and providence of God, however dark may be your horizon, or however many difficulties environ you, is a sign that you have learned to live by faith; and humble contentment with your condition, though it be one of poverty and obscurity, shows that you have profited by sitting at the feet of Jesus. Diligence in the duties of our calling, with a view to the glory of God, is not an evidence to be despised. Indeed, there is no surer standard of spiritual growth than a habit of aiming at the glory of God in every thing. That mind which is steady to the main end gives as good evidence of being touched by divine grace as the tendency of the needle to the pole proves that it has been touched by the magnet. Increasing love to the brethren is a sure sign of growth, for as brotherly love is a proof of the existence of grace, so exercising brotherly love is of vigour in the divine life. This love, when pure, is not confined within those limits which party spirit circumscribes, but overleaping all the barriers of sects and denominations, it embraces the disciples of Christ wherever it finds them. A healthy state of piety is always a growing state; that child which grows not at all must be sickly.

If we would enjoy spiritual comfort, we must be in a thriving condition. None enjoy the pleasures of bodily health but they who are in health. If we would be useful to the Church and the world we must be growing Christians. If we would live in daily preparation for our change, we must endeavour to grow in grace daily. The aged saint, laden with the fruits of righteousness, is like a shock of corn fully ripe, which is ready for the garner; or, like a mature fruit, which gradually loosens its hold of the tree, until at last it gently falls off. Thus the aged, mature Christian departs in peace. As growth in grace is gradual, and the progress from day to day imperceptible, we should aim to do something in this work every day. We should "die daily unto sin and live unto righteousness." Sometimes the children of God grow faster when in the fiery furnace than elsewhere. As metals are

purified by being cast into the fire, so saints have their dross consumed and their evidences brightened by being cast into the furnace of affliction. "Beloved, think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you," but rejoice because "the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, shall be found unto praise, and honour, and glory."

Jealousy as to the Preaching One Hears.

I warn everyone who loves his soul to be very jealous as to the preaching he regularly hears, and the place of worship he regularly attends. He who deliberately settles down under any ministry which is positively unsound is a very unwise man. I will never hesitate to speak my mind on this point. I do believe, if false doctrine is unmistakably preached in a parish church, a parishioner who loves his soul is quite right in not going to that parish church. To hear unscriptural teaching 52 days in every year is a serious thing. It is a continual dropping of slow poison into the mind. I think it almost impossible for a man wilfully to submit himself to it and not take harm. I see in the New Testament we are plainly told to "prove all things" and "hold fast that which is good" (I Thess. v. 21). I see in the Book of Proverbs that we are commanded to "cease to hear the instruction which causeth to err from the paths of knowledge" (Prov. xix. 27). If these words do not justify a man in ceasing to worship at a church, if positively false doctrine is preached in it, I know not what words can.—*Knots Untied* by Bishop J. C. Ryle (p. 451).

The late Mrs. Helen MacQueen, Inverness.

Mrs. Helen MacQueen was born in the town of Inverness. She received a sound religious training in the home of her father, James Campbell, who followed the business of building contractor and became an elder in our Inverness congregation. After leaving school, Helen, being the oldest of the girls in a large family of ten children, stayed on in the home to help her mother. She then went to England to train as a nurse at Macclesfield General Infirmary. When her training was completed she enlisted for army service about the middle of the First World War, and joined the Queen Alexandra's Nursing Service. On the return of peace she came home to Inverness, and shortly afterwards became the wife of Mr. John MacQueen, the marriage service being performed by the late Rev. D. MacFarlane, Dingwall. Mrs. MacQueen's married life was spent in the districts where her husband held teaching appointments, first at Raigbeg School in

Tomatin, afterwards at Leachkin School above Inverness, then at Beauly, and finally at Inverness, when Mr. MacQueen became headmaster of Markinch School in 1938; and she settled down in the old home at 6 Ardross Place. When her godly parents were both living many who came the way enjoyed much kindness in their home. These and others can testify that the same kindness and hospitality continued to be shown to the Lord's people after her parents were removed. It was here that Mrs. MacQueen finished her earthly course after a long and trying illness.

Mrs. MacQueen, who possessed a thoughtful, vigorous mind, taking largely after her worthy father, seems to have come under soul concern at an early age. She confessed that she did not pass through much mental conflict, but the Lord used the troubles which met her in life as the means of blessing her soul. An incident which happened during her years of war service solemnly impressed her. A young soldier under her charge in hospital held atheistical views which he was given to expressing openly. This caused her the greatest grief. However, when it became apparent that he would not recover and he felt the approach of death, he appealed to her in agony of mind: "Sister, pray for me." These words she never forgot, and decided her upon seeking more earnestly salvation for herself. While living at Beauly, the family being still very young, Mrs. MacQueen's time was fully taken up with her home duties, for she was an affectionate mother. She had, therefore, little opportunity for mingling in the social life of the district, which, to a woman of her energetic mind and orderly habits, might have strongly appealed. She afterwards expressed thankfulness to the Lord that He had so ordered her life at this period that she was preserved from going much into the company of the world. She was especially attached to our late missionary in the Kilmorack congregation, Mr. Hugh Munro, for the public exercises of this gracious man were highly valued by her. Even before leaving Beauly her health began to fail, but she was still able to attend to her home duties.

Some time after coming to Inverness an operation became necessary, and she never after fully recovered her strength. In 1949 she passed through another long and trying time in hospital which further shattered her health. It was a sign of her thoughtful, unselfish spirit that she refused to allow her daughter, Grace, to come home at that time, as she wished her to complete her training at the Edinburgh Royal Infirmary. By 1950 she was becoming more frail, and her daughter took a post in the Royal Northern Infirmary, Inverness, in order to be near her mother. Few people knew how much she suffered all these years. She was seldom free from pain and discomfort but bore her affliction with quiet courage and Christian meekness. Despite two other spells in hospital her condition deteriorated gradually, and her daughter came home altogether to care for her. Every

attention that she could give her mother or medical science could suggest was lovingly bestowed, but finally in the early hours of Saturday morning, on 26th June last year, she passed away from this earthly scene to be, we believe, "for ever with the Lord," where her spirit is now at rest.

Mrs. MacQueen became a member of our Church at Tomatin in the summer of 1947. The communion season at Inverness had just passed and, although she had followed the services with profit and encouragement, she still hesitated to come before the Session. In the following month of July, however, she determined to make a public profession at Tomatin, and was admitted to membership; the Session was greatly pleased and satisfied with the account she gave of her religious experience. Though a member so recently, it was evident that the good work had been proceeding over many years. She often spoke with grief of the declension of the Professing Church and the growing irreligion in the country; her heart was firmly set upon the testimony of the Free Presbyterian Church which she the more highly prized on that account.

During the last six months of her life she was further greatly distressed by the onset of another trouble, but even then her thoughts were always of others even in the midst of her suffering. At the time of the January communion in the congregation, when she was very ill, and her daughter wished to stay with her, she expressed regret at the thought of keeping others from the services, and said, "You must go out and enjoy the communion and be happy." She then referred to the last two verses of Psalm 40: "Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me; thou art my help and deliverer, make no tarrying, O my God," remarking, "The first verse is for you, and the last for me." It was only during the last weeks of her life that she allowed herself to express the desire that her daughter would not leave her for any length of time, although many friends would gladly have given their help to attend her.

At first she did not apprehend any danger, or that she might not recover, as she had done on so many previous occasions, but as the summer wore away she was in almost constant pain from angina which injections could only partly relieve. She was led then to conclude that the end might be drawing near, and when the pain became intense she grew reconciled to the Lord's will and expressed a longing to be removed. The words were always in her thoughts at this time: "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." She spoke of how thankful she was that she had attended to the concerns of her soul when she had the strength to do so. While conversing with her husband several nights before she

passed away, and fully realising then that the end was near, she said, "I have been a poor Martha all my life, but Jesus loved Martha and her sister and Lazarus." She had often expressed herself as having derived much soul comfort from a sermon preached on the above portion of Scripture by one of our ministers assisting at a communion season. It was indeed "Through much tribulation she entered the Kingdom of God," and for her it seemed to have been the Lord's will to use bodily suffering, along with spiritual experience, to bring her out of the world and unite her to Christ. On the evening of the last Sabbath before her death, while her daughter was sitting with her, she opened her eyes and said: "Oh, this came to me just now with such force: 'My presence shall go with thee and I will give thee rest.'" This truth remained for some time with her and strengthened her. It was evident that by this means the Lord was preparing her for the last great change. On the day before her death she suffered greatly from weakness and loss of blood. The same words came to her husband in the school and to Grace in the home: "They shall be brought with gladness great and mirth on every side, into the palace of the king and there they shall abide," which helped to lighten their sorrow and reconcile them to the divine will. She lapsed into unconsciousness a few hours before the end, which came about four in the morning, to release her for ever from the sufferings of this present life and bring her the rest and peace she longed for.

To her bereaved husband, her two sons in India, her daughter Grace, who so lovingly and unsparingly nursed her during many months of illness, and to her surviving brothers and sisters at home and abroad, we extend our sincere sympathy. "Until the day break and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."—*A. F. M.*

Searmonan.

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

SEARMON I.

(*Air a leantuinn bho t.d. 312.*)

Is e, uime sin, dleasdanas mòr agus sàr-ghnothuch ministear an t-soisgeil a bhi cur an ceill tròcair Dhé, an fhìrinn iongantach gu'n do ghràdhaich, mar so, Dia an saoghal, gu'n d'thug E aon-ghin Mhic Fein, chum 'us ge b'e neach a chreideas ann nach sgriosar e, ach gu'm bitheadh a bheatha mhaireanach aige; a bhi cur an céill gu'm faod peacaich creidsinn agus a bhi air an tearnadh; a bhi deanamh aithreachais agus a bhi toirt a mach toradh iomchuidh an aithreachais; a bhi creidsinn agus a bhi air an gluasad leis a chreidimh so gu Dia ghlòrachadh na'n ouirp agus na'n spioradaibh, is le Dia. O! cia cho aoibh-

neach agus a chuireadh-mid an céill an soisgeul so na'm b'urrainn-mid a bhi breithneachadh a ghràis a tha air a thasgadh suas ann; na'm b'urrainn-mid ar còir fhein fhaicinn ann, agus a bhunait sheasmhach a tha e toirt seachad air son dòchus ceann-feadhna na'm peacach. Oia cho mòr agus a bhitheadh ar tlachd ann a bhi ga chur an céill, na'm mothachadh-mid neo-chrionnachd na tròcair a tha air a fiollseachadh ann, agus an gràdh a tha dol thar gach uile eolas. Agus ciod e'n dùrachd, an taisealachd, agus an dilseachd, leis an sparradh-mid oirbhse gabhail ris, na'm b'e agus gun gabhadh-mid gu cridhe luachmhorachd bhur 'n anamaibh, agus cho eagalach 's a tha'n fhearg a tha gabhail comhnuidh air a pheacach; na'm b'e agus gu'm bitheadh-mid ri saothair oirbh gus am bitheadh Crìosd air a dhealbh annaibh; na'm b'e agus gu'm bitheadh-mid air ar co-eigneachadh le gràdh Chrìosd agus le mothachadh air cinnteachd agus cho do-bhreithnich-te agus a bhitheas teanntachd na muinntir a ni dimeas air an t-slàinte mhòr so. Agus O! cia mar a leumadh bhur cridheachabh-se gu gabhail ris, na'm b'aithne dhuibh agus na'm fairicheadh sibh bhur suidheachadh fein mar pheacaich, agus na'n gabhadh sibh an soisgeul so, cha'n ann mar a tighinn bho chnuimh bhoehd is bràthair dhuibh, ach bho Rìgh mòr na flaitheanas, aig am bheil a lagh dioghaltach gu teth an tòir oirbh.

Ach mo thruaigh, cia cho furasda 's a tha e dhuinne an seisgeul so a shearmonachadh gu fuar. Agus O! ciod i'n fhàilte thruagh a tha e gu bitheanta a coinneachadh ris bho'n a h-anamaibh caillte traugh dha'm bheil e air a chur an céill.

Mar eil an ni sin a thug comhfhurtachd do aon dhe na naoimh a bu shoilleir a bha riamh air thalamh ann a bhi dluthachadh ris a bhàs—thainig Iosa Crìosd a dh'ionnsuidh an t-saoghail a thearnadh pheacach, do mis an ceud aon—a buintean ri teud 'n a do bhroilleach, ma na briathran beannaicht' sin gu'n seadh dhuit, mar eil iad a giulainn ni air bith ga'd ionnsuidh gu pearsanta—tha fios againn e'ar son, agus tha sinn air ar gairm gu sin a chur an céill dhuit-sa. Is e chionn gu'm bheil thu fathasd marbh ann am peacaidhean agus ann an euceartan, air a leithid do dhòigh agus gu'm bheil dearbh mhothachadh fathasd ri bhi air fhiollseachadh dhuit. Tha fios againn mar an ceudna co dh'ionnsuidh a tha so a dol agus ciod a chrìoch uamhasach a bhitheas aig an tearuintachd so. Am bàs siorruidh.

O. uime sin, dùisgibh gu mothachadh air bhur suidheachadh. “Dùisg, thusa a tha a'd' chodal, agus eirich bho na mairbh, agus bheir Crìosd solus duit.” Dùisgibh, sibhse a tha beo gun Dia agus gun Chrìosd anns an t-saoghal. Dùisgibh, sibhse a tha beo mar gu'm b'e an saoghal so 'ur dachaidh. Dùisgibh, sibhse a tha dol mu'n cuairt gu bhi cur air chois bhur fireantachd fein. Tha lagh dioghaltach Dhé an tòir oirbh, agus ma gheibh e sibh an taobh a muigh de fhasgadh fuil an Fhir-shaoraidh, tha bhur truaigh ri teachd cinnteach. Abradh an saoghal a thoil, mar eil an leabhar beannaichte so na bhréig, tha an saoghal na luigh anns an droch aon, agus air a thoirt seachad do

sgrios. Abradh an saoghal a thoil mu thròcair Dhé agus cho neo-fheumail agus a tha eagal agus iomagain a thaobh staid shiorruidh, luath na mall feumaidh uamhar ar cridheachan a bhi air a toirt a nuas, agus sinne a bhi sleuchdadh aig cosaibh Dhé. Is cinnteach gu'r fearr a bhi mar so'n uair a tha E air cathair gràis, agus a thogas làmh rioghail a thròcair suas sinn, na bhi air ar briseadh 'n ar bloigh-dibh le slait iarruinn.

Is ann a tha òran na muinntir shaor-te air neamh "Dha-san a ghràdhaich sinn, agus a dh'ionnlaid sinn 'o ar peacaidhean 'n a fhuil fein."

Notes and Comments.

Inter-Church Conversations.

We are indebted to *The English Churchman* for a report on a recent meeting in January of delegates from the Church of England, Church of Scotland, Episcopal Church in Scotland, and of the Presbyterian Church of England. Among other particulars, the following significant statement emanated from this meeting:—"The Conference recorded its intention to set about the preparation, within three years, of a draft outline of practical ways and means whereby, with some measure of mutual adaptation and modification of their respective traditions, but without disloyalty to principles held to be essential, the Churches taking part in the Conversations might by God's grace be enabled to attain mutually a fuller manifestation of catholicity in faith and order than was exhibited by any of them in separation." Now, let this statement be read carefully and one will see that the professed Presbyterian Church, the Church of Scotland, is committed to changes presently undefined, but hinted at in these words as above, ". . . some measure of mutual adaptation and modification of their respective traditions . . ." We wonder what modification of their traditions the Church of England will agree to? As it is, the Church of England is becoming more and more Anglo-Catholic to-day; and thus it appears that the Church of Scotland will, more than likely, do all the modifying, which will be in the form of abandoning much inherent in Scriptural Presbyterianism and conforming to Episcopal practices by a gradual process. The question arises, how much are the lay people of the Church of Scotland consulted as to these conversations, apart from an annual report to the General Assembly each May, which is usually approved without much enquiry?

Evangelisation of Roman Catholics in Ireland.

The following is part of a report by Rev. F. R. Gibson, superintendent of the Irish Mission which seeks the preservation of Evangelical Protestantism in Ireland and the evangelisation of Roman Catholics, and which appeared in *The English Churchman* of January

28th, 1955 :—There are many things in the Irish situation which encourage us to believe that a new day spiritually is going to dawn in Ireland and that the seed which has been so carefully sown in the past is going to bear abundant fruit. You will be interested to hear something of what is happening. Recently I presided over a conference of the colporteurs and staff of the Irish Mission. The reports given were full of confidence for the future. Several facts are evident from them : Though the Church of Rome was never stronger as an organisation than it is to-day in Ireland, yet it is clear that the Roman Church has not got the same hold on many of its adherents it once had. The ties which bind many to it are weakening ; There is practically no opposition from the people to our work, but many are willing to buy and read the Word of God. One colporteur reported selling over 5,000 copies of the Scriptures to Roman Catholics in the past 11 months. These facts, together with others, reveal a situation which could not have been found even 25 years ago, and give encouragement and are a challenge to us to go forward to make the most of the opportunity."

Jewish Rabbi on Scientific Humanism.

Following upon the recent broadcasts by Mrs. Knight, the Aberdeen lecturer, whose creed was described as "Scientific Humanism," while she advised that children may be told the stories of the New Testament, but only as legend, it is interesting to read the observations of a Jewish Rabbi. In a lengthy article which appeared in the London paper, *The Star*, on January 21st, Rabbi Dr. Isidore Epstein, Principal of the Jews' College, London, comments : "They call it 'scientific humanism,' which sounds more respectable than atheism, but, in effect, amounts to the one and the same thing." And again the Rabbi writes : "But why argue with atheism? Atheism, however attractively dished up, is after all not a matter of the head but of the heart. 'The fool saith in his heart, There is no God'" (Psalm xiv. 1). These statements by a Jew are pertinent and to the point, with Scripture added from the Old Testament. From reading the whole article we indeed thought what an able defender of the whole counsel of God and of the faith of the gospel of Christ would Dr. Epstein be, if converted by the grace of God to belief in the Jews' Messiah. But the day will come when the Jews will be turned to Zion's King.

The Conflict over Formosa.

Presently the Peking Communist Government, which controls the vast China mainland, is, by the employment of arms, seeking by stages the ultimate capture of the island of Formosa, well off the East Chinese Coast. Chiang Kai-shek, a General and a leader of the Chinese Nationalist Government, which formerly ruled in China and

now exiled in Formosa with quite a large Nationalist army, are naturally determined to defend Formosa in defence of themselves. The American Government policy is to side and assist the Nationalist forces and to defend Formosa and prevent it, at all costs, from falling into the hands of the Communists from the China mainland. The hostilities at the time of writing are confined to the Chinese opposing forces. Chiang Kai-shek, a number of years ago, had some reputation as to being a Christian. We have heard nothing of this for a long time now. What we do know is that near the end of the last war he and his party, while in China, received a great amount of American aid to resist and overcome Communist forces in China itself; and that this aid was badly used and mismanaged. Now Great Britain recognises the Communist Government of China as the government of that country. The U.S.A. does not. And the problem now before Great Britain, the Commonwealth countries, and the U.S.A. is how to bring the hostilities to an end and to arrive at a peaceful settlement. Statesmen are applying themselves to this question now. What a scene, depicting fruits and effects of the fall and sin! Man is not only at variance with and opposed to God, but men and nations are hateful and hating one another; and even men of the same nation, as in the Formosa conflict, bitterly opposed to one another. And those apart, seeking sincerely to bring such strife to an end, for fear it will extend, appear altogether forgetful of the fact that there is a God in heaven to appeal to for wisdom and guidance, and who ruleth in the kingdom of men. We read in the Old Testament of David, King Asa, King Jehoshaphat and others who, when their peace and liberty was threatened by powerful and heathen armies, turned to God in prayer for help, guidance and deliverance. Another view of this whole business is that, while the Communist Chinese Government has a vast country with hundreds of millions of inhabitants to rule, that they should be prepared to cast away human lives to obtain extra territory and involve themselves and others in a real and terrible war. Surely the Communist Government in China has more than enough to do than to fight for Formosa. But out of the depravity of the human heart proceed pride, lust for power, malice, revenge and covetousness, and these evils, at times, manifest themselves in the activities of nations as such. There is but one cure for this world and the nations thereof, plagued with iniquity of all kinds, strife, misery, hatred and suspicion, and that is the Gospel of the Lord Jesus Christ, with the power of the Holy Ghost sent down from heaven on a universal scale. Then the nations will turn their swords into ploughshares and their spears into pruning hooks; and then, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee" (Psalm xxii. 27).

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, Breasceleite 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, Achmore, Bracadale, North Uist and Plocton; fifth, Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasceleite; second, Strathy; third, Tarbert and Stoer. *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.

London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 10th April, 1955, the following services have been arranged (D.V.), to be conducted by the Rev. Alexander MacAskill, Lochinver, and the Rev. D. J. MacAskill, M.A., North Uist:—Thursday, 7th April, 7 p.m.; Friday, 8th April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 9th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 10th April, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in the downstairs hall simultaneously), and 7 p.m.; Monday, 11th April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting—Wednesday, 7 p.m.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. R. C. H., Rodney, Ontario, £5 10/3; Mrs. R. C. C., Rodney, Ontario, £1 13/10; A Friend, Edinburgh, £1; Mrs. M. Kelman, Forbes, 10/-; Misses M. and J. McN., Lochgilphead, £1; Mrs. A. B., 13 Selkirk Street, Hamilton, £1 4/-; B. D. O. A., £5; A Friend in the U.S.A., £37 4/7.

Home Mission Fund.—Anon. (Malachi 3-10), £1; Mrs. A. L., Mary St., Dunoon, £1 10/-; Mr. R. H. C., Stevenston, Ayrshire, £2; Misses M. and J. McN., Lochgilphead, 8/2.

Home of Rest.—Gift from an Anon. Friend, £100; Mr. R. H. C., Stevenston, £1.

Dominions and Colonial Missions.—Mr. R. A. Kidd, Grafton, N.S.W., £3.

Publication Fund.—Mr. T. McD., Eston, Sask., 18/3; Anon. Friend, 10/-; Miss C. McL., Motherwell, 10/-. The following on behalf of the *Trinitarian Bible Society*:—Shieldaig Congregation, £5 1/-; Mr. H. McK., Breakachy, Beaully, 10/-.

Jewish and Foreign Missions.—Applecross Prayer Meeting Collections, £25 2/-; "A Friend in the U.S.A.," £89; Mrs. R. C. H., Rodney, Ontario, £5 10/3; Mrs. R. C. C., Rodney, Ontario, £1 13/10; Mr. R. F., So. Stewart, Chicago, £10; Anon., Rogart (Haggai 2-8), £5; Anon. (Proverbs iii. 9-10), £1; A Friend per Mr. Wm. Taylor, Halkirk, £2; A Friend, Drimnin, Oban, 10/-; Mr. J. F., South Clunes, £1; A Friend, Edinburgh, £1; London Sabbath School Collections per Miss L. Miller, £5 15/6; A Friend Abroad, £2; Mr. T. McD., Eston, Canada, £3; M. G., Skye, £2; Mrs. G. L. Z., Houston, U.S.A., 10/2; A Friend, Edinburgh, £1; Mr. R. H. C., Stevenston, Ayr, £3; Mr. R. A. Kidd, Grafton, N.S.W., £3; Misses M. and J. McN., Lochgilphead, £1.

Legacy Fund.—Received from the Executors of the late Miss Helen Finlayson, Garve, the sum of £443 9/1, being the residue of the estate bequeathed equally between the Sustentation and Home Mission Funds.

Free Distribution.—Anon., £1 2/-; Mrs. D. M., N. Strome, 10/-; Miss E. A. M., Kyle, 2/2; Mr. A. M., Nedd, Drumbeg, 5/-; Miss A. M., 15 Adabrock, 5/-; Mrs. H. C. C., Kati Kati, N.Z., £1 3/-; Friend, Ness, 10/-; Mr. A. V. D., Tain, 6/-; Mr. A. J. W., Luton, 10/-; Mr. A. F., Slamannan, £1; Miss J. G., 6 Lionel, Ness, 10/-; Miss S. A. U., Balblair, 6/-; Miss M. J. M., Morar Lodge, Helensburgh, 10/-; Mr. G. R., Lochcarron, 10/-; Mrs. A. L., Mary Street, Dunoon, £1; Mr. R. B., Inverness, 10/-; Mr. N. McL., Watford, 10/-.

The following lists sent in for publication:—

Daviot Section, Manse Purchase Fund.—Mr. Wm. Macqueen acknowledges with grateful thanks a donation of £1 from F. P., Inverness.

Glendale Congregational Funds.—Acknowledgment in January Magazine: F. P., Glasgow, for Church Meeting, should read—F. F., Glasgow, for Church Heating, £2.

Greenock Congregational Funds.—Mr. A. Y. Cameron, 17 Clyde Road, Gourrock, Treasurer, acknowledges with sincere thanks, for Congregational Purposes, from City of Glasgow Society of Social Service, £50 (subscriber: J. Murdoch), per Rev. James McLeod; also £1 towards Sustentation Fund from an appreciative friend n Riaasay, per Rev. J. McLeod.

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges receipt of £2 from Friends, Inverness, o/a Trinitarian Bible Society; £1 from "Friend," Helmsdale, o/a African Mission.

Helmsdale Congregation.—Mr. James Davidson, Portgower, acknowledges with sincere thanks a donation of £2 o/a Sustentation Fund and £3 for Church Purposes from A. McK., Calgary, Canada.

Inverness Manse Purchase Fund.—Mr. W. Mackenzie, Treasurer, thankfully acknowledges a donation of 10/- from Anon., Inverness postmark.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks £1 from "An F.P. Friend," Aviemore postmark.

Dornoch Church Building Fund.—Rev. F. McLeod acknowledges with grateful thanks a donation of £1 from Friend, Lairg; J. M., Helmsdale, £1; and Friend, N.S. Wales, Australia, £3 12/6. (This Fund is now closed and the Church cleared of debt. The Congregation and Minister desire to render their sincere thanks to all who have contributed.)

Plockton Church Building Fund.—The Treasurer gratefully acknowledges the following donatons:—Anon., U.S.A. Friend, £53; Anon. per Mr. D. Campbell, £1; Friend, Gairloch, 10/-; C/C Wick Congregation, £4; D. and A. Finlayson, Callakille, per Rev. A. Beaton, £5.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks:—D.N. Cottages, Raasay, £2; Miss McL., Skelmorlie, £1; Mrs. McD., Shieldaig, 10/-; Friend, Glasgow, per E. M. S., £2; J. N., Raasay, per Rev. J. A. Macdonald, £1; Miss McL., Skelmorlie, 10/-, o/a Sustentation Fund.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks:—£5 from Misses J. and A. McK., Pitlochry; also £2 from "A Sojourner," Argyllshire.

Ullapool Congregation.—Mr. A. Corbett, Treasurer, acknowledges with grateful thanks:—O/a Sustentation Fund, £1; Home Mission Fund, 10/- (both from Miss Marshall, Memus, Fife, per Rev. D. N. McLeod.

Winnipeg Church Repairs Fund.—Mr. H. Kitchen, 758 Fleet Avenue, Treasurer, acknowledges with grateful thanks the following donations:—Mr. T. MacDonald, Brock, Sask., \$100; A Friend, Grand Rapids, \$15.00; Mrs. C. Munro, Toronto, \$2; Mr. A. McLeod, Calgary, Alta, \$25.00.

St. Jude's South African Clothing Fund.—The Committee acknowledge with thanks contributions amounting to £12 8/-; also 10/- from "A Friend," Kames.