

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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**Synod Sermon.**

Preached at the Synod, in Glasgow, on 18th May, 1955, by  
REV. JAMES MACLEOD, Greenock, Retiring Moderator.

*"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isaiah viii. 19, 20).*

ON this occasion our meditation will be on the portions read. First, we may notice, in the way of an introduction, that we may discern a similarity between the present age and the time in which the great prophet Isaiah lived, as far as the true Church of God is concerned.

Let us take special notice of what the enemies of the Church of God were saying to those who professed to be worshippers of Jehovah: "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter." It was a direct challenge to the divine rule, laws, and regulations given by God to the Church. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Truth requires no "peeping and mutterings." When the people were advised to go to "familiar spirits" it meant a departure from the God of heaven. The word "Wizard" is the opposite of "Witch," meaning the male. Here we are led to see more clearly that the "Wizard" meant men who set themselves apart to "peep" lies and deceive the simple. The "wizards" would be the leaders, and in a low voice to begin with would appear piously earnest to draw the people after themselves, muttering lies to deceive. That is what they had in view all the time, acting deceitfully and craftily in case any might detect their motive and object in view. The devil would come first as an angel of light, "peeping and muttering" smooth things, so gentle and considerate, that none could see his machinations but the all-seeing eye of God! "Get thee behind me, Satan." The object of the mutterers was to draw the people away from God, His Word, and worship. This was the direct result of the fall of Adam. We see in the times of Noah

what wickedness and declensions took place long before the flood came that swept that generation away from the earth! What was the cause of it all?

Men had departed from the true worship of Jehovah. Adam began to cover himself with fig leaves. That may appear to us very foolish on the part of Adam. One would be ready to think that one that had so recently such knowledge of God, his Creator, that he would even try to hide his nakedness with fig leaves! Have we stopped to try to hide our spiritual nakedness in some way or other since the days of Adam? We have not. It is characteristic of us all that we try to hide ourselves in some way. Some may use the public house, the dance hall, Sabbath profanation, cursing, swearing, and blaspheming God; or in a false religion trying to hide ourselves from God. It is characteristic of our guilty and miserable race. When you follow up the history of men, you will find that Sodom and Gomorrah, and the cities of the plain had to be destroyed because of their awful wickedness. If you follow down to the dawn of the Christian religion we find in the history of nations these terrible catastrophies, destructions, and ruin taking place such as in Babylon, Assyria, and Egypt because these nations departed from the living and true God. They had gods many, and lords many, even sacrificing their children to devils! "They sacrificed their sons and daughters unto devils." How sin polluted the human mind! Reason is so utterly destroyed that poor sinners will bow to the lowest form of sin and vice! That could be expected of naked savages, but let us bear in mind that religious Israel fell into the lowest form of irreligion, like the rest of the heathen, although they had been given by God through Moses the clearest revelation of His mind, and the very people that "sacrificed to devils" were the custodians of the "lively oracles." We read in the first chapter of the epistle to the Romans the state of the "civilised world" when the Apostles began their divine mission to preach the gospel to all nations.

First, I desire to bring before your notice, "Should not a people seek unto their God." The true Church of God must watch against those who say, "Seek unto them that have familiar spirits, and unto wizards that peep and mutter."

Second: Should not the living seek unto their God?

Third: The advice the Holy Spirit gives here to the Church—"To the law, and to the Testimony."

Lastly: A warning against those who profess the same as we do, and yet do not live, and act according to the Word of God. We can have no fellowship with such societies.

First: "Should not a people seek unto their God?"

Our position as far as we are concerned as a Church, Synod and Presbyteries, Kirk Sessions and congregations is that we believe that all that is written in the Bible is given under the inspiration of the Holy Spirit in all its parts. We accept the Bible as God's Word. We

have no reason to question one chapter, verse, or portion of it from Genesis to the last word in Revelation. There we stand before the Most High God! We know very well that very eminent men, some of them learned in ancient and modern history, differ from us, but this can never alter our position in holding what we know can never in this world be proven wrong. We cannot accept human opinion for facts. The Holy Spirit took good care of the Word of God down through the history of the Church to the present hour. We believe the Holy Spirit; but not even an angel from heaven if he said one word contrary to what the Holy Spirit left for us in the blessed Bible. They say "that we are not learned to challenge the conclusions of learned men." The devil is very "learned," evidently, in all languages, history, and no doubt he will have a good deal of knowledge of science, ancient and modern, but he will remain a liar, deceiver, and murderer.

We believe that the history of Adam is given as sure as the history, and birth, of our Saviour, the Lord Jesus Christ. That there is no difference between one part of the Bible and another. It is a complete revelation of the mind and purpose of God, and handed to us under the holy Hand of the blessed Spirit through his servants whom He used for this very end. Satan is full of malice against the Bible! Our position, therefore, is that if any man should try to turn us from that position we immediately resist and declare to the whole world that we stand upon the impregnable rock of Holy Scripture. We know that great declensions took place from the Word of God and the scriptural worship of His house in the second, third, and down to the beginning of the fourth century, and from the fifth century to the dawn of the Reformation in the early part of the 16th century. The cause of that disastrous declension in the Christian world was departing from the Word of God. In these declensions we trace the appearing of the Papal System, the Mohammedan religious system, and the Episcopal government which we find in England and Russia, which are all profoundly contrary to the Church of God in the first century of the Christian era. The gospel was preached in Asia by the Apostles, and undoubtedly the gospel was preached in some parts of Arabia, but by departing from its sublime and simple teaching the Asiatics lost the gospel, and God gave them over to the lying words of a man called Mohammed. Their "bible" is the fables of this man-called "Koran." China is without the gospel, not but they could have it. They rejected it. The estimated population of China has been recently given at six hundred million souls! They verily listen to the mutterings of the devil's Wizards. The same is true of India, and, we might add, all the nations of the earth to-day. Why all this blindness and gross ignorance? The Word of God is written in their own national languages. They prefer to listen to the mutterings of those who deceive them. We may add that almost the whole inhabited world is left without excuse.



There is nothing under the heavens of the Lord so great and precious in the sight of God as the Bible. His will and purpose is revealed therein for the everlasting salvation of His people. Let us value our Bibles and search them diligently and humbly seek to know His mind in His Word concerning our own salvation. When you come nearer our own times you see the terrible condition of Europe prior to the blessed Reformation. From the eighth century to the dawn of the sixteenth century gross darkness covered the people of Europe. With no law and no gospel, the people are left to die in utter ignorance, murdering and destroying each other on the field of battle, or in cold blood by the hand of the assassin. From the midst of this universal confusion and chaos God raised Martin Luther (as if from the dead literally), who was regenerated by the Holy Spirit, and began to preach to the benighted people the gospel. It was like as if the sun had risen at midnight, when the blight, curse, and darkness of Popery was at its height or, rather, at its most degraded depth. He saw clearly what was needed, and moved quickly and courageously to place the Bible in the hands of the people. Wrenched out of the hand of popery—wrenched out of the hand of the man of sin. The Satanic policy of the Pope was to keep the Word of God from the people—so like Satan! It was a considerable time after the Reformation that the Bible could be placed in the hands of the people. They had to be educated to read it and make use of it. That was the day Popery began to die a slow, painful, tortuous death. The Popes of Rome have been cursing that day to the present hour. There is no book in the world, however degraded its contents may be, that the Pope hates like the Bible. Luther, Knox, and Calvin well understood that the Bible was “a burning coal of juniper” to the guilty consciences of the Popes of Rome! The Popes directed them long and craftily to listen to his own “Wizards,” his lying priests that peeped and muttered their lying masses.

We now come to say a few words about our native land. When God raised John Knox to lead the people away from the cesspool of popery, he, too, found the miserable people illiterate, blind, and ignorant. They had no Bible, but supposing they had they could not read. Knox moved Parliament and the nobility to educate the people, open schools, appoint teachers, and call upon parents and children to learn to read. This done, the Bible was placed in their hands, and, of course, children could see that the priest and Bishops were nocturnal wolves in sheep's clothing. Knox found the people under popery as they are to-day in Spain, illiterate and in darkness, ready to believe anything and everything the priest would tell them. The priest was the servant of the Pope, and the Pope was the servant of Satan! The Reformers saw clearly that the Bible must be placed in the hands of the people. They were for centuries listening to the “peeping and mutterings” of the priest. The priest told the people that he and the Pope had “Familiar Spirits” which could tell them about

heaven, hell, and purgatory! We see clearly the need of education so that the poor people could read the Word of God. First educate them, and then place the Bible in their hands, just as we have been endeavouring to do for near 50 years in Rhodesia. That was the work the Reformers did in Scotland in the sixteenth and seventeenth centuries, and to the Head of the Church be all praise and glory for how well they succeeded. The Reformers were the pioneers in educating the people of Scotland, and not the Modernists of the twentieth century.

The next point we shall consider is our attitude and adherence to the Bible, and the Confession of Faith, and Reformation attainments as settled at the Revolution Settlement: "Should not a people seek unto their God?" our fathers were asked and, indeed, the strongest possible persuasion and arguments used by clever but subtle minded men, to listen to the "mutterings of the Wizards" that rose in the Church to draw the godly from the Bible and Confession of Faith of the Church of Scotland. First: they began to "mutter, peep," and suggest that there were errors in the Bible. This was an attack from within the Church. It was formally from outside.

In Scotland the Church was free, more or less, from what became known as "Destructive Criticism" of the Text of Scripture until and after 1843. After that date the flood became a deluge in attacking the Word of God from Genesis to Revelation. There are no signs of the flood of wicked criticism abating throughout the Protestant world. That surely was, and is, ruinous to the Protestant Church! Whatever latitudinarian practices that were in many quarters in the Church of Scotland before 1843, from that date one can trace that the discipline of the Church was from that day more or less a thing of the past. When Professor Robertson Smith introduced into the Free Church in 1863 his "destructive criticism" of the Bible, the dye was cast, and many rose in that Church who were of the same mind with Smith, and from that year the Free Church began to disintegrate, and finally went into fragments. The young men of that noble Church wrecked it. Smith was a young man, and those that supported him were also young in experience and young in years, although they were instrumental by subtle arguments to draw many of the more mature men to their side. They had the "familiar spirit" of learning, which not a few of them had imbibed in the Rationalistic Universities of Germany.

In the divine providence of God there was one man in the Assembly of the Free Church in May, 1893, the Rev. Donald MacFarlane, who rose and protested against those that corrupted and virtually destroyed all that the Reformers stood for from the time the first Reformed Assembly met in 1560. If it were not for the stand made by that man of God in defence of the Word of God, we would not be here to-night. There would be no occasion for us to be here. The most of you were not born then, and the few of you that were born were too young in

years to understand, or remember, much about it. God enjoined upon Moses, Aaron, and those that should come after them to instruct the people, how He brought them out of the land of Egypt, by His almighty hand, to give them the good land that He had promised to their fathers. This was to be done generation after generation. If this divine duty should be neglected, or ignored, or forgotten, they would suffer for it; for it was God whom they slighted and ignored. It is our precious privilege also not only to refresh our own minds on the wonderful way God in His providence has been dealing with us, and the fathers of our Church, but we have a duty to our people which, if we neglect it, we sin against God. It must be done generation after generation according to God's command to us and to our children. When the Lord in His mercy guided and protected His servant, Rev. Donald MacFarlane, in the Assembly of the Free Church of Scotland in May, 1893 (who stood in defence of the Word of God) what was the cause and object he had in his mind, and this action? The preservation of the Bible, as he vowed at his ordination to do. That is what Knox, Luther, Calvin, and all the Reformers did in their day. It was the Bible or nothing. Mr. MacFarlane preferred to suffer the deprivation of all earthly goods (which he actually did) than that he would give up a jot or tittle of the Word of God. He did not listen to the Wizards that peep and mutter. "Should not the living seek unto their God?" Where are the children, and grandchildren, of those who departed from the Word of God in Scotland in 1863, 72, 92, and in 1929? Where has it landed them? The Most High only knows where they are!

It has come to this that a minister in the most of the Protestant pulpits (outside Free Presbyterian pulpits) can stand up and now say, "I don't believe in the Bible; I do not believe that Christ was God." They ruined the cause of God in Scotland! One of the Professors of the Church of Scotland (so-called) lauded their young ministers that they were not in the archaic position of their fathers, that they would believe such doctrines as their fathers believed—that is, of course, the "Virgin Birth," and the physical resurrection of the Redeemer. There is where their hypocrisy and atheism landed them. My dear Free Presbyterians, "Should not a people seek unto their God?" Take a firm hold on your Bibles. Pay no attention to what the "Wizards" of Satan say against it. The cause of our separation from our fellow countrymen and women is as clear as noon-day. They do not believe the Word of God: we do in all its jots and tittles. From that position we must not move. The thanksgiving and thankoffering are to be given to the Head of the Church, the Lord Jesus Christ. The Rev. Donald MacFarlane was the last man to consider himself a "leader," and that was equally true of the minister of this congregation—the late Rev. Neil Cameron. They were the servants of the Lord Jesus Christ. We had men of God at the head of the spiritual affairs of His Church. This Church had only one

Leader, and that only Leader is the Lord Jesus Christ. We had, and now have chief men among equals according to their age, experience, learning, and faithfulness to the Word of God and the souls of men! We recognise no leader on the face of this earth, but one and one only, in the Person of the glorious Head of His Church, the Lord Jesus. May the Lord in His mercy defend and protect this Church from such a man rising within its pale that would presumptuously arrogate to himself "lordship" over the people of God! Here we stand regarding the Headship of our adorable Saviour Jesus Christ. He is our leader; and He is our Head. He is the Head of our Church; He is the Leader of our people; and He must be the Leader in pulpit, as well as in the pew, at the family altar, as in secret prayer. Christ our Saviour, Leader, God, guide, our all! "Should not a people seek unto their God? for the living to the dead." The fathers who formed the Free Presbyterian Church of Scotland would not bow the knee to the "familiar spirits" that attacked the Word of God from Genesis to Revelation. You young Free Presbyterians may be challenged, and the graceless enemies may say to you, "You have no learned men among you like other Churches." In human learning, we accept the challenge, and let them produce their reasons to prove that any other Protestant denomination within the bounds of the United Kingdom can excel the Free Presbyterian Ministry on solid and Scriptural knowledge of the theology of the Church from the days of the Apostles, of the history before and after the Reformation, etc. They are cognisant of the hypocrisy of those who impose their intellectual attainments on the spiritually blind people that follow them.

As Paul said, "They compelled us to refute their deceitful claims." If atheism, infidelity, and unfaithfulness to the Word of God, the souls of men, and to the rising generation, be considered learning, they have truly an overdose of it. When our Lord was on earth, His Bible was all that was then written from Genesis to Malachi. He preached, He taught and instructed the people from the Word of God. Do you find in the gospels of Matthew, Mark, Luke or John one single suggestion that He found one error in the Scriptures of truth from Genesis to Malachi? No. He accepted, as the servant of Jehovah, all that was written in Moses, the prophets, and Psalms, which comprised all the books of the Old Testament. He saw no verse, or part, or portion out of date or missed. What a Leader to follow! How stand other leaders and scholars in relation to our glorious Leader? They are "too learned" and proud to bow the knee before the divine Head of the Church of God. Now, notice the infinite value of having such a glorious Leader over our Church, over the affairs of God's House, as the blessed Lord Jesus. What a blessed example He set before the fishermen of Galilee, Peter, James and John. They were taught by the Holy Spirit and were mighty in His hand to bring down the strongholds of savage idolatry throughout the Roman Empire. Time will

not permit me to continue longer on these points, although I could enlarge on all of them; but that will suffice meantime.

The third point we were to consider is: The advice the Holy Spirit gives here to the Church: "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them." The first thing we should consider is what do we understand by "Law" and by "Testimony"? I take it to mean the whole of the revelation of grace beginning with the Book of Genesis, ending with the Amen of the Book of Revelation. In the Law we see a revelation of God's holiness, justice, righteousness, goodness, and truth in His relationship to man. He is eternally the God of law, order, wisdom; yea, in the whole revelation of God we observe laws, moral, natural, and physical governing all things, so that not even a sparrow can fall to the ground without the operation of the physical laws of God, the Creator of the sparrow, and the sustainer of His own universe. Here are laws which can be observed by the simple folk. We, therefore, conclude that the material universe was created by the God whom we seek to serve and worship.

However, we are more interested in the "Moral Law" as comprehended in the Ten Commandments and our relationship to the Moral Law. In Genesis we read of the creation of man, his work, his fall, his being driven out of the Garden of Eden, and the promise of redemption through the seed of the woman. When we study (as we ought to study) the Moral Law, like a mirror, we see our face in it, and our deformity re the requirements of the Moral Law, which is holy, just and good. "Through the Law is the knowledge of sin." It is both solemn and painful to behold oneself as fallen, ruined and lost in the presence of this divine holy law of God. We accept the truth of God—we fell in Adam—we are lost. We have God's testimony to the holiness, purity, and justice of that Moral Law. In the second place, we have the "Testimony" or the revelation of grace. God purposed from all eternity to save sinners fallen and lost in Adam, through the second Adam, the Lord Jesus Christ. In Christ we have a most gracious and merciful manifestation of mercy, love and kindness from God to those that were ready to perish forever. The doctrines of grace run through the whole Bible starting with Abel and his sacrifice of blood, Noah, Abraham, Moses, to Malachi. We have the Lamb of God who was promised, who glorified God in our nature, magnified the law, and made it honourable for us, satisfied the demands of justice, crushed the head of the serpent, the devil, made reconciliation for iniquity, and brought in an everlasting righteousness. Where, then, do we find all the doctrines we preach and believe? In the Bible. For the Bible is the "Law and Testimony" for us. Our Church holds all the revealed doctrines of the Bible. We have a most excellent summary of it in the *Confession of Faith*; and to that most scriptural summary we do wholeheartedly adhere,

believe it, and some of us have vowed to assert, maintain, and defend it, through the grace of God, as long as we are in this life. The apostles appealed to the Word of God for their doctrines, and they had the holy example of their blessed Master—for He appealed to the Word of God from Genesis to Malachi. In our case we have not only the Scriptures of the Old Testament, but of the New. It was to the Word of God they appealed when accused by the Jews of introducing new doctrines. The Reformers of the sixteenth century did the same thing. Luther appealed to the Word of God. Knox did the same, and so did the English Reformers and martyrs. This was the substance of what they all said and testified: "To the Law, and to the Testimony."

What an extraordinary sight the poor sinner gets of himself in the day the Holy Spirit reveals to the soul its sin in the presence of an infinite, holy, just God! Moses trembled at the sight, when God was giving them the "fiery law," or the holy law; the people wept. Paul tells us that when the "commandment came," "I died." It was not the law that "died" but the sinner to all his false pretences and corrupt notions of being "good" without regeneration. No doubt, young Paul, while attending the College and the University of his own day, he would be paying close attention to the mutterings of the old Greek "Wizards." We can also believe that Gamaliel would be laying great stress on the "traditions of the fathers." Paul, at these seats of learning, came out blind and ignorant, like the younger men of our own day. We must bring all doctrines, worship, practice, profession, and belief to the Word of God. The law condemns the sinner and clearly convinces him of sin, guilt, and his responsibility. If he lost his ability to save his soul, he did not lose his responsibility to give an account of his conduct to God. He must be thoroughly convinced by the Holy Spirit that by the deeds of the law no flesh can be justified in the sight of God. It is in this prostrate condition, lost, hell-deserving, and naked, the curse of the law in his conscience, and the wrath of God upon his person, that he is brought to the feet of the Redeemer. He could not move a limb of his soul to save his soul. It would be madness to offer him a "decision card" to decide for Christ. That would be mockery of the most cruel kind. You might as well offer it to an irrational animal. No one can deliver his soul from the curse and grasp of the law of God, and his Judge, but the Lord Jesus Christ, the Saviour of the lost. Can he do, think, or say anything for himself? Can he *will* to believe in Christ? No, the will is the servant of sin, the devil, and corruption. The *will* is like the leper covered with sores from head to foot. It is a lost will, a diseased will, and conscience condemning the will for its former vile actions. He is cut adrift and ready to perish. He cannot make one hair black or white. God reveals to the poor guilty sinner the way of salvation. Christ is the Saviour and remedy. The satisfaction rendered by Christ is in every respect commensurate with all that holy

justice demanded of the convinced sinner in the sight of an infinite, holy, and righteous God. We read that God is just, and the Justifier of him that believeth in Jesus. God is a witness not only to the inflexibility and holiness of law and justice, but God is a witness to the gospel, as evident as He is to the law. We read, in addressing all that will be saved of our lost race, God in the Person of the Father, saying, "This is my beloved Son: hear ye Him." In Him the Father is delighted, in the redemption of all that shall be saved of the human race, and which Christ shall present before the eternal Majesty of heaven, when the physical heavens, earth, and all the material creation passes into everlasting nothingness. Christ shall present His Church before the Father at the great day, as a people redeemed from hell and death, curse, and wrath, through His own blood, holy and pure from sin in His own spotless garment of imputed righteousness. Christ found them out, God the Spirit called them, the Father brought them to Christ; and Christ will set them before the Father at the great day. The salvation of the soul is from the free, sovereign will of God, through Jesus Christ our Lord. All of grace.

Now, "To the law and to the Testimony." All doctrines, whether past or present, must be brought to the test of the Word of God. Will it stand there? Can it be confirmed by the Word? If it is not in accordance with the Word of God, it must be rejected. "To the Law and to the Testimony" of the Word with it, to be examined in the bright light of this divine revelation. That is what our fathers did when men brought in to the Free Church of Scotland erroneous doctrines that wrecked that Church. The Declaratory Act was brought to the test of the Word of God, but there it fell like Dagon of the Philistines on the threshold of the Word of God. This is our great and precious privilege, to bring all that we hear to the test of the Word of God, as those that went before us did. It was the Word of God that made the separation between our Church and our fellow countrymen. It was the men that acted and introduced false and erroneous doctrines into the Reformed Church that made the divisions and cleavage among the Protestants of this land. The sin of schism is a terrible sin in the sight of God. Let us be clear in our own conscience that we are not guilty of this sin before God. Are you right at heart in the sight of God within the pale of the Free Presbyterian Church of Scotland or have you any dubiety in your mind or doubts as to the position and relationship to the Word of God of this Church? Let each one examine his own conscience as in the sight of God that you are free of this sin. It may be lurking where least expected and showing itself within the Church in subtle ways that few can detect it. God sees it, and knows where it is in operation. Schism is first in the mind and shows itself in the conduct as opportunity offers itself to the deceitful man! For you know that we have no right in Scripture or reason to be separated from our fellow countrymen in the affairs

of God's House if we are not bound by the Word of God to our present testimony and position and to keep separate from them.

If it was their departure that made the cleavage between us, we are clear of that sin of SCHISM. The reason must be Scriptural for our separation from them. If it is we that make the separation, and continue it, we are then guilty of Schism; if it is they by their departures from the Word of God, then they are guilty of that heinous sin, and must bear the full burden of the cause of our separation—we mean the burden of guilt. You are (at least, some of you are) eye witnesses to the fact that there were men in this Church who were not sincere and true at heart to the cause that they had professed to assert, maintain, and defend. What was in their heart revealed itself in the open, and they were spewed out as we read in Revelation. The Church could not see this until they made it manifest in their action, but God was seeing it. We therefore take it that all who fear God in this Church consider the sin of schism a grave sin in the sight of God. It introduces into the Church the spirit of division, strife, and confusion which always ends in separation, and by it the cause of the Lord is weakened in the land, family, and congregation. "To the Law and to the Testimony," for the cause of these divisions. It was very extraordinary that at the very time the Declaratory Act was passed in May, 1892, there was at the same time a body of men in England, in the University of Oxford, who were openly attacking and traducing the work of the Reformers both in England and the Continent, who became known afterwards as the "Tractarians." Their aim was to break up the Reformed Church of England and destroy the Reformed faith of that Church. We are not, of course, in full agreement with all that is contained in the Thirty-nine Articles of the Church of England, but we are in full agreement with the Protestant Church of England in her opposition to the Church of Rome.

In Scotland there was a similar movement to destroy the Westminster Confession of Faith of the Reformed Church in Scotland. The two movements were as to their aim and object almost identical—that was to destroy the blessed Reformed position of the Protestants of Great Britain and to introduce abominations which the Reformers (by the light of God's Word) were the happy instruments to abolish from the minds of their fellow countrymen. Our fathers brought this new and serious departure to the test of the Word of God, and saw in its heavenly light that it was contrary to the "Law and Testimony" of prophets and apostles. It was not with them, what saith the "Declaratory Act" or the "Tractarians of Oxford"? But what, "saith the Lord"; and what is written in the "Law and Testimony" of the Holy Spirit to the Church of God to the end of time? We should be greatly helped and encouraged that we stand where we are this evening in the company of the Reformed divines of the past, with our inspired Bibles and with divine grace and guidance we hope to stand here to the last



breath. We are, as they were, advised to bring every form of doctrine and practices to the test of the Word of God. We may here notice one special instance of our national declension from the Word of God, the Lord's Day. Sabbath desecration is a clear evidence of that departure throughout our beloved land. This is one (among many) that shows how the Protestants have forsaken the God of their fathers and the Word of God. When we endeavour to practice and exercise the discipline of God's Word on those who go astray from the path of truth and morality, we meet with criticism from other Churches that ceased to exercise any discipline on their own people, however far astray they go from the truth of God on Sabbath Day or week day. When we ask those who may apply for baptism or other Church privileges if they are engaged in unlawful work on the Lord's Day, or are not attending on the public places of worship on Sabbath, and say to them, "You cannot get such privilege from us unless you cease from your work on Sabbath (which is neither of the nature of necessity or mercy), and attend the worship of God on his holy day." What is the attitude of some who ask for Church privileges who are engaged on unnecessary work on Sabbath? They say: "If you refuse me and my family the privilege I ask for, I can get it in another Church." They go to the "other Church" and get all the privileges they may wish to ask for and no questions asked about their life, walk, and conversation.

The late Rev. Neil Cameron told that he kept a note of all that left his own congregation in Glasgow; and on the question of baptism alone over one hundred families left his congregation, and *re* Sabbath work! They would get it in the Free Church. That was breaking up the discipline of the Word of God, and the results are simply deplorable throughout our land. We have to contend with the same difficulties now as our fathers had before us. The discipline of the Word of God is necessary to the well ordered government of the Church. And we say, the Protestant Churches are rushing on the broad way of ecclesiastical suicide. We hold that the Moral Law of God is binding on every true believer *while under* the easy yoke of the gospel, as long as life lasts. It is the moral rule of his life. In the Church of Rome they have no regard to the "Moral Law" of God. Why? Because it condemns their infamous conduct. Are the Protestant Churches to follow in the wake of that abomination? It looks like it!

Our conclusion is: "If they will not speak according to this word (the Word of God) it is because there is no light in them." All the education that one may attain to in any or all the Universities of Europe will not enlighten the soul of a sinner in a saving knowledge of God. All the philosophical, scientific, and modern knowledge of this age or any other age can never enlighten the soul of a sinner or convince him of his guilt and misery before God. The sinner needs the infinite power of the Holy Spirit to convince him of his

need of Christ as the only Saviour of the lost. That is what we need to-day to awaken the dead among us. We know that soul-destroying doctrines are taught in our Universities, colleges, and pulpits throughout the land. Is it not because there is no light in them?

I asked some years ago of one of the ministers of the present Church of Scotland on his way back from the General Assembly of that Church, "Why did he not protest in the Assembly against the awful utterances of Dr. Cox of Aberdeen, when he declared publicly that he did not believe in the "Virgin Birth" of Christ or in the physical resurrection of Christ, adding, 'I am 63 years in the ministry, and I never believed it, and I know that the vast majority of the ministers of the Church of Scotland are of the same mind as I am.'" I said to this Rev. gentleman, "Cox involved the vast majority of you ministers. He made Unitarians of you." It was no concern of his. There is no light in them! It is likely true to say that few, if any, of you are old enough to remember when D. L. Moody came to this country. Moody was out and out an Arminian, and the people flocked to hear this new presentation of the "gospel" by Mr. Moody as Arminianism suits the unregenerated minds of graceless men and women. Moody passed away to render his account to God!

Within the memory of the most of you another evangelist came from America known as Pastor Russell. He, too, had large audiences to preach his diabolical doctrines to, and left the seed of his hypocritical and soul-destroying doctrines behind him, so that you have the progeny of Pastor Russell in this country to-day—a herd known by the designation of "Jehovah's Witnesses." They, too, do not believe in Christ as the Saviour of the lost. There was Arminianism preached in Glasgow recently by another "American Evangelist" of the same brand as D. L. Moody—salvation by persuasion! There is nothing in it but the old theology of James Arminius, "salvation by works." The Holy Spirit says that it is by grace sinners are saved. From a purely doctrinal standard we are Calvinists. That is to say, according to the Scriptural standard of doctrines that Calvin expounded from the Word of God. We reject Arminianism as God-dishonouring and soul destroying doctrines. How dare they, by their methods, ask poor sinners to do the impossible?

We knew of Billy Graham before he came to this country. How did Christ preach? How did His apostles preach? How did the prophets preach? If we speak not according to the Word of God, it is because there is no light in us. There must be a turning to the Word of God. Law and gospel must be preached as laid down in the Bible. The Arminian will quote Scripture and teach (at least in words) about heaven, hell, death and corruption, immorality, and may be very orderly outwardly, but he all the time holds that there is in the man himself in his natural *will*, if he only exercises it, that power and ability to

believe to the saving of the soul. Where, then, doth the Holy Spirit come in? "He may help a little, but man himself is the prime operator in the work." How like the truth but how full of poison! How can a dead person operate on himself? "Dead in trespasses and sin." Arminianism is treason against the gospel. It needs the creative power of the Holy Spirit to regenerate man, make a new creature of him in Christ Jesus. My friends, adhere faithfully to the testimony of your fathers and of the conservative divines of the blessed Reformation. Adhere honourably to the testimony of the fathers of the Free Presbyterian Church of Scotland. The cause of Christ is very low and weak in Scotland to-day. The irreligion and the immoral conduct of the people is a proof of that assertion. The Lord in His infinite mercy and love left this small remnant to witness on His side against error, hypocrisy, and false doctrines and false forms of worship. God is able to do the mightiest work with the few as with millions. We are not against communion and fellowship with our fellow countrymen if they turn to the Word of God and the practice of true godliness.

In conclusion, we say we cannot tolerate or associate with men who do not hold the Word of God, the discipline thereof, and the practice of godliness in their walk, life, and conversation. We are not schismatics. No arms are more extended and no hearts more open to poor sinners than the godly within the pale of our Church. Fear not what enemies may say to the contrary. May God bestow upon you all His grace, and may the Holy Spirit take possession of your hearts and minds to enable you to bring all things to the test of the Word of God, to keep you steadfast and faithful to the noble testimony of the Free Presbyterian Church of Scotland in your day, and hand the witness and testimony of your fathers to your children as they did to us. Bear always in mind that we must all stand at the Judgment-Seat of Christ, and all will be serious enough there when the final decision is given that shall last forever. "To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them."

### **A Letter from Samuel Rutherford.\***

TO THE PARISHONERS OF KILMACOLM.

Worthy and well beloved in Christ Jesus, our Lord, grace, mercy and peace be to you,—Your letters could not come to my hand in a greater throng of business that I am now pressed with at this time, when our Kirk requireth the public help of us all. Yet I cannot but answer the heads of both your letters with provision that ye choose, after this, a fitter time for writing. (a) I would not have you to pitch upon me, as the man able by letters to answer doubts of this kind,

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\* The whole of the letter is not given here.—*Editor.*

while there are in your bounds men of such great parts, most able for this work. I know that the best are unable; yet it pleaseth that Spirit of Jesus to blow His sweet wind through a piece of dry stick, that the empty reed may keep no glory to itself. But a minister can **make** no such wind as this to blow; he is scarce able to lend it a passage to blow through Him. (b) Know that the wind of this Spirit hath a time when it bloweth sharp and pierceth so strongly that it would blow through an iron door; and this is commonly rather under suffering for Christ than at any other time. Sick children get of Christ's pleasant things, to play them withal, because Jesus is most tender of the sufferer, for He was a sufferer himself. Oh, if I had but the leaveings and the drawing of the bye-board of a sufferer's table! But I leave this to answer yours.

I. Ye write that God's vows are lying on you, and security, strong and sit to nature, stealing on you who are weak. I answer: (a) Till we be in heaven, the best have heavy loads as is evident (Cant. v. 1; Ps. xxx. 6; Job xxix. 18; Matt. xxvi. 33). Nature is a sluggard and loveth not the labour of religion; therefore rest should not be taken till we know that the disease is over and in the way of turning, and that it is like a fever past the cool. And the quietness and the calms of the faith of victory over corruption should be entertained, in place of security; so that if I sleep I should desire to sleep faith's sleep in Christ's bosom. (b) Know, also, that none who sleep sound can seriously complain of sleepiness. Sorrow for a slumbering is a token of watchfulness of spirit, but this is soon turned into wantonness as grace in us too often is abused; therefore, our waking must be watched over else sleep will even grow out of watching, and there is as much need to watch over grace as to watch over sin. Full men will soon sleep, and sooner than hungry men. (c) For your weakness to keep off security, that like a thief stealeth upon you, I would say two things: (1) To "want complaints of weakness" is for heaven and angels that never sinned, not for Christians in Christ's camp on earth. I think that our weakness maketh us the Church of the redeemed ones, and Christ's field that the Mediator should labour in. If there were no diseases on earth, there need be no physicians on earth. If Christ had cried down weakness He might have cried down His own calling; but weakness is our Mediator's world; sin is Christ's only, only fair and market. No man should rejoice at weakness and diseases, but I think that we may have a sort of gladness at boils and sores, because without them Christ's fingers (as a slain Lord) would never have touched our skin. I dare not thank myself, but I dare thank God's depth of wise providence that I have an errand in me while I live, for Christ to come and visit me and bring with Him His drugs and His balm. Oh, how sweet it is for a sinner to put his weakness into Christ's strengthening hand, and to gather a sick soul upon such a

Physician, and to lay weakness before Him to weep upon Him, and to plead and pray! Weakness can speak and cry when we have not a tongue. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live" (Ezek. xvi. 6). The Kirk could not speak one word to Christ then; but blood and guiltiness out of measure spake, and drew out of Christ pity and a word of life and love. (2) As for weakness, we have it that we may employ Christ's strength because of our weakness. Weakness is to make us the strongest things: that is, when, having no strength of our own, we are carried upon Christ's shoulders and walk as it were upon His legs. If our sinful weakness swell up to the clouds, Christ's strength will swell up to the sun, and far above the heaven of heavens.

II. Ye tell me that there is need of counsel for strengthening of new beginners. I can say little to that, who am not well begun myself; but I know that honest beginnings are nourished by Him, even by lovely Jesus, who never yet put out a poor man's dim candle that is wrestling betwixt light and darkness. I am sure that if new beginners would urge themselves upon Christ, and press their souls upon Him, and importune Him for a draught of His sweet love, they could not come wrong to Christ. Come once in upon the right nick and step of His lovely love and I defy you to get free of Him again. If any beginners fall off Christ again, and miss Him, they never lighted upon Christ as Christ: it was but an idol, like Jesus, which they took for Him.

III. Whereas ye complain of a dead ministry in your bounds, ye are to remember that the Bible among you is the contract of marriage, and the manner of Christ's conveying His love to your heart is not so absolutely dependent upon even lively preaching, as that there is no conversion at all, no life of God, but that which is tied to a man's lips. The daughters of Jerusalem have done often that which the watchman could not do. Make Christ your minister. He can woo a soul at a dykeside in the field. He needeth not us, howbeit the flock be obliged to seek Him in the shepherds' tents. Hunger of Christ's making may thrive even under stewards who mind not the feeding of the flock. O blessed soul, that can leap over a man and look above a pulpit up to Christ, who can preach home to the heart, howbeit we were all dead and rotten.

IV. So to complain of yourselves, as to justify God, is right, providing ye justify His Spirit in yourselves. For men seldom advocate against Satan's work and sin in themselves but against God's work in themselves. Some of the people of God slander God's grace in their souls; as some wretches used to do, who complain and murmur of want ("I have nothing," say they; "all is gone, the ground yieldeth but weeds and windlestraws"), whereas their fat harvest, and their

money in bank, maketh them liars. But for myself, alas! I think it is not my sin; I have scarce wit to sin this sin. But I advise you to speak good of Christ, for His beauty and sweetness, and speak good of Him for His grace to yourselves.

V. Light remaineth, ye say, but ye cannot attain to painfulness. See if this complaint be not booked in the New Testament; and the place is like this, "To will is present with me, but how to perform that which is good I know not" (Rom. vii. 18). But every one hath not Paul's spirit in complaining; for often, in us, complaining is but an humble backbiting and traducing of Christ's new work in the soul. But for the matter of the complaint, I would say that the light of glory is perfectly obeyed in loving and praising and rejoicing, and resting in a seen and known Lord; but that light is not hereaway in any clay body. For while we are here light is (in the most) broader and longer than our narrow and feckless obedience. But if there be light, with a fair train and a great back (I mean, armies) of challenging thoughts, and sorrow for coming short of performance in what we know and see ought to be performed, then that sorrow for not doing is accepted of our Lord for doing. Our honest sorrow and sincere aims, together with Christ's intercession, pleading that God would welcome that which we have and forgive what we have not, must be our life, till we be over the bound-road, and in the other country, where the law will get a perfect soul.

VI. In Christ's absence there is, as ye write, a willingness to use means, but heaviness after the use of them, because of formal and slight performance. In Christ's absence, I confess, the work lieth behind. But if ye mean absence of comfort, and absence of sense of His sweet presence, I think that absence is Christ's trying of us, not simply our sin against Him. Therefore, howbeit our obedience be not sugared and sweetened with joy (which is the sweetmeat bairns would still be at), yet the less sense, and the more willingness in obeying, the less formality in our obedience. Howbeit we think not so; for I believe that many think obedience formal and lifeless except the wind be fair in the west and sails filled with joy and sense, till souls, like a ship fair before the wind, can spread no more sail. But I am not of their mind, who think so. But if ye mean by absence of Christ, the withdrawing of His working grace, I see not how willingness to use means can be at all under such an absence. Therefore, be humbled for heaviness in that obedience, and thankful for willingness; for the Bridegroom is busking His spouse oftentimes, while she is half sleeping; and your Lord is working and helping more than ye see. Also, I recommend to you heaviness for formality, and for lifeless deadness in obedience. Be casten down, as much as ye will or can, for deadness; and challenge that dull and slow carcase of sin, that will neither lead nor drive, in your spiritual obedience. Oh, how sweet to lovely Jesus are bills and grievances.—*S. Rutherford.*

## The Millennium.

By The REV. PROFESSOR JOHN BROWN, of Haddington.

THE Rev. John Brown, of Haddington, the celebrated Bible Commentator and Interpreter, makes the following comment on the twentieth chapter of the Revelation of John:—

“The glory and happiness of this thousand years’ reign of the saints is to be understood, not literally but spiritually and figuratively, according to the common style of the book. It could not consist with the happiness of the saints to leave the heavenly mansions and live in bodies needing meat and drink; nor, if their bodies were raised spiritual and incorruptible, would they need any such thing; and in vain would Satan instigate the wicked to war against, and cut off, spiritual and incorruptible bodies. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in Scripture represented as a *reviving* or *living again* of the soul, but of the body. The resurrection of the martyrs’ and confessors’ souls here spoken of must therefore mean, not the resurrection of these deceased persons; but the remarkable reformation, deliverance, comfort and activity of the Church in their successors (Rom. xi. 15; Ezk. xlii. 1-14; Ps. lxxxv. 6; Hosea vi. 2-3; Zech. x. 1). And as Elijah is represented as living in John the Baptist, and Anti-Christian Rome is called in this Book, Sodom, Egypt, and Babylon, on account of her likeness to them in luxury, cruelty, pride, and idolatry, so the ancient martyrs will live in the Christians of this period (the Millennium) being united to the same Head, members of the same body, and of the same temper, faith, patience, zeal and fortitude, and professing the same Gospel truths. And this restoration of the Church to this peaceable and glorious state, after a long death under the reign of Anti-Christ, in which multitudes of Jews and Gentiles shall be converted to Christ, and shall enjoy much spiritual, delightful, and honourable fellowship with Christ, and with one another, and have the governing power in the earth, is called ‘the first resurrection,’ as it is a figure and pledge of the general Resurrection of the saints to eternal life at the last day. The wicked *will not live again* till the end of the thousand years, that is, they will be reduced to the same condition in which Christ’s slain witnesses were a little before (xi. 7-9), having no authority, power or activity to make head against Christ and His Cause.

“Gog and Magog here include the wicked everywhere in the world, instigated by Satan to embolden their spirits and combine in a furious and desperate attack upon the Church, which shall issue in a manner no less dreadful than the last efforts of Anti-Christ.

“The opening of the books, and judging men according to them, denotes that, in the last Judgment, the infinite and all-observing knowledge and exact remembrance of God, the extensive notice and exact recordings of men’s own consciences, and the whole contents of God’s

revelations and purposes, will be clearly manifested, and all men righteously judged exactly answerable thereto. By hell we understand the state of separate spirits; and death and hell are cast into the lake of fire, when the bodies and souls of all the wicked are shut up in Hell, and there is no vestige of sin and misery left anywhere else in the creation of God."

The same learned and godly Professor of Divinity, Rev. John Brown, of Haddington, makes these further general reflections on the same chapter:—

"Glorious is the period (the Millennium) of light, life, liberty, love, peace, purity, joy and triumph, which the Church of true believers shall enjoy even on earth after a long long night of darkness, trouble and oppression. When Satan is restrained by Christ and the Holy Spirit *poured out* world-wide, with what power, spirituality and splendour shall the Cause of Christ revive! They who in evil times had faithfully adhered to the truth shall, in their persons or in the numerous multitudes of their converted successors, live and reign under the protection and smiles of their Redeemer. But no happiness on earth is unmoveable or everlasting. Satan and his wicked instruments *will* always disturb the beloved saints and city of the Lord, to their utmost, but quickly shall their most furious and joint attacks issue in their universal and everlasting destruction. In what a public and awful manner the general Resurrection and last Judgment will shut up the scenes of time! How great and glorious the Judge! How tremendous the Tribunal! How numerous and serious the pannels! How exact the trial! Just, but awful and irrevocable, shall be the decisions, and infinitely important and lasting the execution!"

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### **Marks of Blessed Preaching in Scotland.**

By the late REV. DR. KENNEDY, Dingwall.

In the recently republished pamphlet of articles by the late Rev. Dr. Kennedy, Dingwall, he gives the following ten marks of the type of Gospel preaching that was signally blessed by the Lord in times past: "(1) An exposition of the claims and a faithful proclamation of the terrors of the Law of works; (2) A stern insisting on the necessity of regeneration by the creative power of the Holy Ghost; (3) A careful tracing of all salvation to the sovereign electing love of God; (4) A painstaking presentation of the Scriptural doctrine of Christ's person; (5) A clear statement of the doctrine of the atonement—Messiah the substitute of the unjust—Divine blood the purchase price—elect sinners the bought people—and peace and salvation to the purchased people, the unfailing result of the death on the cross; (6) A full-orbed declaration of the doctrines of grace according to the federal system of



theology; (7) A Scriptural delineation of the exercises of spiritual life in the souls of the regenerated; (8) A searching examination of the grounds on which a religious profession may be based, and of the fruits by which a true profession can be accredited; (9) A zealous declaration of the unchanging authority of the Moral Law as administered by Christ, and a careful unfolding of its claims to the obedience of all who believe; and (10) A clear, unhesitating proclamation of the Gospel call to every sinner, as giving him a warrant to come for a free and full salvation to Christ, and assuring him that every coming sinner shall be saved, and leaving all excuseless who refuse to come."

### **Tale-bearing and Rebuking.**

By REV. C. H. SPURGEON.

*"Thou shalt not go up nor down as a tale-bearer among thy people . . . Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (Leviticus xix. 16, 17).*

TALE-BEARING emits a three-fold poison, for it injures the teller, the hearer, and the person concerning whom the tale is told. Whether the report be true or false, we are by this precept of God's Word forbidden to spread it. The reputations of the Lord's people should be very precious in our sight, and we should count it shame to help the devil to dishonour the Church and the name of the Lord. Some tongues need a bridle rather than a spur. Many glory in pulling down their brethren, as if thereby they raised themselves. Noah's wise sons cast a mantle over their father, and he who exposed him earned a fearful curse. We may ourselves one of these dark days need forbearance and silence from our brethren. Let us render it cheerfully to those who require it now. Be this our family rule and our personal bond—SPEAK EVIL OF NO MAN.

The Holy Spirit, however, permits us to censure sin, and prescribes the way in which we are to do it. It must be done by rebuking our brother to the face, not by railing behind his back. This course is manly, brotherly, Christlike, and under God's blessing will be useful. Does the flesh shrink from it? Then we must lay the greater stress upon our conscience, and keep ourselves to the work, lest by suffering sin upon our friend we have become ourselves partakers of it. Hundreds have been saved from gross sins by the timely, wise, affectionate warnings of faithful ministers and brethren. Our Lord Jesus has set us a gracious example of how to deal with erring friends in His warning given to Peter, the prayer with which He preceded it, and the gentle way in which He bore with Peter's boastful denial that he needed such a caution.

**Stablish Thy Word.**

The following is a commentary on Psalm cxix., verse 38: "Stablish thy word unto thy servant, who is devoted to thy fear."

By THOMAS MANTON.

WHY doth David pray thus, "Stablish thy word to me," since God's word is more certain and so stable in itself that it cannot be more so?" (II Peter i. 19). "We have a more sure" or a more stable "word of prophecy," as the word signifies. How can the Word be more stable than it is? I answer, it is sure in regard of God from whom it comes, and in itself. In regard of the things propounded it cannot be more or less stable; it cannot be fast and loose. But in regard of us it may be more or less established. And that two ways: (1) By the inward assurance of the Spirit increasing our faith; (2) By the outward performance of what is promised.

First, by the inward assurance of the Spirit, by which our faith is increased. Great is the weakness of our faith, as appears by our fears, doubts, distrusting, so that we need to be assured more and more. We need say with tears as he doth in the gospel: "Lord I believe; help thou mine unbelief" (Mark ix. 24); and to cry out with the apostles, "Lord increase our faith" (Luke xvii. 5). There is none believeth so, but he may yet believe more. And in this sense the word is more established. When we are confirmed in the belief of it, and look upon it as sure ground for faith to rest upon. Secondly, by actual performance, when the promise is made good to us. Every event which falls out according to the Word is a notable testimony of the truth of it, and a seal to confirm and strengthen our faith. Three ways may this be made good.

1. The making good of some promises at one time strengthens our faith in expecting the like favour at another. Christ was angry with his disciples for not remembering the miracle of the loaves when they fell into a like strait again. "Do ye not yet understand, neither remember the five loaves?" (Matt. xvi. 9). We are to seek upon every difficulty; whereas former experience in the same kind should be a means of establishment to us. "He hath delivered, and doth deliver; in whom we trust that he will yet deliver us" (II Cor. i. 10). In teaching a child to spell we are angry if, when we have showed him a letter once, twice, and a third time, yet when he meets with it again, still he misseth; so God is angry with us when we have had experience of His Word in this, that, and the other providence, yet still our doubts return upon us.

2. The accomplishment of one promise confirms another; for God that keepeth touch at one time will do so at another: "I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (II Tim. iv. 17, 18). In such a strait God failed not, and surely He that hath been true hitherto will not fail at last.

3. When the Word is performed in part, it assureth us of the performance of the whole. It is an earnest given of all the rest: "For all the promises of God in him are yea, and in him amen" (II Cor. i. 20). A Christian hath a great many promises and they are being performed daily; God is delivering, comforting, protecting him, speaking peace to his conscience; but the greater part are yet to be performed. Past experiences do assure us of what is to come. Thus, "*Stablish thy Word,*" that is, make it good by the event, that I may learn to trust another time either for the same or other promises or accomplishments of thy whole Word.

### Searmonan.

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

#### SEARMON III.

"Oir cha'n iad mo smuainte-sa 'ur smuainte-se, ni mò is iad 'ur slighean-se, mo shlighean-sa, deir an Tighearn'. Oir mar a tha na neamhan àrd seach an talamh, mar sin tha mo shlighean-sa àrd seach 'ur slighean-se, agus mo smuainte-sa seach 'ur smuainte-se" (Isaiah lv. 8, 9).

Na'n deanadh prionnsa talamhaidh gairm, a toirt maitheanas do chuid dhe iochdarain a rinn ceannaire na aghaidh, bhitheadh sùil againn gu'm bitheadh cuid air am fàgail a mach as; agus gu'm b'e iadsan a dh'fhàgadh a mach, a mhuinntir, do bhrìgh an inbhe anns an robh iad, an làmh a bh'aca ann a bhi deanamh na ceannaire, na cho gamhlasach 's a bha an giulain, a rinn iad fein na'n cuspairean neo-airidh air tràceair, Bhitheadh sùil againn, uime sin, gu'm bitheadh cuid air am fàgail a mach, do bhrìgh agus gu'n robh iad air am meas na'n luchd-brath do-leigheiste, anns an robh ceannaire cho domhain air a freumbachadh agus nach robh dòchas air bith gu'n gabhadh i toirt asda; na do bhrìgh nach fhaigheadh am prionnsa na chridhe maitheanas a thoirt dhoibh; na a chionn gu'm bitheadh e neo-shàbhailt', agus na mhisneachd choitchionn do cheannaire, fulung dhoibh dol as gu'n pheanas. Ach cha'n eil aon dhiubh sin air am fàgail a mach ann an gairm an t-soisgeil. Am bheil iad aingidh agus neo-fhìreanta a tha cluinn-tean na gairm so? Am bheil an cionta mòr—eadhon mar chionta an aingidh agus an neach neo-fhìreanta? Tha a ghairm co-ionnan do na h-uile, "Pilleadh e ris an Tighearn, agus nochdaidh e tràceair dha; agus ri ar Dia-ne, oir bheir e maitheanas gu pailt."

Am bheil, anns a cheud àit', peacaich nach gabh a bhi air an leigheas, ri bhi air am faotainn a'm measg sliochd Adhamh agus na'r coimhthionalabh Crìosduidh? Cha ghabh e bhi air a chur ann an amhrus nach eil an fhìrinn uamhasach air a foillseachadh anns na Sgrìobhturan, gu'm bheil cuid, eadhon anns an t-saoghal so, air an toirt thairis le Dia do inntinn mhi-chéilleadh; ris am bheil an Spiorad

a sgur a bhi strì, ann am feirg eudmhor agus cheart, do bhrìgh gu'n do dhiult agus gu'n d'rinn iad dìneas air air son ùine cho fad; agus gu'm bheil an staid uamhasach so air a faotainn co-cheangailt' ri eas-creidimh agus diultadh an t-soisgeil. Ach am feadh agus a thigeadh e dhuinn gu sòlaimte agus gu dùrachdach an aire thoirt do'n fhìrinn so, air eagal gu'n tigeadh aon againn gu bhi cosmhuil ri Esau, na Càin, na chuid mhòr de na chinneach Iudhach; feumaidh sinn a thoirt fodh'n ear mar an ceudna, a thaobh tròcair Dhé, a thaobh tairgae shaor na tròcair sin, agus a thaobh éifeachd fuil Chrìosd, cha'n eil neach ann an staid do-leighiste. Ach faodaidh e bhi air a ràdh, Ciod a bhuannachd a th'ann so a chur an céill, a chionn gu'm bheil mòran air an ceangal suas bho bhi faotainn tròcair? Tha buannachd mhòr ann; oir tha e nochdadh, ged a dh'fhaodas Dia a bhi cumail air ais, na àrd-uachdaranachd cheart, na buaidhean sin a bheireadh air duine luach a chur air comhfhurtachd, gu'm bheil comhfhurtachd do na h-uile a tha cur luach air comhfhurtachd an t-soisgeil. Am bheil thu ga'd fhaotainn fein na do pheacach ciontach a cur feum air tròcair Dhé? Am bheil thu ga'd fhaotainn fein na do pheacach ruisgte ann am feum air fireantachd Chrìosd? Tha'n dearbh fhaireachadh so a nochdadh gu'm bheil thu far an ruig tròcair ort, seadh, gu'm bheil tròcair a feitheamh gu fàilte a chur ort agus do ghabhail a stigh.

*'S an dara àite.* Am bheil neach nach fhaigh Dia e 'n a chridhe maitheanas a thoirt dha? Cha'n eil; tha Dia a gabhail tlachd ann a bhi maitheadh. Cha'n eil ann an Dia nàdur gu bhi peanasachadh peacach air sgàth a bhi peanasachadh. Faodaidh a leithid sin de nàdur a bhi ann am prìonnsaibh talamhaidh; ach bu toibheum e a ràdh gu'm bheil e annsan a ghràdhaich mar so 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 bi a bheatha shiorruidh aige." Cha'n eil Dia a deanamh gairdeachas ann am fulungasaibh aon air bith dhe chrentairibh. Tha, gu'n teagamh, aon earrann uamhasach dhe fhocal nach fheum sinn a dhi-chuimhneachadh, na gabhail thairis orra, "Agus tarlaidh, mar a rinn an Tighearna gairdeachas os 'ur ceann a dheanabh maith dhuibh, agus gu'r deanamh lionmhor, mar sin gu'n dean an Tighearna gairdeachas os 'ur ceann gu'r sgrios, agus gu'r toirt gu neo-ni; agus spionar sibh as an fhearann da'm bheil thu a' dol g'a shealbachadh" (Deut. xxviii. 63). Agus a rithisd, "A chionn gu'n do ghairm mi, agus gu'n do dhiult sibhse, gu'n do shìn mi nach mo làmh, agus nach d'thug duine sam bith an aire; Nì mise mar an ceudna gàire ri'r sgrios-se; nì mi fanoid an uair a thig 'ur n'eagal; An sin gairmidh iad ormsa, ach cha fhreagair mi; iarraidh iad mi gu moch, ach cha'n fhaigh iad mi" (Gnath. i. 24, 26, 28). Agus am feadh a dh' fhaodas na briathran sin a bhi nochdadh do'n mhuinntir neo-aithreachail ciod a dh'fhaodas suil a bhi aca ris ma bhuannaicheas iad na'n neo-aithreachas, cha'n eil iad a nochdadh gu'm bheil Dia a deanamh gairdeachais ann am fulungais a pheacaich is motha air son na fulungais fein. Faodaidh E da-rìreadh gairdeachas a dheanamh ann

am foillseacadh a cheartais agus uamhas a chorruich, 'n uair a tha trècair air a dìmeas agus tàmailte air a chur cirre; ach cha'n eil E deanamh gàirdeachas ann an truaigh aon pheacach. Cha'n àil leis gu'm bitheadh aon air bith air a chall. "Mar is beo mise, deir an Tighearn Dia, cha'n eil tlachd air bith agam-sa ann am bàs an aingidh; ach gu'm pilleadh an t-aingidh bho shlighe, agus gu'm bitheadh e beo." "Mur dean sibh-se aithreachas, sgriosar sibh uile mar an ceudna." Is aithne do'n Tighearn' staid gach aon againn; is aithne dho ar suidheachadh 's an am a chaidh seachad, agus ciod e mar a bhitheas ar suidheachadh 's an am ri teachd; agus is aithne dha roimh-làimh am bheil neach 's a chruinneachadh so a dh'aobhreachas a neo-aithreachas, mu dheireadh, a sgrios; ach tha a ghairm gu aithreachas a saoradh Dhé bho'n a chasaid gu'm bheil E toileach an sgrios; agus ma bhitheas iad air an call, bithidh a choire na luigh aig an neo-aithreachas fein, agus cha'n ann aig toil Dhé.

(R'a leantuinn.)

### Notes and Comments.

#### Rome and Moscow by Viscount Alexander.

When the House of Lords continued their debate on the Reply to Her Majesty's Speech, Viscount Alexander of Hillsborough, Deputy Leader of the Labour Opposition, spoke on the 15th June, 1955, and among other matters dealt with defence and foreign affairs. In the course of his speech he made some very unusual statements for the House of Lords. These dealt with the Roman Catholic Church and a possibility of collaboration between that Church and the Communists of Moscow. As we have heard hints of this in the recent past without any facts to support such suggestions, we are the more keenly interested to read in *Hansard* (the printed account of debates in the Houses of Parliament) what this Labour Peer had to say. We have *Hansard* before us and quote verbatim the words of Viscount Alexander as follows:—

"I am bound to say that I view with some concern the separate visit by Dr. Adenauer to Moscow . . . In my view, it is fundamental that the Western Union must be kept together upon the general basis on which it was formed . . . Why am I so concerned about it? Here, perhaps, I am on difficult ground, where one has more or less to rely upon personal recollection of history. In the course of more than 40 years of political experience I have seen many great national and international dangers arise, and sometimes I have had to sit down years afterwards and try to discover how those had arisen. When I consider the attitude of the Romish Church, so different from any other religious organisation in the world, with its own position as a temporal power, with its ambassadorial representation in

nearly every national Chancellory, and when I start to trace what has happened in the past, I begin to wonder what is going on at the present time. The mind goes back to the days after the First Great War, and to the position taken up for a time by the social revolutionary, Mussolini. He made contact with a cardinal in Milan, and there was next something of an agreement between him and the Romish Church which ultimately ended with the Lateran Treaty of 1929—and then came Abyssinia and after that the Fascist Axis.

“When one looks at history . . . one sees what has been the work of these secret societies within this Romish control which have so much to do with policy. I pick up a copy of the *Universe*, the Roman Catholic paper, and I see a report from Rome which says that it is necessary for them to deny in the *Osservatore Romano*—the official Vatican newspaper—that there is a secret society working within the Vatican. They then go on to comment upon the fact that it is wrong to suppose that the Curia, the general body of the Roman Catholic priesthood, has anything to do with these outside influences—trying, in fact, to give the impression that there is no great schism in this matter at the moment.

“Then I see, in another edition of the *Universe*, that a Jesuit priest has returned from Russia—so-called ‘released’—with word that, in spite of all that has been said on both sides, Russia is returning to God. I am just wondering whether there is some move going on for the kind of Axis that these people set up: first Mussolini, then the Lateran Treaty and Abyssinia; then they got Von Papen to lead the Roman Catholic Party in Germany over to the side of Hitler, with Von Papen himself ending up, during the war, as the German Ambassador to Turkey. I do ask the representative of the Foreign Office to take particular note of the present situation and to regard it very carefully, because *I believe that perhaps the greatest need of all at the present time is that we should come to something like the kind of change which came to Europe with Martin Luther*” (italics ours).

“We, at the present time, need a real new learning to deal with the situation confronting us, and a return throughout the world to standards which would be in accordance with the vows on the Protestant faith that we in this House take, and that Her Gracious Majesty takes when she ascends the Throne . . . We believe that to be free you must be free in every respect.

“As your Lordships can well imagine—and I am sure the Noble Marquess, Lord Salisbury, will agree with me—I am not suggesting, on these matters which I have put before your Lordships, that I have anything to do except to ask Her Majesty’s Government to see that this matter is very carefully examined. I say that in the light of history and of facts which, I had time, I was going to quote from

Vatican newspapers, as reproduced in the *Universe*. I very much hope that Her Majesty's Government will very carefully watch *this new line-up, as it may well prove to be, between Moscow and Rome.* (Italics ours.) If anything else were needed to confirm a Conservative Administration upon that point, it might perhaps be found by examination of the Encyclical Letter, for the beginning of May of this year, 1955, which will be found to state (I am speaking from memory) that capital is not conformable to nature and, indeed, not in accordance with God's Law. It seems to me that the major Moscow moves have been made after the issue of that Encyclical Letter.

"I hope that I have not sprung a tremendous surprise upon the House about this matter, but it does not hurt us at any time to try to examine our own immediate, intricate and puzzling problems, in the light of what we have been able to perceive from events. I would end by saying to Her Majesty's Government, whatever else I may say, however much I may criticise, that I am most anxious that they shall secure the greatest possible success in getting this general settlement between the nations on the basis of a free people, and not one which is either under the dictation of an overwhelming Power or under a kind of dictation from a Power which claims to be both temporal and spiritual."\*

We may mention to our readers that it is also reported in *Hansard* for the 15th of June, 1955, that as the Marquess of Salisbury, the Leader of the Government, expressed himself as unable to believe in the danger which Viscount Alexander anticipated, the Viscount said he would raise the matter again and perhaps bring even more impressive proof.

(\* This last phrase refers to the Pope, who claims both temporal and spiritual power over the world.—*Editor*.)

### **The Question of Death Penalty Raised Again.**

In the House of Commons, on July 21st, some members referred to unseemly conduct on the part of a section of the public outside the prison where a Mrs. Ruth Ellis had been hanged for murder. Thereafter Mr. Emmanuel Shinwell (Soc., Easington, Durham) asked the Home Secretary, Major G. Lloyd George, if he would consider introducing legislation on the abolition of capital punishment. The Home Secretary replied that there had been no change of public opinion which would justify the Government introducing a Bill to abolish hanging. Mr. Shinwell later said: "Has not the time arrived when the Government might consider the propriety of legislation which would be more consistent with the morality of a civilised country?" Here we have a plea on the basis of morality, the morality not of a Christian nation, but a civilised nation, to abolish the death penalty

in the case of such as deliberately and with intent to murder do kill their fellow. A Christian nation ought to be guided by the Word of God and the principles enunciated there in their legislation; and we still hold to what we have already written in these notes: that is, that the death penalty ought to remain in our legislation, in the light of God's Word, viz., "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses, but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer which is guilty of death; but he shall be surely put to death" (Numbers xxxv. 30-31). And as we have pointed out, in the way of Scripture support on this question, from the New Testament, on a previous occasion, the Apostle Paul declared before his Jewish accusers: "If I be an offender, I refuse not to die" (Acts xxv. 11). There clearly underlies this apostolic statement the implication that there were offenders whom Paul recognised as worthy of death, and that the death penalty was viewed by him as appropriate in such cases. We may well deduct from this that he therein indicates the view of the Apostolic Christian Church. We repeat here that the death penalty is said to fail as a deterrent to others to commit capital crimes; but, then, the death penalty is in the first instance a punishment inflicted for a crime committed. The modern view of the fact and nature of sin is lax indeed, as men measure it by human standards and not by the divine light of Scripture, and thus the punishment ought to be tempered accordingly, in the estimation of some.

#### **Protestant Schools Closed in Colombia.**

In an article which appeared in *The English Churchman* of 24th June, 1955, it is recorded that "the Evangelical Confederation of Colombia has just recently issued an extensive summary of the status of education in Colombia, and the changes which have taken place in the past two years. The figures show that more than 160 Protestant schools in Colombia have been closed since 1948, while at the same time only 44 per cent. of Colombian children between the ages of seven and fourteen were enrolled in any school during 1953. Only half of those enrolled finished the school year . . . It is estimated that 44 per cent. of Colombia's adult population is illiterate. Yet Colombian officials, under pressure from the Roman Catholic Church, have carried on a six-year campaign in which more than 160 Protestant schools have been put out of operation completely . . . The Roman Catholic Church has officially condemned Protestant schools as a threat to public morals and national unity." This is what the Roman Catholic Church will do in any country where it has the power. Even educational enlightenment is feared by the Roman Catholic Church.



**Facts About the General Election.****(1) ROMAN CATHOLICS HEAVILY DEFEATED AT  
GENERAL ELECTION.**

Despite a bold all-out effort to increase R.C. representation in the House of Commons, we are pleased to announce that no less than 34 Romanists were defeated: 23 R.C. candidates, however, were successful but, as one R.C. journal admits, "It's virtually No Change for Catholic M.P.s."

It can safely be taken for granted that every one of the new R.C. Members will be pledged to support excessive R.C. demands for special privileges in the field of education, and Protestants everywhere will need to remember that "The price of liberty is eternal vigilance."

—From *The Protestant Standard*.

**(2) PARLIAMENT AND THE LORD'S DAY.**

The following is an analysis of the attitude of the Members of the new Parliament as a result of our General Election campaign. Members are classified under three heads:—

				F—Favourable.	U—Unfavourable.	NC—Non-Committal.	
				F.	U.	N.C.	Total
Conservatives	...	...	...	310	3	32	345
Labour	...	...	...	86	111	80	277
Liberal	...	...	...	6	—	—	6
Sinn Fein	...	...	...	—	—	2	2
Total	...	...	...	402	114	114	630

It is only fair to state that of the 402 classified "Favourable," 191 made slight qualifications.

We found that—with very few individual exceptions—the Conservative and Liberal Parties had no Sunday meetings, but that—again with few exceptions—the Labour candidates made Sunday the chief electioneering day.

—From *Joy and Light*—The Lord's Day Magazine, London.

**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 Loch-inver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath,

Breasclete and Portnalong; second, Fort William and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Seourie 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 Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Kinlochbervie. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver; and fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

### Special Notice.

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

### Sabbath Travelling by Royal Family.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The Western Presbytery of the Free Presbyterian Church of Scotland, convened at Kyle of Lochalsh, Ross-shire, on the 28th day of June, 1955, took into its serious consideration the increasing amount of Sabbath profanation in high places in Your Majesty's Realm, and view with grave concern the part which Your Majesty took on two particular occasions in such profanation of God's holy day, that is, in travelling by air to London on a recent Sabbath, and more recently still, in leaving Norway for Britain on a Sabbath.

We hereby utter our solemn and emphatic protest against such flouting of God's Moral Law, which says: "Remember the Sabbath Day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath Day, and hallowed it" (Exodus xx. 8-11).

As loyal subjects of Your Majesty's Dominions, having Your Majesty's highest interests in view, we pray Your Majesty to desist from such flagrant desecration of God's day, which, if unrepented of, is sure to bring God's wrath upon the Nation, and upon all who continue in it.

On behalf of the Western Presbytery of the Free Presbyterian Church of Scotland.

(Signed) JOHN COLQUHOUN, *Clerk.*

#### **Prime Minister's Broadcast on Lord's Day.**

TO THE RT. HON. SIR ANTHONY EDEN, Prime Minister of Britain.

The Western Presbytery of the Free Presbyterian Church of Scotland, convened at Kyle of Lochalsh on the 28th day of June, 1955, took into its serious consideration the increasing amount of Sabbath profanation which is to be found in the nation, and in this connection, view with grave concern your action in broadcasting on a recent Sabbath in connection with the Railway Strike which then prevailed, and we hereby utter our solemn and emphatic protest against such gross desecration of the Lord's Day by the leading statesman of the nation. While we believe that you, Right Honourable Sir, did it with the best intentions, and on account of the fact that there was a state of emergency in the country at the time, it is not without significance that what was calculated to help the situation only kindled the fires of controversy, sowing seed which may yet bring forth bitter fruit.

Remember, Right Honourable Sir, that the disposal of the affairs of nations is in the hand of God who says, "Them that honour me, I will honour, and they that despise me shall be lightly esteemed" (I Samuel ii. 30).

On behalf of the Western Presbytery of the Free Presbyterian Church of Scotland.

(Signed) JOHN COLQUHOUN, *Clerk.*

#### **Synod Standing Committees.**

As names are omitted from two Synod Standing Committees, as published in the *Synod Proceedings* (1955), we herewith give the full personnel of:—

(1) *Finance Committee*.—Revs. D. J. Matheson (Convener), Arch. Beaton, Donald MacLean, D. A. Macfarlane, William MacLean, with Mr. A. Cameron-MacIntosh.

(2) *Training of Ministry Committee*.—Revs. Wm. Grant (Convener), F. MacLeod, R. R. Sinclair, Arch. Beaton, with Messrs. Finlay Beaton, Alex. MacLennan (Dingwall), and Thos. Macrae.—*Robert R. Sinclair*, Clerk of Synod.

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

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

**Acknowledgment of Donations.**

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

*Sustentation Fund.*—Friends in Michigan, £10; Dr. E. M., New Cumnock, £3 10/-; A Friend, Edinburgh, £2.

*Home Mission Fund.*—Friends in Michigan, £8.

*Dominions and Colonial Mission.*—Friends in Michigan, £7.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Friends in Michigan, £5.

*Organisation Fund.*—A Friend, Synod Expenses Refunded, £9; A Friend, Synod Expenses Refunded, £9; Friends in Michigan, £5.

*Home of Rest Fund.*—Friends in Michigan, £4.

*Publication Fund.*—Friend, Lower Barvas, Lewis, £1; Mr. W. S., Glasgow, 4/4; Friends in Michigan, £2.

*Synod Proceedings Fund.*—Mrs. C. M., Birnam, Dunkeld, 10/-; Friends in Michigan, £1.

*Jewish and Foreign Missions.*—Friends in Michigan, £10; A Friend, Lower Barvas, o/a S.A. Mission, £2; A Friend, Lower Barvas, o/a Jewish Mission, £2; Mr. W. B., Stenhousemuir, Larbert, £1; Mr. J. M., 13 Elgol, 14/-; Anon., Inverness postmark, £1; Mrs. C. M., 15 Doris Drive, Toronto, £1. The following per Miss J. Nicolson:—Mrs. Mackay, Strathy, £1; Miss Gunn, Edinburgh, £1.

*Magazine Free Distribution Fund.*—Miss R. M., 8 Northton, Harris, 10/-; Friends in Michigan, 16/4.

Lists sent in for publication:—

*Beaully Congregation.*—Mr. John MacKenzie, Treasurer, acknowledges with sincere thanks £1 o/a Sustentation Fund from Mr. McL., Ayrshire, per Mr. J. McLennan.

*Dingwall Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the following:—Friend, Naast, Inverasdale, £1; A Free Presbyterian, Gairloch, £1.

*Glendale Congregation.*—Mr. A. McLean, Treasurer, acknowledges with sincere thanks the following:—Petts and Mackinnon, £2; Friend, £2 o/a Minister's Car Fund; also £2 from Glasgow Friend per Rev. J. Colquhoun.

*South Harris Congregational Fund.*—Mr. A. McLennan, Treasurer, acknowledges with grateful thanks 15/6d. from D. J. M., Quidinish; Mrs. M., Lochwinnoch, £2.

*Inverness Manse Fund.*—Mr. W. MacKenzie, Treasurer, acknowledges with sincere thanks the following:—Miss Kerr, Grafton, N.Z., £1; Miss Mackenzie, 4 Stephen's St., Inverness, £1; Psalm lxxxv. 6, Inverness postmark, 18/6; Mr. D. Mackintosh, Vancouver, £4; also £3 o/a Sustentation Fund per Mr. J. Grant.

*Lochcarron Manse Building Fund.*—Mr. G. Ross, Treasurer, acknowledges with sincere thanks:—F. McB., per Treasurer, £1; Two Friends, Canada, £3.

*Ness Manse Purchase Fund.*—The Treasurer acknowledges with sincere thanks £1 from A Free Presbyterian, Gairloch, per Mr. J. Grant.

*Plockton Church Building Fund.*—The Treasurer thankfully acknowledges the following:—M. L., Arrina, £2; Friend, Glasgow, £1; A. M., Diabaig, £1; Friend, Lochcarron, £5; L. G., New Zealand, £5; Friend, Staffin, £5; Wellwisher, Diabaig, £5; Mrs. B., Lochcarron, £1; D. J. G., Arrina, £2; Friend, Gairloch, £1; Friend, Raasay, £1; Skye Friend, £2; Plockton F.P., £5; Rev. A. B., Gairloch, £1; Passer-by, £1; Friend, Applecross, £2; Mrs. W., Cullicudden, £1; Mrs. C., Lewis, £1.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks:—Friend, Greenock, £5; also per Rev. J. A. McD., Friend, Gairloch, £1; Mr. and Mrs. McL., Glasgow, £2; J. G. Fladda, £1; K. McL., Arnish, £1 10/-; A Free Presbyterian, Gairloch, £1.

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*Tain Congregation.*—The Treasurer acknowledges with sincere thanks £1 from Mrs. G., Dingwall; also £1 from Mrs. McL., Arthurville, Tain.

*Ullapool Church Building Fund.*—Mr. A. Corbett, Treasurer, acknowledges with grateful thanks:—Mrs. M. M., Achiltibuie, £1; Friend, Ullapool, £1; Anon., Dornoch, £1. The following per Rev. D. N. McLeod:—A Friend, Ness, £5; Anon., Ullapool, £2 10/-.

*Vatten Church Repairs Fund.*—Rev. J. Colquhoun acknowledges with sincere thanks the following:—A Friend, £5; A Free Presbyterian, Gairloch, £1.

*St. Jude's South African Clothing Fund.*—The Treasurer acknowledges with thanks £3 from "M. M.," Edinburgh.