

**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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**Free Presbyterian Magazine**  
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**To Timothy.**

THE Bible contains instruction and guidance for all kinds and classes of men in all their varied stations and relationships, especially respecting God and their neighbour. And, of course, the minister of the Gospel, as we might expect, will find the pages of the Scriptures full of divinely inspired instruction, guidance and exhortation, etc., having specific application to him as a Christian and in respect of his office. This is especially true of Paul's pastoral epistles to such as Timothy. He writes as an apostle of Jesus Christ, and as a man who was deeply devoted to his Lord and Master, as one who had a deep experience of the life of grace in the soul, and who knew the needs, obligations and trials of a minister of the gospel of the Lord Jesus Christ. His inspired mind and pen have contributed to Scripture, among other writings, two epistles to Timothy. Timothy, he declares, was his own son in the faith, being brought to the saving knowledge of Christ Jesus through his instrumentality by the power of the Holy Ghost. In the second epistle to Timothy he addresses this young minister of Christ as "My dearly beloved son," and as in the first epistle proceeds to manifest his fatherly love in the bonds of the gospel of Christ in exhorting him with regard to vital matters affecting the spiritual and faithful discharge of his ministry. We would just select several pointed counsels which Paul gives to young Timothy as these appear in the second epistle.

To Timothy he writes, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God" (II Tim. i. 8). Here is serious, solemn and sound advice. Here is a call to stand shoulder to shoulder with the suffering Church of Christ in witnessing to the truth and in love to Christ. Ministers are not to be ashamed, first of all, of the testimony of the Lord, and, secondly, nor of His suffering people. They are to be prepared to expose themselves to like trials, yet by the assistance of "the power of God."

Again, how needful to Timothy the following counsel was: ". . . be strong in the grace that is in Christ Jesus" (chap. ii. v. 1). The blessed Head of the Church being "full of grace and truth,"

Timothy, in order to be "a good soldier of Jesus Christ," indeed required to receive out of that fullness. He needed strength, not his own, nor derived from Paul's friendship or example, but from the Captain of Salvation Himself. To Him, Timothy was to come with his weakness, insufficiency, exposure to indwelling sin, to the temptations of the devil, and the frowns of an evil world, for spiritual and adequate strength. Through faith drawing upon the grace that is in Christ he was to be strong for service and suffering as a servant of the Lord.

Then Paul saw fit to offer to Timothy advice as to dividing the Word of Truth, as we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (chap. ii. v. 15). Timothy's principal work was to be preaching and teaching the Word of God to his fellow sinners and the people of God. Now, let it be said at once, that although earnest prayer and reading of the Scriptures in a serious way are indeed absolutely essential to a right dividing of the Word of Truth by the Gospel minister as a workman in his own sphere, yet what the Apostle says as to "study" is vital. Such are to be *greatly concerned* as to what God will think of their work in seeking to rightly divide the Word of Truth. But also, they are to *study* the truth. Look at the blessed man in the first Psalm: ". . . In his law doth he meditate day and night." They are to meditate upon the truth, to compare spiritual things with spiritual, to seek from the Lord that by His Spirit they may be given an understanding of and an insight into the truth, and be also enabled to open up the truth *in such spiritual and scriptural order* as will in some degree serve the honour of God and the gracious designs of the Gospel; all, of course, dependent upon the grace and power of the Holy Spirit. It is therefore enjoined upon Timothy that he be a workman not only in the public activities of the Gospel ministry but very much so in preparation thereto.

The Apostle well knew the evil influence of evil men, and writes to Timothy words of caution, viz., "But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (Tim. chap. iii. v. 13-14). As the Redeemer said to the disciples in the garden, "Watch and pray, lest ye fall into temptation. The spirit indeed is willing but the flesh is weak." How grievous it has been to children of God and dishonouring to their Lord to be turned aside, even temporarily, by the cunning craftiness of men and the snares of the devil, and on account of their own unwatchfulness as to the light, claims and guidance of the Word of God. It was needful for Timothy with regard to what he had learned from the Scriptures of the sound and holy and pure doctrines of the gospel, to value above gold and silver what he had learned by divine teaching and the assistance of, say, Paul himself. To continue

therein was imperative if he was to continue to honour God, to keep a pure conscience and to be a true, faithful, and good minister of Jesus Christ and instrumental in bringing spiritual blessings to precious souls. And truly, without Christ, the minister of the gospel can do nothing. Grace for grace is needed out of Christ's fullness to continue and persevere in spiritual and loving adherence to the things concerning Christ Jesus and His Kingdom, according to the Scriptures, in the midst of and in face of not only open but subtle departures from the doctrines of the Infallible Word of God. Paul perforce had to record, "Demas hath forsaken me, having loved this present world," and had to expose Hymenæus and Philetus, who erred concerning the truth in relation to the resurrection, and undermined and overthrew the faith of some (II Tim. ii. v. 18). And so to Timothy he says, "But continue thou in the things which thou hast learned and hast been assured of" (II Tim. iii. 13). He was thus to be a standing reproof to and witness against deceivers in the visible Church, and an example, guide and encouragement to others to resist and disown false teachers. And surely this is what the true minister of Christ Jesus ought to be, having regard to the honour of his Lord.

And lastly just now, to Timothy there is given a solemn and all-important charge, viz., to "preach the word" (II Tim. iv. v. 2). As to his especial duties as a minister of the Lord, this charge lays upon him what was to be his principal concern and work, and no wonder the Apostle gives him this charge as "before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom." What responsibility and accountability attach to such men as profess to speak for God to sinners, who are to appear at the judgment seat of Christ at last! What onerous labour they have who claim to be commissioned by the divine head of the Church to proclaim the Word of the Truth of the Gospel to never dying souls! Well, "Preach the Word" is the charge to such. They are not to preach themselves, their worldly-wise notions, the philosophies of men, science falsely so-called, or doctrines contrary to or inconsistent with the inspired Word of God. Such conduct betrays men to be but wolves in sheep's clothing. The minister of the Gospel is to preach the Word, not to endeavour to propagate the Word by films and plays, etc., with a view to attracting the fleshly minds of such as will not otherwise hearken to the pure and plain preaching of the Word of God. "If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead." Timothy was not to cater for those who had "itching ears" and who would not endure sound doctrine. The servant of Christ is to hold forth the Word of Life in his preaching whether men will bear or forbear, inasmuch as that it pleased the Most High by "the foolishness of preaching" to awaken sinners to a sense of their sin and guilt, to convert sinners, to bring them to believe on the suffering Saviour unto their salvation from sin, wrath and hell, and to have the hope of the glory of God. When He the



Spirit of Truth comes to save, He works by means of the reading and the preaching of the Truth of God primarily. Ministers are to preach the whole counsel of God, spiritual and gracious experience, and that practice which is after godliness, and prayerfully leave the issues with God, according to His sovereign grace.

And so let every Timothy read and study constantly and prayerfully the counsels of "Paul the aged" as set forth in his inspired epistles, for therein is to be found divine instruction and guidance for the office of the ministry unto the glory of Christ.

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### The Declaratory Act and the Questions and Formula.

By REV. JOHN COLQUHOUN, Glendale, Skye.

MUCH ink has been spilt in discussing the difference between the origin of the Free Presbyterian Church of Scotland and that of the present Free Church, and both Churches are aware that, in their origins, there is a fundamental difference between them. The Free Presbyterian Church took up its separate position on the question of the Declaratory Act, whereas the present Free Church took up its separate position on the question of Union with the United Presbyterian Church, maintaining that, as the Questions and Formula had not been altered in 1892, the Declaratory Act was inoperative. This argument about the Questions and Formula has been made use of by Free Church writers on various occasions for the past 60 years, and has recently been revived in the *Free Church Monthly Record* for August, 1954 (p. 158), in connection with commemorating the House of Lords decision, and by the Rev. K. A. MacRae, M.A., Stornoway, in his pamphlet, *The Resurgence of Arminianism* (p. 14). In these and other publications it is stoutly maintained that as the Questions and Formula had not been changed there was no change in the Constitution of the Free Church, and, therefore, that its office-bearers could act as they formerly did, and with as little respect to the Declaratory Act as if it had never been passed. Further, it is maintained that as the Constitution of the Free Church makes no provision for a change, it was *ultra vires* of the majority to have passed the Act, and, therefore, though it was passed through the Barrier Act, it was not binding on any one.

It is a truth that the Constitution of the Free Church makes no provision for a change, and all intelligent Free Presbyterians will agree on that point, yet it is also true, as has often been pointed out in the *Free Presbyterian Magazine*, that a Church can change its relationship to its Constitution, and cease to be the Church which had been governed by that Constitution, by introducing legislation in the light of which the Constitution is to be understood. This is exactly what was done by the Free Church in 1892. It passed the Declaratory Act, and from then onwards the Constitution of the Free Church of 1843 was to be understood in the light of that Act. As

already stated the Declaratory Act was *ultra vires* of the Assembly to have passed it, and it was so from the point of view that there was no provision in the Constitution for a change, but though it was *ultra vires*, in the light of the Constitution, for the Church Courts to make the change which the Declaratory Act contemplated, it was quite in accordance with the legal machinery at their disposal, for the Assembly to pass the Overture seeking this change, to the Presbyteries within its jurisdiction, under the Barrier Act. The majority of these Presbyteries, having voted in favour of it, it followed, as a matter of course, that an Assembly, ignoring the unchangeableness of the Constitution, should pass it into a binding law and Constitution of the Church. This was perfectly in accordance with Barrier Act legislation.

When this change took place the Free Church was no longer the Free Church of 1843 but a Church which had severed its connection with the old moorings, and was drifting away on the sea of Modernism, Arminianism, and Voluntarism. It required no alteration or adjustment of the Questions and Formula to effect this work, for according to the law of the Church as it then stood, no discipline could be exercised against those who preached the most glaring heresies. The doctrines to which these Questions and the Formula referred, and the conspicuous place which these doctrines found in the Westminster Confession of Faith, were to be understood and viewed, not in the light in which they were previously understood, but in the light of the modifying statements of the Declaratory Act. This was the view of the Constitutionals, and was expressed by some of them on the floor of the Assembly in 1893. From the Assembly Blue Book for 1893 (page 61) we see that the Rev. Angus Galbraith, Lochalsh, in supporting the action of the Synod of Glenelg, when it allowed Protests against the Declaratory Act on the Records of the Presbyteries of Abertarff, Lochcarron, and Skye, said that the people of the Free Church could very well see the distinction between the Free Church of 1843 and the Declaratory Act Church of 1893. On page 63 of the same Book, Principal Rainy is reported as quoting from a document handed in by Rev. William Fraser, Sleat, in which the latter says that he would not "in any capacity acknowledge any terms of office in the Free Church but those upon which I have been admitted, viz., adherence to the Confession of Faith, *simpliciter*, and my determination to adopt all lawful steps for the repeal of said Act," and further on, Mr. Fraser is quoted as having expressed on behalf of himself and others, "their firm resolution to continue, in humble dependence on Divine grace, to discharge their solemn duties in accordance with the doctrines, principles, constitution, and standards of the Free Church, as heretofore understood from the Disruption until the passing of the Declaratory Act by last Assembly." In supporting the Overture from the Synod of Glenelg, asking that the Declaratory Act be rescinded, Mr. Galbraith put the matter very clearly when he

said, "The Confession is plain—perhaps too plain for some. They wanted a qualification that would envelop it in uncertainty. It just came to this, that it was the signing of the Confession of Faith with a qualification, and that qualification was to be as wide as the Act, and that was wide enough." These men knew very well that the Questions and Formula had not been altered, but they knew equally as well that now the answers to the Questions, and the Formula itself, could be understood, and were understood, in a manner that was to afford relief to the tender consciences of men who had "difficulties and scruples" in connection with the Confession of Faith.

It now remains for us to notice what were the effects of the Declaratory Act in the Church which accepted it, and how it fared with those who knew its pernicious effect, who spoke so loudly against it, and yet remained under it. Dr. Rainy, if he was anything, was a very clever ecclesiastic, who could handle men, who were opposed to him, in an extraordinary way. He heard the speeches which were made in support of the ten Overtures which were sent up to the Assembly for rescinding the Declaratory Act, and was quick enough to realise that if nothing was done, the effect would be that a large number of people would take up a separate position. In fact he had a clear and unsettling demonstration of it in the Protest of the Rev. Donald Macfarlane and the subsequent happenings. He suddenly realised that all his craft could not avert a breakaway, and in order to make the breach as small as possible something would require to be done. The result was the Relieving Act of 1894, which enacted that the Statements of Doctrine contained in the Declaratory Act of 1892 "are not thereby imposed upon any of the Church's office-bearers as part of the Standards of the Church; but that those who are licensed or ordained to office in this Church, in answering the Questions and subscribing the Formula, are entitled to do so in view of the said Declaratory Act." Though this is a strange piece of ecclesiastical legislation, it is stranger still that men who opposed the Declaratory Act so vehemently, should be so blinded as not to see its consequences, and the confusion which it would bring about. This Relieving Act merely confirmed what the Declaratory Act of 1892 made possible, that is, that there could be two parties in the Declaratory Act Free Church, who answered the Questions and signed the Formula from two different standpoints, leading to the almost unbelievable spectacle of a Presbytery met on a certain day to ordain and induct a minister over a congregation, and that minister, in subscribing the Formula, declaring that he was doing so under the relief afforded by the Declaratory Act. The Presbytery, being made up of Constitutionalists and Voluntaries, both parties would, after the signing of the Formula, give him the right hand of fellowship. In this we fail to see where the Relieving Act of 1894 would give any relief to the Constitutionalist members of the Presbytery. At the next meeting of the same Presbytery, having the same personnel, they might have to ordain and induct

a minister of the opposite view. He would declare that he was refusing to accept the relief afforded by the Declaratory Act, and again, both parties would give him the right hand of fellowship. This glaring piece of hypocrisy on the part of each party in turn is, we believe, without parallel in the annals of the Church in Scotland.

In the light of the place given to the Declaratory Act of 1892 one must look upon the body which adopted it, and which still bore the name *The Free Church of Scotland*, as a new creation. It was not the *Free Church of Scotland* of 1843. It had the Questions and Formula of the Church of the Disruption but these Questions and Formula were now to be answered and subscribed in the light of the Declaratory Act. Thus we see that this new creation was no place for any who understood these Questions and the Formula as they were understood in 1843. This was the view of the Rev. Donald Macfarlane when he tabled his Protest and left the Assembly in 1893, and, with others, formed the Free Presbyterian Church of Scotland. Those who remained in the body which he left, and who spoke so strongly against the Declaratory Act, must surely have been hard-pressed for reasons for their conduct when they gave as one of their reasons, that the Questions and Formula had not been altered. Some of themselves, in supporting the Overtures against that Act, condemned the signing of the Formula with a reservation, and yet remained in a body where the Roman Catholic dogmas of mental reservation and equivocation were not only tolerated, but supported by the law of the Church in which they were. Did they ever, under these conditions, consider the truth which says, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" (Psalm xciv. 20). This is a most serious state of affairs to all who view ordination vows as they ought to be viewed, and it leads one to the inevitable conclusion that the Questions and Formula of the Free Church of Scotland were respected only in the resuscitated Free Church, known as the Free Presbyterian Church of Scotland, for it, alone, had not, and has not, changed its relationship to the time-honoured Constitution.

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### **The Grievous Consequences of the Loss of Spiritual Comfort.**

By JOHN COLQUHOUN, D.D., Minister of the Gospel, Leith.

*(Continued from page 178.)*

7. *A most distressing sense even of the vindictive wrath of God is, sometimes, a consequence of their loss of comfort. True believers, indeed, can never be cast into hell; but the Lord may, as it were, cast hell into them. Some of them, accordingly, when God hath hid His face from them, have been permitted, rashly and falsely, to conclude that because they cannot see Him now, they never saw Him; that*

because they cannot perceive their evidences of grace now, they never had true grace; that say they never had true grace formerly, they have no saving grace now; and that the anger of God, which they now feel, is not His fatherly displeasure but His *vindictive* wrath (Ps. lxxxviii. 14). Thus they unjustly, as well as rashly, conclude that what they now feel is an impression of revenging wrath. It is of this wrath that Heman seems to complain when he saith, "Thy wrath lies hard upon me: Thy fierce wrath goeth over me" (Ps. lxxxviii. 7, 16). In like manner one of the prophets saith, "I have eaten ashes like bread and mingled my drink with weeping, because of Thine indignation and Thy wrath" (Ps. cii. 9, 10). The sense of vindictive wrath is much more doleful and intolerable than even that of paternal anger, and, therefore, the Psalmist prays that if he must be chastened, that greatest of all chastisements may not be inflicted upon him: "O Lord, rebuke me not in Thy *wrath*; neither chasten me in Thy hot displeasure" (Ps. xxxviii. 1). He prayeth not merely that the Lord may not punish him in vindictive wrath but that he may not so chasten him as to lay him under an overwhelming *impression* of that intolerable wrath.

When the soul of a holy man is, for a season, under that direful impression, he can see nothing, feel nothing but consuming wrath. Conscious as he is that he deserveth the fierceness of eternal wrath, he is filled with dreadful apprehensions that the Hand which presseth him sore is the hand, not of a merciful Father, but of an avenging Judge, casting him down, as a condemned criminal, into a deep and horrible dungeon. Heman, under a sense of that wrath, complains to the Lord thus: "Thou hast laid me in the lowest pit, in darkness, in the deeps" (Ps. lxxxviii. 6). When a saint is under terrible impressions of Jehovah's infinite wrath he cannot but be under great horror of conscience and in perplexing depths of mental trouble. The sense which he hath of avenging wrath occasions a conflict in his spirit, inexpressibly agonising and terrible. When his troubled conscience is inflamed by a sense of the fiery indignation of God Almighty, the more he thinks of Him as his infinite enemy, the more he is dismayed (Ps. lxxvii. 3): every thought of *Him* brings doleful tidings and pours oil upon the raging flame. Trouble of conscience for sin is indeed very disquieting, but a sense of the vindictive wrath of God, kindled in the conscience, is still more dreadful. No words can express the direful anguish which the disconsolate soul then feels (Ps. cxvi. 3). The Christian cannot at that time think so much as one quieting, one cheering thought. What he first thinks of is tormenting to his wounded spirit: he changes that thought for another, and that is still more tormenting. He finds himself entangled, as in the midst of a thicket of thorns, so that which way soever he turns himself, he is pierced and grieved afresh. This dismal thought often arises in his troubled mind: that if death were, in his present condition, to surprise and cut him off, he should sink for ever and ever under the intolerable wrath

of the infinite Jehovah. The most exquisite torment of body is almost nothing in comparison of the anguish of his spirit at such times (Prov. xviii. 14). Oh! how inconceivable is the anguish, the agony, especially of a holy soul, when it is conflicting with the tremendous wrath of the eternal God! The bodily torture even of crucifixion could not extort from the holy Jesus the smallest sigh or complaint, but the sense of His Father's wrath in His soul wrung from Him that doleful outcry, "My God, my God, why hast Thou forsaken Me?" (Matt. xxvii. 46).

8. Another consequence of their having deprived themselves of spiritual comfort is *overwhelming terror*. Terror is an excessive fear and trembling of heart (Gen. xv. 12; Acts ix. 6). The troubled soul begins to dread that its present feeling of vindictive wrath is but the beginning of what it shall have to feel through an endless eternity. "The terrors of God," saith Job, "do set themselves in array against me" (Job vi. 4). "Destruction from God was a terror to me" (Job xxxi. 23). And Heman, "While I suffer Thy terrors, I am distracted. Thy fierce wrath goeth over me, Thy terrors have cut me off" (Ps. lxxxviii. 15, 16). The Lord permitteth some of His children, when they are under the hidings of His face, not only to draw from that awful dispensation false conclusions with regard to their past and present state, but to form rash and despondent conclusions concerning their future conditions. They then conclude that it will never be better with them as to their outward afflictions. Hezekiah, in a similar case, said, "I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world" (Isa. xxxviii. 11). They likewise conclude that it will never be better with them in this world with respect to their inward troubles. "I shall go softly all my years," said Hezekiah, "in the bitterness of my soul" (Isa. xxxviii. 15). Nay, under the prevalence of unbelief, and of despondency, they peremptorily conclude that the Lord whom they have greatly displeased, will cast them off and punish them with everlasting destruction in the world to come. They do not merely question, as Asaph did, if the Lord will be favourable to them any more, but they rashly and positively conclude that He never will. They say, as the house of Israel did, "Our bones are dried, and our hope is lost; we are cut off for our parts" (Ezek. xxxvii. 11); and as the Israelitish Church did, "My strength and my hope are perished from the Lord" (Lam. iii. 18). This they do, not during a short fit of despondency, or in their haste, as David, but for a long time. "When neither sun nor stars" of consolation, "in many days appear, all hope that they shall be saved seemeth to be taken away." Those awful passages of Scripture, in which "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," do continually present themselves to their view, and by a strange kind of belief they apprehend that even every part of the word, as well as every dispensation of the providence of God, is the sword of an enemy; that promises, as well as threatenings; that

mercies as well as judgments, are against them; and that by all the Lord, as with a flaming sword turning every way, doth hinder their access to the tree of life. Terrors, like fire, assimilate everything to their own nature, and so they render dejected souls unable to put a just or a favourable construction upon any of the words or dispensations of the Lord.

The terrors of God may indeed be felt, but they cannot be expressed. They are inconceivably dreadful and overwhelming. They are "the arrows of the Almighty within a man, the poison whereof drinketh up his spirit" (Job vi. 4), wounding him in the most vital and tender part, they cause his spirit within him to pine away and almost to die. "I shall doubtless perish," saith the affrighted soul. "I am undone, for ever undone; I am already, as it were, in the place of torment, under inexpressible anguish, insupportable terror. The great and terrible God hath cast me off; and I see nothing before me but horrible darkness, blackness of darkness for ever. The shadows of the evening are stretched out over me; and what will become of me, if it shall prove an endless night! Oh! what will my eternal state be should death surprise me in my present condition! If I cannot now bear even a slight impression of the anger of God, how shall I be able to endure the full weight, the eternal fierceness, of His avenging wrath! If I am so troubled, so terrified, so amazed now, what shall I do when my tremendous doom shall be pronounced and the endless execution of it begun!" Oh! what overwhelming horror, what direful agony must an awakened and disconsolate soul feel in the awful prospect of suffering the vengeance of eternal fire! Oh! eternity, eternity, how, in the night of terror, doth the prospect of eternity amaze and even absorb the spirit!

9. Satan's being permitted to add to the trouble and terror of believers is usually a consequence of their having forfeited their spiritual comfort. In that condition they are commonly "in heaviness through manifold temptations" (I Pet. i. 6). When the Lord is chastening any of His children for being more ready to believe the lies of Satan than the truths of His holy word, He often permitteth that crafty and cruel enemy to hold them down and to terrify them. And so far as he is permitted, his constant work is to render them as uncomfortable in their way to heaven as possible. Thus he treated Job. The spiritual trouble and the dismal terror of that holy man were, for the most part, from the immediate hand of Satan. When this enemy of souls perceives that believers constantly resist his temptations to presumption he assaults them with furious and horrible temptations to despair. And when he observes any of them under a sense of Divine anger and a dread of eternal wrath, he commonly selects this as the fittest opportunity to enforce those temptations. He then, especially, labours to persuade them that when God is afflicting them with such great severity it is a sure evidence that He is not



their God but their adversary, and that they are not His people but His enemies. He misrepresents both God and themselves to them, and so insults them in their misery. When that cowardly enemy perceives that their spirit is already broken down, he makes his most furious assaults on them; for he knows that when they are once cast down he can the more easily trample on and afflict them. No sooner doth the Lord depart than Satan comes: he comes to triumph over their anguish and to say, "Where now is your God?" Remember that your iniquities have been peculiarly great and aggravated and that ye have thereby provoked the Lord finally to abandon you: ye do already feel His fiery indignation and you have reason, good reason, to dread that you shall endure it for ever. He takes occasion from their anguish of spirit to represent the Lord to them as a cruel tyrant, as one who hath resolved to destroy them. And when they already fear, and even feel, that God hath departed from them, what can they say in answer to him? Perceiving their distress, and knowing their weakness, he, with amazing dexterity and unwearied importunity, urges against them even passages of Scripture and dispensations of providence, in order to enforce his infernal suggestions. When he sees that their faith is very weak and that their sense of Divine displeasure is very deep, he then shoots his fiery darts which penetrate and inflame their souls with additional anguish and horror (Eph. vi. 16). It is a pleasant sight to that wicked one to behold God afflicting His children, and to see, were it but one of them, wounded with griefs, broken with terrors, made "a brother to dragons and a companion to owls" (Job xxx. 29). He, therefore, after they have been long disquieted and enfeebled by desponding fears, assaults them furiously, in order that, when they are already pressed down, he may throw upon them additional weight.

It is his usual method so to impress terror on their minds that it frequently comes upon them by sudden fits. These fits or paroxysms commonly return whenever the troubled soul would promise itself some degree of ease. Accordingly, the usual time of refreshing the body with food and sleep are for ordinary the seasons which Satan watches, for his renewed assaults (Job iii. 24 and vii. 13, 14). He commonly injects at such times blasphemous and atheistical thoughts, which fill them with horror; and when he has thereby prepared their hearts he seizes the opportunity to persuade them that such a heart must be wholly destitute of regenerating grace. And when he perceives that any of them are afflicted with melancholy he considers that as a distemper which affords him advantages peculiarly suited to his design: the imagination is then disordered, and so is fitter than at any other time to receive impressions from him. It also affords him much advantage if they have lately fallen into some great and grievous sins, especially, as one observes, into sins against the third or sixth or seventh commandment. Arguing from such crimes, he labours to persuade them that they are reprobated and doomed to eternal destruction. When he perceives that they have been guilty of some atrocious



iniquity he will suggest that it is even the unpardonable sin. He argues likewise from their perturbation of spirit that their heart is so hardened by the deceitfulness of sin as to be utterly incapable of exercising repentance unto life. The more he distracts and amazes their minds with terrors, the more unable they are to detect the fallacy of his arguments, and the more disposed they are to admit the force of them. Excessive fear removes their souls to such a distance from true comfort that they will not be persuaded to trust in the Lord Jesus, either for his salvation or for the joy of that salvation. Under such perplexing fears they seem disposed so far to take part with Satan as, with much eagerness and wonderful subtlety, to plead against themselves. Believer, when thy transgressions are at any time so exceedingly aggravated in thy view as to exceed either the mercy of God or the blood of His Son, or the power of His Spirit, or the grace of His covenant, thou mayest be sure that it is one of the lies of the devil. Oh! be henceforth so wise for thyself as no longer to expect truth from a liar or sound argument from a deceiver, or true comfort from an enemy.

10. To be *discountenanced or coldly treated by Christian friends* is often a consequence of a believer's having forfeited his spiritual comfort. When the Lord is angry with His rebellious child and is chastening him He not only giveth Satan leave to trouble him but permitteth some of the saints who are acquainted with him to discountenance him, and by their cold treatment of him to add to his grief. When the father of a family resolves the more effectually to correct his obstinate child, he will say to the rest of his household, "Do not be familiar with him; show him no countenance; put him to shame." In like manner, when the Lord is smiting, especially with spiritual trouble, His disobedient child, He, as it were, saith to others of His children, Treat him with coldness and neglect in order that he may be ashamed and humbled for his iniquity. Job, under his grievous affliction, complained thus, "He hath put my brethren far from me and mine acquaintance are utterly estranged from me," etc. (Job xix. 13-19). And likewise Heman, "Thou hast put away mine acquaintance far from me; Thou hast made me an abomination unto them. Lover and friend hast Thou put far from me, and mine acquaintance into darkness" (Ps. lxxxviii. 8, 18). When the favour of God to the soul is clouded, the comfort of Christian society is also obscured. When He frowns on one, His children commonly appear to frown likewise; and when He makes Himself strange to one, so for the most part do they. If a holy man, then, under trouble of spirit begins to be treated with disregard, and even with contempt, by some of his Christian brethren, he ought not to be surprised; neither should he take occasion to be angry or to quarrel with them, but he should look above them and take the afflictive dispensation only out of the hand of the Lord as a necessary part of the chastisement intended for him. He ought to

say with respect to them, as David said concerning Shimei, "The Lord hath bidden them," or as Heman did, "Thou hast put away mine acquaintance far from me."

(To be continued.)

### Vatican Activities in America.\*

JARRED by the threat of subversive Vatican investigation, Brigadier General Herbert C. Holdridge decided to act.

"Though I am a retired officer of the United States Army, I am still an American citizen and sworn to defend the constitution of the United States against *all* enemies," he states in the following letter to the Honourable H. H. Velde, Chairman, Un-American Committee, Washington, D.C. (March 22, 1953):—

The churches of the United States are now threatened with investigation by your Committee, allegedly to expose any Communist activities. Such a proposal is, of course, subversive of the very liberties guaranteed under the Bill of Rights of the Constitution which your Committee undertakes to defend. It extends the threat of reprisal for independent thought and action into the field of religious expression. Accordingly, it is the business of every patriotic citizen to oppose vigorously any such action.

#### *Here is Open Subversion.*

Now that the issue has been raised, however, the moment is propitious for the initiation of action against an organisation which constitutes an immediate and dire threat against our Republic. I refer to the Vatican, which functions under the control of the Roman Catholic Hierarchy. I take no issue with the Catholic Religion as such. I do take sharp issue with this sinister, political organisation which maintains its subversive agents in every nation of the world. I present the following charges against the Vatican for investigation by your Committee.

(1) Pope Pius IX, in his *Syllabus of Errors*, condemned every freedom listed in our Bill of Rights. This stand still constitutes the official Vatican view. Every Catholic who supports it becomes a public enemy. No Catholic in public office—conscious of the fact or not—who supports the stand of the Vatican on this issue can be loyal to his oath to defend the Constitution and at the same time be loyal to the Vatican.

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\* November, 1953, *Converted Catholic Magazine* article, issued in pamphlet form. We take the liberty of reprinting it here. References to the atom bomb and also to Senator McCarthy are significant.—Editor.

*Rome Forever Interferes.*

(2) The Vatican has a centuries-old record of interference in the internal affairs of other political states. It has caused more blood to flow in its political wars, hypocritically launched in the name of Jesus Christ, than was true even of Islam which openly spread religion by the sword. Its cruelty towards its own adherents is displayed in the tortures of the "Inquisition." In our day we have the historic examples of its backing of Franco in Spain, who imported Arabs from Africa to kill Catholics in Spain; of its backing of Mussolini in his rape of Ethiopia; and of Hitler in his attempted rape of the world. It insists that it is a secular state, but when called to account for its political acts of violence it has taken refuge behind the smokescreen of "religious persecution," thus playing both ends against the middle.

(3) It is motivated by its age-old ambition to establish a religious dictatorship and has never ceased in its efforts to dominate the minds and spirits of its adherents. Because of the fear of its ruthlessness our Founding Fathers left their homes in Europe to establish religious freedom in America. They wrote the principles of religious freedom into our Charters of Liberty.

*Rome's Smokescreen "Holy War."*

(4) These undeviating policies of the Vatican are of urgent significance. It has now launched a "holy war" against Communism, hypocritically in the name of the Prince of Peace, but practically as an extension of its century-old conflict for world power with the Greek Catholic Church. Whatever justification the United States may have in pursuing the course of international violence, the support of the Vatican to this end is not induced by love of our democratic institutions.

In its campaign it has used every technique of the Communists. Traditionally it has had no soldiery of its own but has called upon secular states to fight its wars of aggrandisement. Generally these have been Catholic countries. To-day it has shifted its centre of activity to the United States. It now propagandises non-Catholic Americans to produce its weapons of war, finance its war and fight its war. Although this foreign, secular state owns fabulous billions of dollars of American resources, these are tax-exempt under the fiction that it constitutes a "religious" organisation.

It does not contribute one cent in taxes to advance its own purposes. We thus witness the amazing spectacle of American taxpayers paying taxes to finance the subversion of their own institutions.

*Control by Religious Terrorism.*

(5) Because of its potential threat of excommunication no American Catholic would dare challenge its dictates. Thus it is able to infiltrate its representatives into key positions of government, education, national economy, and into our armed forces. Father Edmund J. Walsh, of

the Society of Jesuits, has, for a generation, been engaged in indoctrinating the minds of our foreign service personnel in the philosophies of the Vatican at Georgetown University. This priest, in his recent book, *Total Power*,† urges the prior use of the atom bomb by the United States against Russia, thus inciting to world violence.

It is for this reason that officials in high position are caught in conflicts of loyalties. If they follow the Vatican "party line," they can justify its acts on the basis of morality, and if troubled by conscience, can always be assured of absolution. In the final showdown their religious indoctrination must prevail. If any challenge this statement, let them publicly repudiate the "Syllabus of Errors."

It is for this reason that the presence of Senator McCarthy on your Committee becomes a positive threat against the freedoms established in our Bill of Rights, which he has publicly belittled.

(6) In its parochial schools it is teaching religious intolerance at the expense of non-Catholic American taxpayers in violation of the Constitution of the United States.

(7) Admitting the threat of Communism, an equal or greater threat is that of Fascism. The blood of millions was spilled during World War II to check Fascism. The Vatican, which constitutes one of the evil triumvirate of Fascism—"Big Money," the military, and the Roman Catholic Hierarchy, almost succeeded, in our day, in destroying the very foundations of human freedom. They worked as a team in Spain, Italy, and Germany. They have now transferred their activities to the United States and plan to use non-Catholic G.I.s as their military spearhead in their drive for world domination.

#### *A Call to Moral Courage.*

Mr. Chairman, our Founding Fathers had the physical and moral courage to face this century-old issue of Church versus State, and won a notable victory for their posterity. In our day we have an equal obligation, and at the same time serve the best interests of Catholics, doing for them what they are not able to do for themselves. It was a Catholic, Martin Luther, who, single-handed, challenged the might of the Vatican to force it to clean its own house. It was French Catholics, backed by devout parish priests, who overthrew the Catholic Hierarchy and the French Nobility in the French Revolution. It was Bolivar, a Catholic, who fought the domination of Spain backed by the Vatican, to establish freedom in South America. Democracy belongs to all people, Catholics included.

It is in this spirit that I call upon you, as you charge forward to ferret out what you believe to be the dangers of Communism, to turn your attention in the direction of ferreting out the dangers of the Roman Catholic Hierarchy. Do not ignore this darkening cloud of perversion of our institutions by an organization which has openly declared its hatred of our American democracy.

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† *Total Empire.*

## Approaching Inglorious End of a Once Noble Church.

By REV. A. BEATON, Gairloch.

THIS is a quotation from the July (1954) issue of the *Original Secession Magazine* which indicates that there is a move on foot by that Church to join the Church of Scotland:

"A special sederunt of Synod was held on Thursday afternoon to consider overtures from the Session of Paisley congregation and the reconsideration of an overture of 1947 from Carluke congregation. The Synod met in Committee and in private to discuss these matters. It was agreed that the overtures have priority. The Paisley overture asked that the Synod take steps for the healing of division in the Presbyterian Church in Scotland, and the Carluke overture urged reunion with the Church of Scotland. After a free and friendly discussion, it was moved by the Rev. David Walker, Carluke, and seconded by the Rev. J. R. Moffet, 'that the Synod receive these overtures and remit them to Presbyteries, Sessions and congregations for their full consideration and report to next meeting of Synod, and that the Synod agrees to appoint a small committee to explore the situation, obtain information and pass it on for the guidance of Presbyteries, Sessions and congregations.' This was unanimously agreed and the following were nominated to serve on the Committee:—Revs. Mr. Finlater, Mr. Dickson, Mr. Walker, Mr. Moffet and Mr. McKane, the latter to be convener."

After reading the above one is ready to exclaim, "Oh, what treachery!" Our readers will note that the word "reunion" is used in one of the overtures received by the Synod. There is treachery and hypocrisy involved in the very words "reunion with the Church of Scotland," for the simple reason that the Original Secession Church was never united with the present Modernistic-Scoto-Catholic-Arminian Church of Scotland. The Church which the Original Secession Fathers left was not doctrinally off the rails as the Church which is falsely and inconsistently called "The Church of Scotland" to-day. To pretend, as the above overtures do, that such a Modernist Church is the ideal with which the Revs. Ebenezer and Ralph Erskine, and their contemporary brother ministers would wish to unite is a suggestion too ludicrous to deceive even the most simple.

Here are ministers under ordination vows to uphold psalm-singing exclusively in the public worship of God, without choirs or instrumental music, and without uninspired hymns, yet appointing a committee to consider union with a denomination where these unscriptural practices are the order of the day. These ministers also subscribed, without any qualification, the Westminster Confession of Faith as their personal confession of faith, and profess the Bible to be the Word of God, and now engage to "explore" how they can unite with a modernist church. They must take these vows very lightly. The present Modernist and Arminian Church of Scotland regards as behind the times any

person to-day expressing belief in an inspired and infallible Bible and in the virgin-birth of Christ and the physical resurrection of Jesus Christ. Besides, there is a party in the Church of Scotland, known as the Scoto-Catholics like the Anglo-Catholics in the Church of England, who seek union with the Church of Rome. Well may one say regarding the 1954 Synod of the present Original Secession Church, "How are the mighty fallen!" The testimony of the godly Erskines, Fisher and others has fallen into the hands of men unworthy of it.

The supposed union or "reunion" between the Church of Scotland (falsely so-called) and the Original Secession Church cannot be a union in any sense of the term, but an absorption. The Church of Scotland will absorb the Original Secession Church in its entirety, just as a lion devours a lamb, without in the least changing the nature of the lion.

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### **Be Courteous.**

(Extract from the writings of GEORGE SWINNOCK, Puritan Divine.)

It is a divine command, "Be courteous" (I Peter iii. 8); the word signifieth friendly-minded, studious to do such things as are grateful to others. Obedience to this command is cheap, and costeth nothing, which whosoever denieth will certainly never obey those precepts which will put him to charge. He who denieth men a good look, will not at God's call lay down his life for the gospel.

As thy duty is to be righteous and courteous, so also to be meek in thy dealings with men. Courtesy is a good servant, to wait upon meekness as its master. Both together are no small credit to a professor. He that is highest in godliness is fullest of meekness. The purest gold is soonest melted, and they are usually the best blades that will bend well. The lion of Judah for courage, was a lamb for condescension. The saint must learn of his Saviour to be meek and lowly in heart. The passionate man is one of Lucifer's disciples, and followeth him in his fall from heaven. This meekness (I speak of it in relation to man as its object) is a virtue by which we moderate our passions, and keep them in subjection, lest we should wrong our neighbours.

Patience is sister to meekness, and humility is its mother. The passions of our minds are like the winds in the air; if they lie still, the ship must lie still too, or at least make but small speed; if they be too boisterous, they endanger the dashing the vessel upon a rock, or casting it upon the quicksands; but when they blow moderately, between a still calm and a violent storm, they are most helpful to the mariners. Our affections are of no use if they be suffered to sleep, and do not rise at all; for then, though the name of God himself be shot at, they will not hear the murdering piece. Such meekness is worse than mopishness. God did not give the soul these wings in vain.

On the other side, if our affections are tempestuous, and rise too high, they threaten to overturn both ourselves and our neighbours. A passionate man is, like the torrid zone, too hot for any to deal with him or to dwell near him. The work therefore of meekness is to keep the affections within their bounds; so to moderate this fire that it may warm, not flame out to burn itself and others. He that is inebriated with passion is unfit for any action; like Samson's foxes, he scattereth firebrands abroad, to the hurt of all that are near him. Alexander, in his anger, flies upon his best friend; Parmenio himself must perish by that wild fire; Cato's best emperor was he *qui potuit imperare affectus*, that could keep his own passions in subjection. When one said he was a wise kind that was kind to his friends, and sharp to his enemies; another said he was a wiser prince that could retain his friends in love and make his enemies like them. The Spirit of God gives us a mark to know a wise and noble man by; "Who is a wise man and indued with knowledge amongst you? Let him shew out of a good conversation his works with meekness of wisdom" (James iii. 13).

Two particulars offer themselves to our view out of this verse.

1. That meekness is a sign of a wise man. The world counts them only the brave spirits that scorn to suffer the least affront and who will repay a single injury with double interest; but these in God's accounts are fools. What a fool is he that suffereth (his passion) that which should be his servant to become his master and to tyrannise over him? What a fool is he that, perceiving a musket discharged, will not stoop a little or fall down a while to avoid the bullet but keep his place and height to the loss of his life? Truly, such a fool is he that will never yield to another's wrath. Is not he a fool that, seeing a fire in his neighbour's house, anger in his neighbour's heart, is so far from helping to quench it by the water of mildness that he throweth more fuel on it, and increaseth its flame, even to the burning down of his own? Is not he a fool that ventureth his inestimable soul at every trifling cast and runneth headlong upon the greatest hazards? Surely it is not without reason the wise man speaks so often of a fool's wrath and that anger resteth in the bosom of fools (Prov. xxvii. 3, and xvii. 12, etc.). "A wise man deferreth his anger lest it burn with too hot a flame" (Prov. xxix. 11). He will draw back the brands lest the fire, exceeding its bounds, should consume him. How many have been thrown, nay, utterly overthrown, by laying the reins upon the neck of their brutish passions when their persons would have been safe had but their passions been curbed! Charles the Sixth, king of France, was mad for anger and desire of revenge on the Duke of Brittany. Excess of wrath cost Ajax his life, if the poet may be believed. Sylla, in the height of fury, vomited up his blood and his breath together, saith the historian. When such winds blow, they raise black and dark clouds. A furious man hath few

friends; like Ishmael, his hand is against every man, and every man's hand is against him. The heron's name in Hebrew signifieth to be angry, and it is observed scarce any fowl hath so many foes: the eagle preyeth upon her; the fox catcheth her in the night: the hawk destroyeth her eggs. How foolish is the bee that loseth her life and her sting together! She puts another to a little pain, but how dearly doth she pay for it!

The greatest conquest is to overcome ourselves and the vilest bondage to be our own slaves (Prov. xvi. 32). He that is most mild, is most manly. It sullied the glory of all Caesar's valour and victories that he was his own vassal. It is the glory of a man to pass by offences. Those dogs which were presented to Alexander by the king of Albany were counted the best in the world, and upon this account, because they were so noble as not to stir at all when small beasts were brought to encounter them; and through an overflowing of courage would never fight save with lions and elephants. Those men, without question, are far from true worth, and most ignoble, who upon every supposed petty wrong, fly to the common law, or civil war, for revenge. By the laws of England a nobleman hath this privilege that he cannot be bound to the peace, because it is supposed that a noble person will scorn to engage himself in quarrels, but keep the peace without a bond. It is the base and vile bramble, the fruit of the earth's curse, that teareth and renteth what is next it.

Plutarch reports of a falling out between two famous philosophers, Aristippus and Æschines, and how, after some time, Aristippus went to Æschines, saying, Shall we not be friends before we be a table-talk to all the town? Yea, with all my heart, saith Æschines. Remember then, saith Aristippus, that though I am your elder, yet I sued for peace. True, replied the other, I acknowledge you the better and worthier man; for I began the strife, but you the peace. In this pagan glass many Christians may see their own deformities; for even heathen agree with Scripture in this first particular, that they are most wise and prudent who are most meek and peaceable.

2. The other which floweth from the forementioned verse is, that the Christian's meekness must be mixed with wisdom. The apostle calls it meekness of wisdom; meekness opposeth fury in our own quarrel, not zeal in God's cause. The same Spirit that appeared in the form of a dove appeared also in the form of fiery tongues. It may be my duty to be silent when I am wronged, but it is sinful not to speak when God is reproached. Though I may compound for my own debts, yet I have no power to compound for another's. It is a singular mark of a saint to be wet tinder when men strike fire at himself, and touchwood when men strike at God. The meekest man upon the face of the earth was the fullest of fury in the cause of heaven (Num. xii. 2; Exod. xxxii.). A skilful musician knoweth when to strike a string of a lower sound, when of a higher. A wise Christian knoweth when to abate, when to increase, his heats.



Naturalists observe of bees that they will ordinarily suffer any prejudice when they are far from their hives, and their own particular is only concerned; but when they are near their hives, that their commonwealth is engaged in their combats, they are furious, and will lose their lives, or conquer. Thy work, O Christian, is not to abate the last of God's due, but to pocket up many private injuries, and to forgive thy personal debts. Be not like some, as cold in God's cause as if they had neither sense nor life; and as hot in their own, as if their work were to make good the opinion of Democritus, that the soul is of the nature of fire, nothing else but a hot subtle body, dispersing itself into fiery atoms. Excess of fury is a spiritual frenzy, and it is ill for them who come within the biting of such mad beasts.

I have read of Themistocles; that, having a house to let, he pasted on the door, Here is a house to be hired, that hath a good neighbour. It is a great comfort to dwell by a pious and meek person, but no small cross to live near the peevish and passionate. A meek man is a good neighbour in these respects. For,

1. He is so far from wronging others that he will forgive those that wrong him. He is not only contrary to them who, like furious curs, fall upon every one that passeth by, without the least cause, but also if he be wronged, he never studieth revenge, though he may seek sometimes for justice. The world hath learned of the devil to offer injuries, and he hath learned of God to suffer injuries. He dares not usurp God's throne, but leaves his cause to the judge of all men (Lev. xix. 18). He knoweth also that good men must have their grains of allowance; and children of the same father are too prone to quarrel, therefore he beareth both with the bad and the good; with the former for Christ's sake, with the latter because they are Christ's seed. Now such a one is a good neighbour. Calvin said, though Luther should call him Satan, yet he would honour Luther as a faithful servant of God. It is reported of Cato, that when a rash, bold fellow struck him in the bath, and some time after came to ask him pardon, he had forgot that he had been injured, *Melius putavit non agnoscere, quam ignoscere*, saith Seneca. He scorned to approach so near revenge, as acknowledge that he had been wronged. It is below a generous moralist to take notice of petty affronts; he kills such slimy worms by trampling on them. The Christian, upon a better consideration, destroyeth those vermin with the foot of contempt. He hath experience what millions of pounds are forgiven him by God, and therefore out of gratitude cannot but pardon some few pence to man: "Forgiving one another, as God for Christ's sake hath forgiven you" (Eph. iv. 32). He knoweth that he needeth favour from others for his offences against them; he doth not always walk so carefully, but some time or other he hath bespattered those that went near him, and it is but just that he should allow that pardon which he expecteth (Eccles. vii. 21, 22;

Tit. iii. 2, 3): "Showing all meekness towards all men; for we ourselves were sometimes foolish, living in malice, and envy, hateful, and hating one another." The Laedaemonians were wont to pray in their public service that the gods would enable them to bear private wrongs with patience.

2. A meek person will part with much of his right to buy his peace. Where he may not wrong his family too much, nor dishonour his God, he will yield far to preserve or purchase a friend. Though his privilege be superior, yet he can be contented to hold the stirrup to others, and give them place. Abraham was the elder and the nobler man, yet he offereth Lot his choice of the country, and was willing to take what he would leave.

*(To be continued.)*

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### **The late Miss Helen Finlayson, Garve.**

The Dingwall congregation lost by death this year, on Tuesday, the 18th May, one of its oldest and highly respected members when the late Miss Finlayson, Garve, was removed to her eternal rest. As much suitable information is supplied by Mrs. J. Fraser, Strath, Gairloch, it is unnecessary to supplement these edifying notes. The late Miss Finlayson was a member in full communion with the F.P. Church since 1893. She was a strong-minded person, and was at home in the writings of Dr. Kennedy and other divines. It was a pleasure to visit her, or be visited by her. Her conversation was interesting and edifying. She loved God's Name and cause. She was firmly attached to the F.P. Church in its stand against the false position introduced by the Declaratory Act of 1892, which, in effect, equates the common operations of the Holy Spirit with his saving operations. This Act was a new ecclesiastical testimony, and the late Mr. Macfarlane's protest was an official Church court document setting forth that he, representatively, abode by the scriptural constitution of the Church of 1843, and kept it intact in its doctrine, worship, government, and discipline. This position, as frequently explained by the late Mr. Macfarlane, and those who upheld his hands, was well understood by her, and it was hers to the end. She loved the godly and was much loved by them. She was often at services in Dingwall in her latter years, when one felt that it was more needful for her to be in bed.

Deep gratitude is due to Mrs. J. Fraser, Gairloch, for having Mrs. Finlayson taken to Gairloch, and for the unwearied attention shown to her there to the end. She was there for probably half a year before her death. The Lord reward Mrs. Fraser for her love and kindness. We desire to thank deeply Dr. Macrae, Gairloch, and also Nurse Macdonald, for their unfailing kindness to her to the end.

Her remains were laid to rest in the Beaulieu Priory Burying Ground, on the 20th May. Other members of the family to which she belonged are interred there. We now add, with a few changes, the account forwarded to us by Mrs. Fraser of the late Miss Finlayson.

"Helen Finlayson was born in Kingussie in 1868. When she was three years old her parents removed to Garve, where her father worked as a railway porter. When a young woman, she served as a laundry-maid in Conon House, where she had the privilege of working with the godly Miss Munro, who was considerably older than Helen, and who took a motherly interest in her. It is said that she first came under soul concern through a warning which Miss Munro gave her in a letter. She told her that she had been much on her mind and added, 'Grieve not the Holy Spirit.' She was about 25 years of age when she first publicly professed her Saviour. When on her death-bed, the words of Psalm 45 were spoken to her, 'They shall be brought with gladness great . . .' and it was added, 'You, too, will be brought with gladness into the presence of the King.' To this she replied, 'I hope so, for I have been following Christ for 61 years.' She told once and again how she gave offence, when young, for refusing to deliver a letter to a tradesman on the Sabbath Day. She loved to add that she did not lose by her faithfulness to her Lord and Saviour, for members of the family with which she served sent her little gifts over a long period of years. When she was in Conon House she attended the means of grace in Dingwall on Sabbath and week-days. The time came when the illness of her father necessitated her leaving and returning home to Garve. She would thus be cut off to a large extent from the means of grace and from the fellowship of the Lord's people which she loved. She was torn and tormented in her mind. The words of the Saviour followed her night and day, 'Whosoever will not forsake father or mother for my sake is not worthy of Me.' Yet her duty seemed clear. While she was in this troubled state of mind, she went to a prayer-meeting in Dingwall to find that the late Rev. Mr. Cameron was there. In the course of his address he suddenly said, 'You are here, and you are torn as to your duty to your parents, but let me tell you the fifth commandment is as binding on you as any other of the commandments of God.' Immediately her burden and temptation fell from her and an inexpressible thankfulness filled her heart. She said that Mr. Cameron did not know her then, and that she had not made known her trouble to anyone.

"Previous to her last illness she frequently spoke of the glory she was seeing in the everlasting Covenant. On one occasion she remarked — 'I was thinking to-day that the covenant of grace is worthy of the Trinity. What glory redounds to the Father in saving sinners for Christ's sake. I have been seeing more of this glory lately than I ever did before.' One morning, two or three days before her seizure,

she awoke with the verses in the Book of Proverbs (chap. viii. 22-31) very much upon her mind. There she saw Christ in the covenant of grace, and thereafter she frequently referred to the love which Christ bore to his people in a past eternity.

"On the morning after she was stricken down she was bright and happy. She told her friends that she had a wonderful dream during the night, and that it encouraged her. She saw that she was amongst a great multitude just outside the gates of heaven. A man showed her a token which he had received from Christ. This made her yearn that she too might receive a token from Christ. Soon after, one whom she did not recognise put a token into her hand. When she looked at it the words on it were, 'Thou shalt stand in thy lot at the end of the days' (Dan. xii. 13). She asked someone what these words meant, and the reply given her was, 'Assurance of heaven.' She then awoke in a joyful frame of mind, repeating the words, 'The souls of believers are at their death made perfect in holiness and do immediately pass into glory, and their bodies being still united to Christ do rest in their graves till the resurrection.'

"One evening she remarked that Mr. Lachlan Mackenzie said, 'If you have been giving yourself a thousand times to Christ, you will never be lost,' and she added, 'I feel that I have been doing that.' Later she said, 'Dr. Kennedy has this, 'An eye to see His beauty, an ear to hear His voice, and a heart to receive Christ and His salvation as freely offered to us in the Gospel!'

"She several times desired the 'Ascension Psalm' (Ps. 24) to be read, and also, not long before the end, when in pain and felt darkness, that Isa. i. 18 be read. She was reminded of the words, 'Hitherto the Lord hath helped,' and immediately she answered, 'Yes, and many a deep ditch I was in.'

"On her last Sabbath on earth, her darkness was dispelled while portions of Scripture were read to her, and her face shone with joy and peace. On that evening Mr. Duncan Fraser conducted worship and it was obvious that she followed with enjoyment the portions of scripture read and sung, and likewise his prayer was followed with rapt enjoyment.

"From then until shortly before four o'clock on Tuesday morning she took little notice of those around."

We desire to thank Mrs. Fraser for taking such copious notes of what Miss Finlayson said, and obtaining so much information from her as to her life. Some omissions were made in the account kindly forwarded, but this is solely to shorten the notice for the pages of the Magazine.—*D. A. Macf.*

## Dioghlum.

BHO'N URR. ALASDAIR MACCOLLA.

(*Air a leantuinn bho. t.d. 184.*)

*Uchd-mhacachd.*—Ròm. viii. 15. Tha spiorad na daorsa eadar-dhealaichte bho spiorad na h-uchd-mhacachd. Tha Dia air a thaisbeanadh. A réir a chéud daimh tha Dia air a nochdadh na mhaighstir cruaidh, agus na bhreitheamh uamhasach. A réir an dara daimh tha Dia na Athair bàigheil, a toirt dearbhaidhean air a ghràdh, agus tha a chlann ag altrum beò-dhochas 's an oighreachd a tha air a gealltuin, agus ni so iad toileach, le urram macail, ùmhlachd a thoirt do Dhia, mar phàrant gràdhach.

1. Tha spiorad na h-uchd-mhacachd aig creidmhean anns na h-uile linn. Threoraich an Spiorad iad anns gach linn gu eòlas, beachd-smuaineachadh, agus gréim air gràs slàinteil, agus a chompartachadh miann an déigh nithean naomh. Le so bha uamhann agus geilt bho thàirneanaich an lagha, aithne air ciont, agus tuigse fhreagarrach air dioghaltas Dhe air an gintinn anns an anam. 2. Umhlachd gràidh. Cha'n ann bho eagal peanais, ach bho fhìor ghràdh, urram agus toil-eachas. 3. Suil ri oighreachd. Tha Focal agus Sàcramaid a daingneachadh so. Bha an t-suil so na bu chumanta fodh an Tiomnadh Nuadh na fodh'n t-seann Tiomnadh, agus an laithean nan Abstol na'n dìngh, a thaobh sòlas, naomhachd agus dearbheachd na h-oighreachd ri teachd. 4. Toradh sònraichte. Bheir e orra glaothaich, Abba, Athair. Tha e toirt fianuis maille r'an spiorad gur iad clann Dhé. Tha e 'n nochdadh saorsa, misneachd agus dànachd. Tha e a' teagasg dhoibh glaothaich. Cha'n fhadadh seirbhisich roimh so, Athair a ràdh r'am maighstir, ach theagaisg Crìosd iad an ùrnuigh a chur suas; "Ar n-Athair a tà air neamh." 5. Tha an dà fhianuis 's an aon teistean—Ar spiorad—inntinn agus coguis ghlan—'n am fìor choltas air ar staid le comharraidhean sònraichte agus làn-dearbheachd a chreidimh an lorg am bheil fois anama, agus aoibhneas do-labhairt. The e éigheach gu'm biodh ar spiorad air a theagasg gu ceart bho fhocal Dhé mu na comharraidhean, leis am bheil leanamh Dhé aithnichte agus comharraichte, agus gu'n deanadh sinn géur-rannsachadh oirne féin. Tha na comharraidhean so de dhà sheorsa—deagh riaghailt anama, agus co-chòrdadh cùrsa beatha dhiaidhaidh.

*Na Comharraidhean.* 1. Cruth agus fìor dhealradh na h-ìomhaigh néimhidh, le co-chòrdadh naomh r'ar n-Athair agus ar bràthair as sinne. Cìod is nàduraiche na am mac a bhì coltach ri athair? Ghin Adhamh truailidh mac na ìomhaigh féin. Tha Dia a gintinn clann ann am fireantachd agus fìor naomhachd. 2. Beatha nuadh—a leantuinn ch uman agus eisimpleir gu fad bho chomas. Bithibh-se 'n ar luchd-leanmhuinn air Dia mar chloinn ghràdhach. 3. Gràdh fìor agus treibhdhireach bho bheachd air buadhan foirfe agus ion-ghràdhach Dhé fodh ghatan a ghràidh néimhidh a' dealradh orra. 4. Eagal

agus ùmhlaichd mic (Mal. i. 5; I Pead. i. 17; Eoin xiv. 21). g. Gràdh bràtharail (I Eoin iii. 14; iv. 20). Rannsaichibh sibh féin leis na comharraidhean so.

Uchd-mhacachd. 1. Nàdurra. 2. Rioghachdail. 3. Spioradail. Air dhaibh a bhi air an aonadh agus ann an co-chomunn ri Criosd, tha iad air an gràdhachadh, air an teagasg, air an riaghladh, air an smachdachadh, air an dion, agus air am beathachadh. Tha còir aca air geallaidhean Dhé, air slàinte agus oighreachd bhriagh nach gann.

*Nàdur an uchd-mhacachd.* Cha'n e daimh a mhàin a tha'n so. Tha sochair agus iomhaigh mic Dhé comhla. Is e th'ann an ath-ghinmhuinn gnìomh moralta a tha cur coslas Dhé oirnn 'n ar nàdur. Is e th'ann an uchd-mhacachd gnìomh laghail a tha toirt còir dhuinn. Tha e chéud ghnìomh g'ar deanamh 'n ar mic do Dhia gu riaghailteach a buileachadh céudfadh (I Pead. i. 23). Tha an dara gnìomh a deanamh mic dhinn gu daimheil le a bhi buileachadh cumhachd (Eoin i. 12). Tha an dara h-aon g'an suidheachadh ann an gràdh na diadhachd agus an aon eile a deanamh luchd-compairt dhiubh de nàdur na diadhachd.

*Na sochairean. Urram.* Ullachadh agus saoihbheas do-rannsaichte. Dion na diadhachd. Sonas do-labhairt. Glòir shiorruidh.

*Dearbhaidhean.* Tréigsinn gach uile chul-taie eile. Gràdh. Fagusgachd do Dhia. Umhlaichd. Dùil fhoighidinneach agus soibhneach ris an oighreachd (Ròm. ii. 7; II Cor. iv. 18; Ròm. vi.; Eabh. xi. 26).

### Literary Notice.

*SHORT HISTORY OF THE REFORMATION*: published by the Protestant Truth Society, 184 Fleet Street, London, E.C.4 (price 2/- per copy: post free, 2/3d.). This is a booklet of 80 pages with paper covers and good reading print and illustrations throughout. In the Introduction it is asked "Why does Protestantism stand for the Bible?" The answer is given in a quotation from Chillingworth, the Protestant theologian, viz., "The Bible and the Bible alone is the religion of Protestants." Further, it is stated: "In the Reformation days the Bible having been enthroned as the voice of God speaking to His people, immediately the greatest superstition of all, namely, that of transubstantiation, was repudiated." That was of course the Mass and all the blasphemies connected with it. This booklet begins with John Wickliffe, who lived and witnessed against the errors of Rome in the fourteenth century, and it is recalled in the narrative and under a picture of Wickliffe reclining on his sick-bed, what he said to the Friars who came to him, viz., "I shall not die but live and show the evil deeds of the Friars." Of course, the principal and deeply interesting historical facts regarding this Reformer are related. Then there are chapters dealing with the Reformation from stage to stage of its progress, and the outstanding personalities and witnesses for God's

Word against superstition and idolatry are in each chapter made the centre of a brief but most interesting sketch of Reformation activities, witness and sufferings. We, for instance, read of Savonarola of Italy, Ulric Zwingli of Switzerland, John Calvin, Luther, John Knox, William of Orange coming to England in the seventeenth century, and of others. The booklet is very readable, will refresh the memory of those of older years, and will provide an outline of vital history for the young. We recommend the purchase of this booklet to all our readers, and would say that it will be most suitable for sending as a gift to friends.

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### **Notes and Comments.**

#### **The Harvest.**

This autumn the ingathering of the crops has given a good deal of concern to farmers throughout the nation on account of excessively wet and changeable weather. Seed time and harvest have been promised by the God of providence; nevertheless our sins as a people obviously merit signs of divine displeasure in relation to harvest difficulties. Yet how wonderfully good the Most High is toward us in face of our grievous backslidings. There is food of all kinds in plenty for the millions in this island in these present times. It might well be otherwise only for the divine benevolence and patience. What need there is for national repentance along with thanksgiving, as toward God. What need there is for a day of power to turn sinners to the Bread which came down from heaven, even the Lord Jesus Christ, which if a man eat he shall never die. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord" (Matt. iv. 4). There have been again cases of harvest work being carried on during the Sabbath Day. Those guilty of this, not only violate the law of God, but manifest their deplorable lack of confidence in the God who makes possible a harvest at all. They think not that the God who reigns can give them sufficiently suitable weather during week days, so that they must trample on the Lord's Day when weather is favourable on that day. Favourable weather on a Sabbath is but one of many calls to men to attend the House of God and the business of the soul's salvation. But what havoc the wisdom of carnal man accomplishes in the ruin of the soul for time and eternity! It is good that the Lord has left in the land a remnant who fear God and emulate, by grace, the Psalmist saying, "O that men to the Lord would give praise for his goodness then."

#### **Free Church Ministers Disagree on Broadcasting Services on Sabbath.**

At a recent meeting of the Free Church Presbytery of Inverness discussion arose regarding a religious service broadcast from Kingussie Free Church on a Sabbath. Rev. William Fraser, Kiltarlity, highly

commended the service and said that he was delighted to find the service from beginning to end conducted as the service in a Free Church should be conducted. He asked the Presbytery to congratulate Rev. W. R. MacKay, Kingussie. But the Rev. Donald MacDonald, Free Church, Ardersier, took the opposite view, and declared that with others he did not listen to the wireless on Sabbath because he believed that the B.B.C. is one of the biggest desecrators of the Sabbath. He spoke for other ministers of the Presbytery. He said, "I want to clear myself and take a stand for the Sabbath." We, of course, in this Magazine, heartily endorse Rev. D. MacDonald's stand for the Sabbath on the wireless question. It appears that there is division in the Free Church concerning this vital question also; we mean the Sabbath question, and as it touches upon activities of ministers and office-bearers beyond the matter of listening to the wireless on Sabbath. A professed testimony is one thing and a divided practice is another.

#### **Field-Marshal Montgomery and the Pope.**

In September, London papers made known that Field-Marshal Montgomery had once more visited the Pope, this time at the Pope's summer residence, on Thursday, 16th September. In one paper there was a photograph of the Field-Marshal entering the Pope's apartments. We mentioned in a previous note on a former visit that it had been made known that the Field-Marshal was some sort of link between the Vatican and our nation (or more) connected with the North Atlantic Treaty Organisation. But what the real purpose of his frequent visits is we know not officially, but more than likely the defence of the spurious Vatican State in case of Communist aggression and attack is subject matter for secret talks with the Pope. The Field-Marshal, whatever his previous professed religious affiliations, is certainly no Protestant. If required by his military position to consult with the Pope, and if he were a true Protestant, he would have resigned his present appointment rather than go into frequent conclave with the "Man of Sin." The Field-Marshal was highly regarded during the last war, but we fear that he will be the loser now and recede into oblivion, under the blight of the Pope's "blessing."

#### **Ban the Comics.**

The banning of American and all similar comic papers for the young has been called for by different societies and organisations interested in the moral and social welfare of our children throughout the country. The Conference of the National Council of Women in Edinburgh last July passed a resolution condemning publications exploiting sex and horror. As reported in a letter to the press, one speaker at this Conference argued that the public got what they asked for, but this was countered by a delegate from Glasgow who pointed to the control of the drug traffic, liquor regulations, and certain wartime security precautions. It is high time responsible people in every walk of life



raised their voices against these subtle instruments of the devil to corrupt the minds of the children of this generation, that he may have them outwardly and in their practice when they come to older years. Much is being done for our children to-day educationally and socially; but how much is being undone by the lack of parental supervision and moral sense, even in the matter of the children's reading? Six million pounds is spent every year on the publication of comics in this country. We are glad to learn that the Glasgow Corporation are to ask the Secretary of State for Scotland to introduce legislation to ban the sale of children's comic papers of the American "horror" type. A deputation from the Corporation is to seek an interview on the matter with the Secretary of State. A recent incident in the city involving children apparently brought the Corporation to resolve as above.

### **Obscene Literature.**

The existence and publication of obscene books within Great Britain recently have once again given rise to prosecutions in the law courts. In one case the director of a well known publishing firm, and two publishing firms, were each fined £500, by Sir Gerald Dodson, the London Recorder. The Recorder observed regarding the condemned book by a jury, "I should have thought any reader, however inexperienced, would have been repelled by a book of this sort, which is repugnant to every decent emotion which ever concerned man or woman." Later, in another case in England, several responsible men were sent to prison. We understand that the law anent obscene publications is not defined in so many regulations, but a book or books complained of may be made a case for prosecution before a judge and jury by the appropriate Public Prosecutor, the verdict, of course, on the book being brought in by the jury. From recent events which have been revealed, even Public Libraries contain on their list of books such literature as we deem undesirable, indicating to us that a considerable section of reading material to-day, even in Libraries, might well be made the subject of scrutiny. That able writers and well-known publishing firms are catering to-day for the sensual and the immoral in the reading public is a deplorable and dangerous sign of the times. A people being entertained by the recital of violations of the moral law, in book form, are certainly not to give much heed to or be influenced by the Word and law of God, if at all. Man by nature is not subject to the law of God, neither indeed can be; and when his leisure hours are taken up with literature which glorifies in immorality, then no wonder there is even public declarations in one way and another that good is evil and evil good, and that darkness is light and light darkness. We have as a people, to a great extent, abandoned the Bible (while yet there are so many Bibles) and what wisdom and purity are in us? Spiritual wisdom and Gospel and moral purity are neither known nor sought by masses of the people of Britain. Truly we need the purifying influences of the Word of the truth of

the Gospel of Christ, with the power of the Holy Ghost sent down from heaven.

### Activities of Nuns.

The following is reprinted from *The English Churchman* of 17th September, 1954:—

Mrs. Kathleen Ann Drennan, a recent convert to Protestantism, had been admitted to a ward in a hospital at Enniskillen, Ireland, prior to the birth of her child. Two nuns asked to see her, and were left alone with her in the ward for about 15 minutes. During that time she was "put through very serious interrogation." Though she had been married in Enniskillen Church of Ireland Cathedral, the nuns told her that she was unmarried and that her child would be illegitimate. Mr. T. Nelson, M.P. for Enniskillen in the Northern Ireland Parliament, took the matter up. He asked what the hospital authority intended to do to protect Protestant people from visits of this sort. He wanted to know what would be done to clear up this matter, not only in the Erne Hospital, but also in other hospitals in Northern Ireland. Formerly, no person was admitted to a hospital without signing a book. He asked that something similar should be introduced now. The Minister of Health, Dame Dehra Parker, said that she had asked the Hospital's Authority for a report of what had occurred, and had been told that the report given by Mr. Nelson was substantially correct. She described the action of the midwife in admitting the nuns as "at the very least a very grave error of judgment." She thought that she should be "seriously reprimanded." If the language used by the two nuns was correctly reported, she could only say "it was one of the most disgraceful incidents that she had come across." In a booklet issued by a group of Church of England clergy, it was mentioned that the clergy complained that the Roman Church is constantly "touting for converts" among seriously ill or dying Protestants. This is seen to be no exaggeration.

## Church Notes.

### Communions.

*January*—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, and Stoer; second, Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart,

Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breasclete; 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.

We have published above all the Communion dates for the year 1954. 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, 5th December, 1954, the following services have been arranged (D.V.), to be conducted by the Rev. James MacLeod, Greenock, and the Rev. Angus MacKay, Tarbert, Isle of Harris:—Thursday, 2nd December, 7 p.m.; Friday, 3rd December, 4 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 4th December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 5th December, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in downstairs hall simultaneously), and 7 p.m.; Monday, 6th December, 4 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.

#### **Induction at Raasay.**

On 26th August the Western Presbytery met in Raasay Church to induct the Rev. J. A. Macdonald, formerly of Applecross, to the pastoral charge of the congregation. There was a large congregation present, many having come from various parts of Skye. The Moderator, Rev. A. Beaton, Gairloch, preached from II Cor. iv. 5. Public worship being ended, the Moderator addressed the usual questions to Mr. Macdonald, which were answered by him satisfactorily, and having subscribed the Formula, he was, after prayer to God, inducted to the pastoral charge of the congregation, and given the right hand of fellowship by the members of Presbytery present. Thereafter the newly inducted minister was addressed by the Rev. Donald Maclean, Portree, and the congregation by the Clerk. The Call was signed by 14 members and 192 adherents. May the Great Head of the Church bless the ministry that has begun, so that His heritage may be refreshed and many called from darkness into God's marvellous light.—*John Colquhoun*, Clerk.

### Acknowledgment of Donations.

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

*Sustentation Fund.*—A Friend, Edinburgh, £5; D. J. MacKay, Stenish, Scalpay, in memory of his late brother, Alex. MacKay, per Mr. E. Morrison, £3; Miss J. M. S., Ardenlea, Ardrishaig, 10/-.

*Home Mission Fund.*—Free Presbyterians of Farr per Miss J. Munro, £3; Anon. Friend, 4/2; D. J. MacKay, Stenish, in memory of his late brother, Alex. MacKay, per Mr. E. Morrison, £2; Mr. E. M., Carrigrich, Tarbert, Harris, £2.

*Aged and Infirm Ministers' and Widows' and Orphans Fund.*—A Friend, New Zealand, £2; Vancouver Congregation per Mr. H. Mackay, £9 0/10d.

*Dominions and Colonial Missions.*—A Friend o/a Deputy's Expenses going abroad, £1.

*Prospective Home of Rest Fund.*—Anon. Friend (Psalm xli. 1), £2.

*Synod Proceedings Fund.*—Mr. A. McL., 6 Cheesebay, Lochmaddy, 8/4; Rev. F. McL., Evelix, Dornoch, 8/-; A Friend per Mr. J. Nicolson, North Tolsta, 5/-.

*Publication Fund.*—Tain Congregation, o/a Trinitarian Bible Society, per Mr. A. Robertson, £3.

*Jewish and Foreign Missions.*—A Friend, London (under covenant), £5; A Skye Friend in London per Rev. J. P. Macqueen, £2; Friend of a Good Cause, Calgary, Canada, £18 4/11; A Skye Friend in London per Rev. J. P. Macqueen, £2.

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*Dumbarton Building Fund.*—Mr. A. E. Alexander gratefully acknowledges the following:—Wellwisher, Glasgow postmark, £2 10/-; W. S., Glasgow, £3 10/-; M. C. F., Glasgow, £1; Miss P. A. M., £1.

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*Lochcarron Manse Building Fund.*—Mr. G. Ross, Treasurer, acknowledges with sincere thanks £2, Strathcarron postmark, per Treasurer, £2; J. F., Callakille, per J. M. K.

*London Church Building Fund.*—The Treasurer, Mr. R. R. Sinclair, acknowledges with sincere thanks a donation of £11 from "Friend," per Ramsey Brown & Co.

*London Congregational Fund.*—Rev. J. P. Macqueen acknowledges with grateful thanks £2 from Mr. M. McG., Hurstville, Australia; £2 from A Friend, Acton postmark; £10 from "A Skye Friend in London," and simultaneously regretfully announces that this generous contributor to our Church Funds, Mrs. M. McInnes, has since passed away.

*Ness Manse Fund.*—Mr. D. Mackay, Treasurer, thankfully acknowledges the following:—Friend, Drumbuie, £1; Friend, Skigersta, £2; Friend, London, £1; Friend, Glasgow, £1.

*Portree Congregation.*—The Treasurer acknowledges with grateful thanks £1 from "A Friend" o/a Sustentation Fund.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks:—Friend, Edinburgh, £2; Psalm lx. 3-4, £1; Mr. and Mrs. D. J. McL., Glasgow, per E. M. S., £3; Miss M. McL., Glasgow, per E. M. S., £2.

*Staffin Manse Building Fund.*—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks:—Friend of the Cause, £3 per Mr. J. Nicolson; A Friend, £1.

*Stornoway Congregation.*—The Treasurer thankfully acknowledges the sum of £2 from Mrs. P., Lowestoft, per Rev. J. A. Tallach.

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*Ullapool Church Building Fund.*—Mr. A. Corbett, Treasurer, acknowledges with grateful thanks the following:—Mr. Wm. McK., Scoraig, £20; Mrs. J. McK., Stockinish, Harris, £1; Miss M., Stoe, £1; Mrs. McL., Anchorage, Ardecharnich, £1; Passer By, £1; A. M., Lochinver, £1; A Friend, Ullapool, £2; Mr. and Mrs. McL., Ullapool, £10; Mrs. A. McP., Ullapool, £5; Miss M. McD., Stratheanird, £1; Mrs. McL. and Family, Leckmel, £20; A Friend, 10/-. The following per Rev. D. N. McLeod:—Miss M. A., Ullapool, £1; Miss A. A., Edinburgh, £1.

*St. Jude's South African Clothing Fund.*—The Treasurer acknowledges with grateful thanks £3 from "M. M.," Edinburgh; £1 from Miss G., Edinburgh; 10/- "A Friend," Kames; also parcel of clothing from Miss G., Edinburgh.

*South African Clothing Fund, Northern Section.*—Mrs. Mackay, F.P. Manse, Inverness, acknowledges with sincere thanks a donation of £2 from "A New Zealand Friend."