

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.*

### CONTENTS.

	• Page
The Jesuits ... ..	201
Synod Sermon ... ..	205
Jewish Mission Report ... ..	218
Literary Notices ... ..	222
Notes and Comments ... ..	223
Church Notes ... ..	229
Acknowledgment of Donations ... ..	229
The Magazine ... ..	231

Printed by  
 N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

THE  
**Free Presbyterian Magazine**  
and MONTHLY RECORD.

---

VOL. XLV.

November, 1940.

No. 7.

---

### The Jesuits.

IN the *Free Presbyterian Magazine* for October attention was drawn to the harm done to the British Merchant Service through the surrender to the Irish Free State of ports, in the south and west of Ireland, which cannot now be used by the British Navy owing to the fact that Eire has chosen to remain neutral. This has been asserted to be part of the work of the Jesuits in their tireless efforts to bring Britain into submission to the Pope, and a little knowledge of the character, history and aims of the Society ought to convince any unbiased person that they are quite capable of such dastardly work.

The Jesuits, or as they are sometimes called, The Society of Jesus, came into existence in 1540. Their founder, Ignatius Loyala, obtained in that year a Bull from the Pope establishing the Order, and from the very beginning they have never scrupled to use every means, no matter how foul, in order to advance the pretensions of the Papacy. They continually mix in politics, and from their great influence throughout the world, they succeed to a very large extent in shaping the politics of every country in such a way that it will be to their own advantage. This had reached such an alarming extent that in 1773 they were banished from France and a Bull procured from the Pope for their suppression. The Church of Rome, however, found it too useful an organisation to ban it for long, and, consequently, we find it being restored in 1814.

They can accommodate themselves to all sorts of places and circumstances, and can deny their religion and even curse it, if that is going to materially advance the Society or the Church

to which they belong. The Rev. J. A. Wylie, LL.D., in his book on *Rome and Civil Liberty*, says: "There is not a shape the Jesuits cannot put on; and consequently there is not a place into which they cannot penetrate. They can sit unseen in Synod and General Assembly; they can enter unheard the monarch's closet and statesman's cabinet; they can assemble unsuspected around the Council Board. They ply every trade, and speak every tongue. In the pedlar, in the artizan, in the literateur, in the tutor, in my lady's lady, in my lord's valet, we find an affiliated member of the Society. They dwell in all the lands of earth, and they profess all the creeds of earth. They are found sitting beneath the palm-trees of the tropics, and wandering amid the snows of the pole. They pray to Confucius in China; they venerate the cow in India; they wash in the Ganges with the Brahman; they adore the fire with the Parsee; they swear by the Prophet with the Mussulman, whirl in the dance with the Dervish, and abominate swine's flesh with the Jew. They have in past times execrated the Pope with the Lutheran, and sworn the Solemn League and Covenant with the Covenanter. Their organisation is wonderful. While controlling the greatest matters, the smallest are not overlooked by them. With equal ease they put forth their power in crushing an obscure individual, or in hurling a statesman from power, and burying a monarch beneath the ruins of his throne and kingdom." The foregoing quotation from such an eminent man as Dr. Wylie gives one a good idea of how complete the organisation of the Jesuits is, so that no opportunity can be lost by them of bringing down everything that would stand in opposition to the Man of Sin, and now a glance at their history shows the part which they have played in bringing their organised forces to bear on the history of nations.

In a short article like this it is impossible even to mention all the Jesuit plots that have been set on foot in order to bring Britain under the heel of the Pope. The reader may be directed to the excellent work on the *Jesuits in Great Britain* by Walter Walsh, where he gives a detailed and authenticated account of these plots. We shall in the meantime mention but one case

in point, *The Spanish Armada*. Mr. Thomas Graves Law, who had been a priest at the Brompton Oratory, London, says: "Allen and Parsons, the respective heads of the two missionary bodies, Secular and Jesuit, were the soul of the new enterprise. When Philip procrastinated, or the Pope was cautiously counting the cost, it was these men who passionately entreated and goaded them to war, drew up plans of campaign, named the Catholics in England who would fly to the foreign standard, promised moral aid from the priests, and assured the invaders of success. The foreign Princes seemed to depend for their information far more upon the reports of the Jesuits than upon those of their ambassadors." Thus we see how much the Jesuits had a hand in bringing troubles on our native land in the past, and being, as they are, part of a Church whose proud boast is that she never changes, what was true of them in the past must, of necessity, be true of them at the present time.

It is not merely in our country that Jesuit intrigue has caused danger and discord. All countries have had their own share of it. In 1853, when British intercession was sought in connection with the civil war which broke out among the cantons of Switzerland, the Prime Minister of the day, Lord Palmerston, said in a discussion on the subject in the House of Commons: "The cause—the original cause of the conflict were the Jesuits. It was their presence in Switzerland, it was their aggressive proceedings in the Protestant cantons, which produced that war with regard to which our mediation was asked for; and it appeared to me that the only natural mode of putting an end to that war, was to remove the object and cause of it. It was in that spirit that we proposed the Jesuits should be withdrawn. That I did, when making that proposal, state the reasons which induced me to make it, is undoubtedly true. I stated that it was my belief that the presence of the Jesuits in any country, Catholic or Protestant, was likely to disturb the political and social peace of that country. I maintain that opinion still, and I don't shrink from its avowal." These are the words of a gentleman who had deep insight into the troubles which abounded in his own day and well has he pointed out the plague-spot which was the cause of them.



From their past history and what is known of them in our own day, one cannot form a very high opinion of the Order. Their aim, as has been stated already, is to bring Protestant Britain under the power of the Pope. No cost is too great and no means are too vile in order to attain that object. They are the sappers whose work is to undermine the British Constitution and who have already been too successful in taking away many of the bulwarks which defended the Protestant religion in this land. They have entered into the British Parliament and into the highest offices of the Government, some as Romanists but many disguised as Protestants. They have secured for the Roman Catholic religion advantages which Rome abused in other days and are in many ways binding us as a nation with chains and fetters which may prove too strong for us to break, and which are already putting us to serious disadvantages. Our inability to use the ports of Queenstown, Berehaven, and Lough Swilly because of Irish neutrality is causing us much damage to life and property, and putting us in a very difficult position in our war against the submarine menace. The ingenuity displayed in getting these ports handed over to the Irish Free State contrary to the terms of the Anglo-Irish Treaty is worthy of the Jesuits, and we believe when the history of this war will be impartially written that evidence will be forthcoming which will lay the whole blame at their door.

The opinion has been expressed by some that this war will develop into a "war of religion," but the candid opinion of some is that it is already a war of religion in the sense that it is a diabolical effort on the part of the Church of Rome to overthrow Protestantism. It serves the purpose of the Pope well enough to have Mussolini sometimes at variance with the Vatican, and to have Hitler butchering Roman Catholics in Poland. These are but small springs in the elaborate machinery which has been devised to get Britain involved, and if possible overthrown. There is much need to-day, if Protestant Britain is to maintain her civil and religious liberties, that she would act on the proposal of Lord Palmerston to the Swiss cantons, that the

Jesuits should be withdrawn. As a nation we are fighting the most brutal enemy that ever appeared in the history of time, and we are doing it under the great, the unspeakable disadvantage of being embraced by the strangle-hold of Jesuitism. As it is our disadvantage it is our sin, for we have given them an asylum when other nations forced them into exile, and that sin was committed in the full blaze of that light which past history has put on their career and their aims. We have thus forgotten the many deliverances which God wrought for us as a nation in the past and we suffer ourselves to fall into the hands of our cruel and crafty enemies. God is still expostulating with us as He was with Jerusalem of old and saying, "Be thou instructed, O Jerusalem, lest my soul depart from thee: lest I make thee desolate, a land not inhabited."

### Synod Sermon.

Preached by Rev. John Colquhoun at Inverness,  
on 21st May, 1940.

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

**W**E see from the title of this psalm that the occasion on which it was penned was "when Joab returned and smote of Edom in the Valley of Salt twelve thousand." In it David refers to manifestations of the Divine displeasure which indicate how sore pressed the nation had been at the time, but with faith in the loving-kindness and mercy of God, he turns to the very One of whom he says, "thou hast cast us off, thou hast scattered us, thou hast been displeased." In doing so his mind goes back to what God did for His people in times past, and says, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." In looking at these words for a short while I would seek, as enabled, to draw your attention I. To those spoken of in our text; II. That which is given them; and III. The reason why a banner is given them.

I. Those spoken of in our text. They are referred to as "them that fear thee." In the Word of God we have the word "fear" used in more than one sense. It is used of slavish fear

such as manifested itself in Adam after the Fall. "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." This slavish fear Adam has left as a legacy to his whole posterity, so that when there are manifestations of the power of God or of His wrath, it will cause the ungodly to tremble. The other sense in which "fear" is used is in reference to that which rules in the hearts of all who are in Christ, the second Adam. It is known as filial fear, and is the ruling principle of their lives. It manifests itself especially in two ways.

(1) They love everything by which He makes Himself known.

(a) He has made Himself known in His Word, and whatever hope they may have for eternity it is founded on what is written in the Scriptures. To them the Bible from Genesis to Revelation is the infallible and inspired Word of the Living God. It reveals to them God's purpose to save lost and ruined man, and the working out of that purpose in the Second Person of the glorious and ever-adorable Trinity coming into this world in human nature, and suffering "the just for the unjust, that he might bring us to God." Further, it reveals to them the manner in which the efficacy of Christ's sufferings and death is to be applied, for Christ Himself says of the Holy Spirit, "He shall glorify me: for he shall receive of mine, and shall show it unto you." The Bible, as the only rule which God has given us to direct us how we may glorify and enjoy Him, sets before sinners a complete salvation which leaves nothing for man to do, but which puts all the glory on God Himself, therefore, those who fear Him are enabled to say, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth."

(b) They love His day. To them the Sabbath is not a day to be spent in idleness and worldly pleasure. It is the "queen of days" and is to be spent wholly in "the public and private exercises of God's worship. It is a memorial of the Saviour's resurrection, and many a time, when buried during the whole week by a flood of worldliness, they had on that day foretastes of what the resurrection will be like when, through experiencing fellowship with God in Christ, they had been raised above the

world and the things of the world. Again it is to them an earnest of that Sabbath which will never be followed by a Monday, and whose unbroken spiritual rest and peace they shall possess for ever and ever. Such "call the Sabbath a delight, the holy of the Lord, honourable."

(c) As they love His day they love His worship, which, though they do not confine it to the Sabbath, yet they look forward to that day as the period of time more particularly associated with the worship of God. Their desire is to be "in the Spirit on the Lord's Day." In our own day when a cold lifeless profession of religion prevails, preparation for the Sabbath services is usually associated with the minister, but when religion flourished in Scotland and elsewhere, those who feared the Lord were very careful to seek a right frame of heart for the Sabbath as it drew nigh. Their care was not merely for their bodies but for their souls also, and their concern was not to appear in a manner which would attract the attention of their fellow-creatures, but to appear in a manner which would be pleasing to God. Nor did these forget their minister's need of preparation for the Sabbath. He was tenderly remembered and fervently prayed for at a Throne of Grace, and in that way they constituted themselves into what Spurgeon called people similarly engaged in his own congregation, his "heating apparatus." There are many reasons to fear that even in the Free Presbyterian Church, a great many professing people to-day have so little thought of their ministers at a Throne of Grace, that of them it could be said, that instead of being a heating apparatus, the fire had gone out on their altar. Those who love God's worship do not confine their worship to appearances in God's house. On Sabbath and week-day, in secret and in their families they are careful to observe God's worship, and in that worship they are seeking to get something which will sustain and strengthen their souls.

(2) The second way in which the fear of God manifests itself in His people is, that they are afraid of sin. One sees a beautiful example of this in the case of godly Joseph when tempted by the vile adulteress, Potiphar's wife. His reply was, "How then can I do this great wickedness, and sin against God?"

These know what it is to have sinned against God, and it is only those who fear Him who can in any measure understand the pain which drew from the depths of the soul of David the heart-rending cry, "Against thee, thee only, have I sinned, and done this evil in thy sight."

(a) They are afraid of sin because by sinning they are doing that which is contrary to the mind and will of God, and their whole aim in the world is to be conformed to the will of God. That new principle which the Holy Ghost put into their souls aims at glorifying God, and it is by that new principle that their lives are governed. In looking on their lives they see times when they went contrary to that principle of holiness and gave place to sin, and it is out of that bitter experience that they can say with the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me." To them God's silence is worse than a thousand deaths, and His approbation better than the smiles of the whole world.

(b) Again sin is a cause of fear to them because of how it militates against the Cause of Christ in the world. They know very well that professing people are the Bible which the ungodly have, and that if professing people will go one step out of the way the ungodly will not only rejoice at the hurt done to the Cause of Christ, but they will take it as a licence for themselves to run further into sin. Thus through fear of doing harm to others their cry often will be, "Hold up my goings in thy paths that my footsteps slip not." Sin, they feel, is too strong for them, and, therefore, they have to commit themselves and their concerns to God.

(3) These are a people who are continually kept on the watch-tower. They have to watch with a jealous eye over the enemy within. They have a heart that is "deceitful above all things, and desperately wicked," which requires to be constantly watched. Their business is to watch for the motions towards sin in that heart, and to apply to God for the sake of Christ to give grace to overcome these motions. The experience of each of them on this point is that they are fully employed, and it is only by grace that it can be done.

Those who fear God have also to watch over the enemy without. This causes them to be justly suspicious of all innovations in connection with the Church of Christ. Others may look upon these things as things which are indifferent, but not so the man or woman who truly fears God, and has the good of His Cause at heart. When any innovation in doctrine, mode of worship, or practice, is brought to their notice they at once go to the Scriptures of the Old and New Testament, that Word of God "which is the only rule to direct us how we may glorify and enjoy Him," and if they find no ground there for that innovation they immediately reject it as something which God has not, and will not countenance.

(4) Another characteristic of those who fear God is that they draw near each other. They have much in common which will draw them together in private. Their outlook on the things of the world and on time and eternity, the afflictions which are the common lot of almost every one of them, together with the oneness of their aims going through this life are important factors in drawing them together, but the most important factor of all, and in the light of which everything else goes out of sight is their union in Christ, their glorious Head. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Publicly, they also draw near each other, which, in the light of what is happening this very evening, may seem a contradiction. To-day in Scotland the Supreme Courts of several Churches are meeting in different places, showing that there are divisions among us, but this is quite consistent with what has already been said, that those who fear the Lord are justly suspicious of all innovations in connection with the Church of Christ. This is why the Free Presbyterian Church of Scotland has to take up a separate position, and its Synod this very evening meets as the Supreme Court of a Church separate from the other denominations in Scotland. Who is to blame for this separation? In the catastrophe which has overtaken Europe at the present time, France and Britain hold that they did not want war, but that it had been forced upon them. We may truly say as a Church that we

did not want separation. It has been forced upon us. The continuance of the separation is not of our seeking, for our Synod has, time and time again declared, that we are ready to unite with any church in Scotland, which faithfully holds the Standards which are based on the infallible Word of God. Several times some who profess to adhere to these same Standards took preliminary steps to bring about union with our Church, but when their adherence was weighed in the balances and found wanting, and we would have nothing to do with them, they began a tirade of abuse. As often as this abuse was taken notice of, the end was that they were forced from the arena of debate, crestfallen and beaten. On the last occasion on which we were approached with a view to union, our Church was accused of doing its utmost, by remaining outside the proposed union, to "quench the last spark of evangelical religion in Scotland," but by the time the negotiations broke down with the other denominations embraced in the projected union, the one who made the charge had to confess that the rock upon which the union ship split was a mere name. It must have been very humiliating for him to reflect that his own denomination was the chief culprit. Those who fear the Lord do, in the strength of grace, endeavour to keep a watchful eye on such efforts to draw them from faithfulness to His Cause.

II. I now come to notice something concerning that which is given to those who fear God, and our text tells us that it is "a banner." In olden days when soldiers went out to battle, a banner, or standard, was considered so essential that when one standard-bearer fell, another immediately rushed in to take his place and carry forward the banner. The banner which is given to those who fear God and which it is absolutely essential for them to have is the gospel. Where God has given the gospel banner one can find there a declaration of the whole counsel of God to perishing sinners; a crucified, risen and exalted Saviour is set forth as the only remedy to meet with the lost and ruined condition of man. This is what makes a distinction between them and many who profess to have the gospel but whose banner clearly proves that they are not those who fear God.

A banner is used to gather an army, and wherever Christ is raised up in the preaching of the gospel there the people will gather, and when the Holy Spirit comes with power soldiers will be enlisted in the army of Christ and clothed with the uniform of His glorious righteousness, and put in possession of a life which will never end. As He Himself says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish but have eternal life." It is this banner which gathers men and women from north, south, east and west, and brings them at last in among the ransomed throng on Mount Zion above, to possess in its fullness the glorious rest which remains for the people of God, and to sing eternally the praises of redeeming love.

A banner is also used to lead an army, and those who fear God find in the gospel all that is necessary to lead them through this world straight to Heaven. They many times come to places in life's journey where they cannot see the way and would certainly wander; but when enabled to get a glimpse of the banner, its language to them is, "This is the way, walk ye in it," and then they are safe. It is this banner that led the saints of the Old Testament to Heaven; The Apostles and Evangelists of the New Testament Church unfurled it in every place to which they came, and marched a countless number out of the kingdom of darkness into the kingdom of light, and in spite of all the ungodliness to be found in the world to-day, blessed be God, it is still with us to do the work for which it was given, and to strengthen and cheer the heart of those who in the strength of grace "contend for the faith which was once delivered unto the saints."

A banner, therefore, is for encouragement. A besieged city, surrounded by enemies, cut off from all sources of supply, conscious of its own weakness and the great strength of the enemy is in a deplorable condition. The sight of the dead and dying helps to swell the flood of hopelessness which is rising in every bosom. What is it that keeps them from sinking into despair? It is that the national flag is still flying, and while



it occupies its honoured place there is a proof that the enemy has not yet conquered them. Similarly, God's people may be buffeted by the world, tempted by Satan, and harassed by their own lusts, so that they may have to say with Paul, "We were pressed out of measure, above strength, insomuch that we despaired even of life." God is silent to them as if He had forsaken and forgotten them, and their conscience testifies that He is just in thus dealing with them, for they had sinned. The only ray of hope they have is that the gospel banner is still with them proclaiming loudly in the language of Paul, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

Further, a banner is used for protection. One recalls having read somewhere of some British subjects who were taken prisoners in a foreign land, and condemned to die. When all efforts to save them proved of no avail and they were taken out to be shot, someone drew a Union Jack round them and said to the firing party, "Fire through the Union Jack if you dare." This was more than they would dare to do, as it would be an insult to Britain, and they would have to reckon with the whole power of the British Empire. The gospel sets forth the protection God gives to those who fear Him, for in it He pledges Himself to protect them and keep them from all evil. "For thus saith the Lord of Hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye."

This banner may be said to be dipped in blood, but not in ordinary blood. It is the blood of the God-man. We read that He "poured out his soul unto death; and he was numbered with the transgressors," and the direct fruit of that is that He has given a banner to them that fear Him. Were it not for the death of Christ there would be no gospel of forgiveness to proclaim, for "without shedding of blood there is no remission." The fact that it is the direct fruit of the shedding of Christ's blood manifests the wonderful love of God towards perishing men. "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish,

but have everlasting life." As it manifests the love of God it also manifests the wonderful blessing which man is put in possession of. In Christ we have God's greatest gift, and all other gifts are in Him, and given freely to men because purchased by Him with His blood. "He that spared not His own Son, but delivered him for us all, how shall he not with him also freely give us all things.?"

This banner is given by God Himself and, therefore, it must be good and perfect, "For every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." It is good because of the two-fold end in view, that is, the glory of God, and the everlasting good of souls. It is perfect because given by the inspiration of the Holy Spirit, with whom there is no imperfection, and therefore, there will be no need of any other revelation in this world.

III. I come now in the third place to notice the reason why a banner is given them. It is "that it may be displayed because of the truth." This banner is displayed by preaching a full-orbed gospel to perishing sinners. This preaching must emphasise man's Fall in Adam and his lost and ruined condition as a result, and as has been noticed already a crucified, risen, and exalted Redeemer must be held forth as God's only remedy to meet with that lost and ruined condition. Further, it must be declared with no uncertain sound that it is the Holy Spirit alone who can apply this remedy to lost man. In doing this the salvation that is proclaimed to sinners is a God-glorifying, Christ-exalting, and man-abasing salvation.

The displaying of the banner in this way must have no regard for the consequences to the one who displays it. He lives in a world which is hostile to true religion, and he can expect to experience what Christ warns His disciples of: "If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." To declare the whole counsel of God is unpalatable to the world, because the actions of the world are thereby condemned, the religion of the world is proved to be

false, and the hope of the world is cut down. On such a religion the world will frown and those in high places will say of it what King James VI. of Scotland said of Presbyterianism, that "it is no religion for a gentleman," inferring that only those in humble circumstances would trouble about it. In displaying the banner one has to remember that these frowns and taunts are as old as the time when true religion first appeared in this world. Godly Abel endured his brother's frowns and continued displaying the banner even unto a martyr's death. The Pharisees taunted their own officers who were sent to apprehend Christ, by saying, "Are ye also deceived? Have any of the rulers or the Pharisees believed on him? But this people who knoweth not the law are cursed." When Christ's standard-bearers hear this they ought to encourage themselves in the saying of their Captain, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

As the standard-bearer must disregard the frowns of the world he must be equally on his guard against the world's smiles. A generation in which the world seems to approve of the gospel of Christ is a very dangerous time for the Church of God, for it is a time when those who fear the Lord are apt to be lulled to sleep. In such an age those who faithfully display the banner are looked upon as alarmists and disturbers of the peace. The world accompanies its smiles by its gifts so that the Church becomes wealthy, and is like the Church of Ladicea, "increased with goods, and have need of nothing," but alas! it is then that it hears from "the faithful and true Witness" the awful threatening, "So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth." In such an age there is a very great reason why the banner which God gave to those who fear Him should be displayed.

This banner is displayed when a testimony is raised against error, and that is the reason why we meet here to-night as a separate body. As a fruit of the world's smiles, and the riches which as a result flowed into the coffers of the once glorious Free

Church of Scotland, that Church began to forget her God, so that God began to withdraw His favour and permitted her to open wide her doors to Rationalism, and every member of its cursed offspring, each bearing the detestable hall-mark, "made in Germany." I am not going to take up time by way of pointing out how that culminated in the passing of the Declaratory Act, and the consequent and necessary separation of some from the Church which adopted it. By this separation the banner was displayed in defence of the truth and against error, and no matter how insignificant those who displayed it were in the eyes of the world, their work was owned, and is still being owned of God. These are matters of history and every Free Presbyterian should be thoroughly conversant with them. In passing, however, I cannot omit to notice that, to me at least, it is more than a mere coincidence that twice in a quarter of a century the cream of our manhood has been called upon to defend our homes and hearths from the very people whose soul-ruining and hell-filling heresies we drank in like water. This was the way in which God dealt with the Jews of old. They went to idolatry and God punished them by idolators. In looking at matters from that point of view let the people of Scotland remember with sorrow and shame how, as a result of their apostacy from God, their hands are imbued in their own children's blood.

When a nation or a community backslides away from God and returns like the dog to its vomit again, and the sow that was washed to her wallowing in the mire, it is time to display this banner. There is plenty of evidence that this is the case among ourselves as a nation. We are going back to an alarming extent to Popery, though we retain the name of Protestant, and in that way show how little we value what was so dear to our forefathers that they shed their blood for it. In this way we are turning our backs on the Gospel and embracing things which the Gospel was the means of banishing from this land many years ago. One evidence of this is to be seen in the practice of many of the citizens of Inverness, and others, of going out to what is called "The Wishing Well" at Culloden, dropping a coin into the well and wishing a wish. This is one of the rotten rags of

Popery, which the Papists in turn borrowed from the heathen. We talk about twentieth-century civilization but this is a case of putting the clock back to the time of the "Dark Ages." The money gathered on these occasions is given to the Inverness Royal Infirmary, but if the Directors had any respect for the Institution which they represent or the Christian charity which has supported it for many a year they would not accept a penny of such money.

When admitting to the Sacraments, or to office in the Church this banner should be faithfully displayed. Many take up the attitude in connection with the Sacrament of Baptism that they are as good as their neighbour, and that "if he gets baptism I have a right to get baptism too." Again, the same attitude is taken up in connection with seeking admission to the Lord's Table. In this there are reasons for faithful dealing, even in the case of churches which profess to be orthodox, and whose church courts still examine candidates for membership. It is the experience of ministers and elders that the ones whom they believe it to be their duty to make a public profession are the very ones who hold back, while of those who come forward there are many that one would rather that they would not come. Many can answer correctly all the questions that a kirk-session might reasonably be expected to ask them, not, however, out of their own experience, but out of the *Young Communicants' Catechism*, by Rev. John Willison of Dundee, or out of some other similar guide. While we would be very sorry to hurt any person, old or young, who truly fear the Lord and who have right and Scriptural motives for making a public profession, our firm conviction is that many to-day, especially among young women, take up a profession of religion, from other motives than the love of witnessing on the side of the Lord Jesus Christ. Some of these come forward to the Lord's Table dressed in such a way that they are a source of grief to the Lord's true people, because going contrary to the Scripture exhortation, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." It is only the Great Day that will reveal the harm that

is done to the cause of Christ in the world by not displaying the banner faithfully in kirk-sessions, for the men who are to-day received into membership are the men who may be elected to office to-morrow, and all the members, male and female, have the power to elect them.

It is "because of the truth" that the banner is to be displayed. When the revelation which God has given of His own mind and will is attacked, the duty of all who fear God is to display the banner which He has given. By doing this they are revealing that they are on the side of Christ and not on the side of the devil. As lovers of the Lord Jesus they must put forth every effort to conserve the truth, and they must carry the banner in the face of the world's opposition, the deadness and back-sliding condition of the professing church, and all the power of the kingdom to darkness. They must carry it in the strength of Divinely-given grace to the end of life's journey without yielding an inch, whatever that may cost them. They must display it because God's truth demands it, and none can disobey the truth and not suffer for it. We read of one instance in the life of Peter when he dropped this banner, and denied that he knew his Lord, but who can tell the bitter anguish of heart that was behind the tears which Peter shed after the Saviour looked upon him. David dropped the banner, and for a time pursued a course which was most dishonourable in a standard-bearer, but the fifty-first psalm amply shows how he smarted for it. These are faithfully set down in God's Word like light-houses on dangerous rocks in order to show us the necessity of displaying the banner faithfully at all times.

It ought to be displayed because God in His truth requires it, and promises to support those who display it. In sending out His disciples with the everlasting Gospel, Christ says to them, "Lo, I am with you alway, even unto the end of the world. Amen." Who is the One who is speaking? He is their King, and, therefore, they must obey Him, or else be guilty of rebellion. As their King He leads them, rules them, and defends them, for, being the Almighty God He has power over all their enemies, and, therefore, they are sure to succeed in spite of all opposition.

He will make good His promise, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."

In view of such great and precious promises ought we not, who profess to be the servants of God, to be willing to display our God-given banner. In the history of our beloved land we find that others displayed the banner until they lost their lives in doing so. In our own day things are looking dark indeed. Our statesmen, and all in authority, are now speaking frankly of "the gravity of the situation." Whatever can be said of our back-sliding condition as a nation, and much could be said on that matter, it is true that we are engaged in a life and death struggle with paganism in its worst forms, supported by the latest discoveries of modern science, and although this war against our country is not ostensibly supported by the Man of Sin, yet the well-known abilities of the present Pope as a diplomat and a schemer, brings it well within the range of possibility, that he is visualising a rich harvest for his Church should Britain be defeated. However, there is one who is greater than Hitler, or the Pope of Rome, and that is the Lord who "sitteth upon the flood." If we are to display His banner we can say, "God is our refuge and strength, a very present help in trouble," for He will take care of that which He has committed to us, and of us if we be faithful to our trust, for, does He not say, "Be thou faithful unto death, and I will give thee a crown of life"? May He add His blessing to anything said in accordance with His Word.

---

## **Jewish Mission Report.**

By REV. D. URQUHART.

**I**T was only last summer that I realized the identity of a certain word in the Song of Solomon with the name of a Jewish residential village on the Plain of Rephaim, near Jerusalem. The name of the village is Talpioth. I had often read and heard of

Talpioth, and I visited it as soon as I could after my first arrival in Palestine. I had paid a promised visit one afternoon to the Greek Colony, and from there directed my steps to Talpioth, my first view of which revealed its gardens and roofs bathed by the tints of an Oriental sunset sky. The first person I met at the border of the village was young Naphtali, the official "shomer" or watchman, astride an Arab thoroughbred horse. Far from being offended at my mention of Christ and the New Covenant, he invited me to his house, where I was introduced to his wife and her mother. That was my first, but not by any means my last, visit with Naphtali and his little circle. They have since gone to South America, and I pray the Lord to bless them, and make them choosers of "that good part." Of my other experiences in Talpioth I shall only mention one. One day, when on mission-work bent, I noticed the name of a man of learning on a brass plate at the door of a residence. Hoping for the best, I rang the bell, and, the servant not being at home, I was confronted with his wife. She was not a virago, but was rather more than emphatic. The gist of what she said was that to seek the conversion of civilized Jews, as if they were savages of the South Seas, was an insult to their intelligence. However, I did not render railing for railing, but said as much about the Saviour as the circumstances permitted. I don't know how that woman fared next year, when Arabs entered Talpioth, that "unwalled village," to kill and to plunder, but her husband, at least, began to show an interest in Christianity, and that is all I am able to record about them.

But, now, I began by remarking that it was only last Summer that I learned the significance of the name Talpioth. Last Summer, I made the acquaintance of several American Jewish students. I had conversations with them about vital subjects, and, while they did not show much desire to receive the gospel, they showed great interest in the Land of Palestine. One of the places they inquired about eagerly was the Wailing Wall. After explaining that this was all that was to be seen of the Western Wall of the Temple area, and making various remarks, I went on to speak of the Tower of David. When I got home to my



room, I was still thinking of the Tower of David, and I opened my Hebrew Bible to look at the words in Song of Solomon, ch. 4, v. 4,—“Thy neck is like the Tower of David, builded for an armoury,” etc. It was the word for “armoury” that arrested my attention at once, and thrilled me. That word was none other than “Talpioth,” a word which none of us used in Palestine except when referring to the place I have mentioned. Every time I went from the “Gate of the Friend” to Talpioth, I passed the Tower of David. Although the embattlements of the modern Tower of David are of the period of the Crusades rather than David or Solomon yet, there are the traditions and associations. Well, Christ is the Head, and His Body the Church is ministered to, by Him, through the Neck, which means His word, His Prophets and Apostles and ministering servants, under the influence of the same Holy Spirit. So “Thy neck is like the Tower of David builded for an armoury.”

Now, the Jews are convinced that it is impossible to convert any of their race, and that if any profess to be converted to Christianity, they are not sincere in their profession. More than one Jew set himself out to prove this to me, quoting instances for support. But I simply tell them that conversion *must* be unreal and insincere, if God the Holy Ghost has not wrought a change of heart. And oh, are any people so exclusive as the Jews, and so proud of their ancestry? I betrayed some sorrow for the attitude of a young Jew one day, and he said to me, with the irritable frankness of a man to his friend,—“I don’t like being pitied. I have the blood of kings in my veins.”

A member of a Jewish family, which I sometimes visit, said to me recently, “Do you quote the meaning of the Hebrew Bible in your sermons?” On my answering in the affirmative, he said “That is good, because your King James version was translated with Christian prejudice, and cannot do justice to the Hebrew.” I at once said, “Let me tell you that the men who translated the Hebrew Bible into English not only knew Hebrew well, but also were conversant with Rabbinical commentators.” And I gave them the names of Jewish commentators consulted in England, and also, by Luther, in Germany. My Jewish friend had

been inclined to think that our Authorised Version was largely influenced by the Vulgate. But I assured him that our beautiful Authorised Version translation is finer than any modern translation can be, and is not at variance with the oracles of Adonai in the Hebrew. Christ emphasised the principal thing when He said of the Scriptures, "They testify of me."

When I called on another Jewish family I found them busy preparing their home for the feast of the Passover. Among other topics of conversation, especially with the father, the subject of "faith" occurred, and when I explained the Christian view of faith, he said, "Jews have no faith. We have traditions and culture, and we have the Old Testament. The Old Testament is the heart of the Jews." He admitted that it is to Christianity we owe the existence of civilization to-day. His wife joined in to say that if Christians were sincere and practised their beliefs, and the same were true of the Jews, it would be a better world, and there would be no war to-day. In agreeing with this I touched on truths commonly believed by orthodox Christians, emphasising the eternal truths of the Messiah, and salvation through Him. When, in course of conversation, the Lion of the Tribe of Judah was mentioned, I remembered the tune called "Leoni" which is suitable for the second version of Psalm 143. When I hummed it, one of the sons said it was like Ha-tikvah (the Hebrew National Anthem). I disagreed and said it was more like synagogue music, and the father, after asking me to hum it a second time, said, "Ah, yes, it is like the tune the cantor uses on Friday evening for 'Yigdal Elohim.'" For the benefit of those who do not know Hebrew, let me say that the Hebrew word for God is Elohim, just as the Arabic word is Allah; and Yigdal Elohim means, "May God be great," and is the beginning of a well-known Hebrew prayer. God shall be great in His dealings with His ancient people, whether in salvation for believers or judgment for rejectors of the Messiah. There have already been almost two thousand years of rejection and judgment. Hitler, in "Mein Kampf," ascribes the continued existence of the Jewish people to the way in which they have developed the instinct of self-preservation as the chosen people, and to an infinitely

tenacious will to live. But Hitler is notoriously one of those who have helped forward the affliction of the people who said to Pilate—"His blood be on us and on our children." And the real reason for the impossibility of utterly destroying the Jews is that God's promise regarding them must be fulfilled. As surely as they rejected Christ as a nation, so surely shall they, as a nation, accept Him and pay eager homage to Him, saying,— "Blessed is He that cometh in the name of the Lord." That blessed time cannot be extremely distant, although at present one may feel faced with a wall of adamant. The gracious influence of the Holy Spirit can overcome every obstacle, when the time comes for Him to work. That set time shall be marked, not by a boasting in their race, but by an exalting of the Lord Jesus Christ,— "The Lord alone shall be exalted in that day."

### Literary Notices.

**Bible-searching Almanac.**—We have received from Messrs. Farncombe & Sons, 30 Imperial Buildings, Ludgate Circus, London, E.C.4, the "Little Gleaner" Bible-searching Almanac for 1941, which we consider worthy of being recommended. There is a text for every day of the year and it would be a splendid exercise for old and young to search their Bibles in order to locate these texts. We would specially recommend it to parents and teachers and all who have charge of the instruction of the young. The price is threepence, post free; 6 copies 1/-, post free.

**Calendars for 1941.**—Messrs. Pickering & Inglis, 229 Bothwell Street, Glasgow, have sent us the following calendars for 1941—*Golden Grain Daily Meditations*, 2/-; *Grace and Truth Calendar*, *Young Folks' Calendar*, *Daily Manna Calendar*, 1/3 each; *Golden Text Calendar*, 1/6; *Golden Grain Almanac*, 3½d; *Bible Almanac*, 2½d; *Daily Light Almanac*, 2d; *Golden Grain Diary* (Standard and Vest Pocket Editions), 1/3 to 8/-. In these calendars and diaries there is a text of Scripture for every day of the year; they are beautifully and chastely illustrated, and can be the means of bringing a large amount of Scripture truths before young and old. We wish them a wide circulation, and

would suggest to those who are in the habit at New Year time of sending to friends a token of their friendship, that they send one of the above instead of the usual silly Christmas and New Year Cards.

---

## Notes and Comments.

**The Pope as Peacemaker.**—In the *Glasgow Herald* for 10th September we read that “the Pope has informed President Roosevelt that the Vatican is doing its utmost to halt the war and establish a just and enduring world peace.” This is by no means the first time that the Man of Sin has posed as an apostle of peace, but none should be deceived by his pretensions when the *Daily Telegraph* for 5th September publishes a report of his address to a committee of cardinals and church officials on the occasion of the 75th anniversary of the foundation of the Italian Catholic Action, in which he says that “all members of the Italian Catholic Action should loyally collaborate with the Church, but should at the same time obey and respect the authorities and laws of the land, and give their lives for their country should the national interest require of them this supreme sacrifice.” Thus the Pope plainly reveals that he considers the opening of hostilities by Italy against Britain a just war, and one that is carried on under his blessing. His idea, therefore, of “a just and enduring world peace” is one by which Protestant nations would be again in the grip of Papal darkness and ignorance. With this kind of peace there would be no witness raised on the side of Christ and no testimony against the heresies of Rome. If the Pope really wanted a just and enduring world peace one step in that way would be to recall his army of Jesuits who are at the bottom of most of the troubles in the world to-day. Another step, and a very important one, would be to allow his followers to read the Word of God, which when accompanied by the power of the Holy Spirit would bring a real and lasting blessing to individuals and nations.

**Dancing Mad.**—In connection with the report of one of the numerous air raids in London we read the following statement in the *Glasgow Herald*—“In spite of the salvo of bombs, guests

below a block of flats in Berkeley Square continued with their dancing." We read in history of "Nero fiddling while Rome was burning," but surely it is a worse madness than that which afflicted Nero that has overtaken men and women in London and other parts of Britain when they would go on with their dancing while there are such manifest tokens of the Divine displeasure against us as a nation. "Do we provoke the Lord to jealousy? are we stronger than he?" When will we as a nation realise that God has a controversy with us? And that by such indifference to His judgments we are simply prolonging this terrible struggle, and provoking the Most High to leave us altogether. We are fully convinced that the surest and speediest way to end the war is to humble ourselves before the Lord, for we read that "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." Apart, however, from higher considerations it seems to us extraordinary that men and women should pursue such carnal pleasures as dancing when many of the cream of our manhood are losing their lives in a life and death struggle against a cruel foe. There was a day in Britain when even common decency would cause men to refrain from such excesses at such a time.

**Royal Altar and Candles.**—While the whole civilized world was shocked and horrified at the alarming news of the deliberate attempt, by the murderous Nazi bombers, to assassinate our beloved King and Queen, and while gratitude to God for their marvellous preservation must be the feeling uppermost in the hearts of all His Majesty's loyal Christian subjects, nevertheless it must have been a grievous revelation to all loyal Protestants that the Royal Chapel, where Their Majesties daily worship, had an idolatrous altar with two large candles on it, which have been shattered to smithereens by the bomb which wrecked the Royal Chapel. Let it be remembered that at his coronation His Majesty declared, before God and man, "I am a faithful Protestant." Where then is the consistency in having an idolatrous Anglo-Catholic altar and candles in the Royal Chapel of the Protestant King of a Protestant nation? God is not mocked. We sincerely believe that the shattering of the altar and candles

in the Royal Chapel was an act of Divine displeasure, while the preservation of Their Majesties' lives is an instance of Divine mixing of judgment with mercy. Let His Majesties loyal Protestant subjects pray earnestly and importunately everywhere that our beloved Royal family would be delivered from the idolatrous and superstitious influences of the cunning, treacherous, and hypocritical Anglo-Catholics. The fact that it was a mark of Divine displeasure at the extent to which superstitious idolatry has gone in this professedly Protestant nation, does not minimise the murderous satanic criminality of this act on the part of the blood-thirsty Nazis, who are Satan's agents. It is a fact worthy of attention that though these symbols of Popish superstition were utterly destroyed, the large Bible in use in the chapel stood unharmed. Whether this war will bring it about or not, there is a day coming when all the superstitions of the proud daughter of Babylon shall be utterly destroyed as these symbols were, but God's Word shall endure forever.

**Denominational Inconsistency.**—It is not a sufficient explanation of the present prevailing righteous judgment of war to state, complacently, that God is working out His eternal purposes relative to the history of time. It does not lessen the guilt of unfaithful ministers and inconsistent denominations, in any nation or generation, that God is working out His irresistible purposes, any more than did the fact that "Him, being delivered by the determinate counsel and foreknowledge of God" (Acts ii. 23) minimise, in the least degree, the criminality of the Jews, who "by wicked hands crucified and slew" the Lord of glory. The prevailing national back-sliding, which provoked God, in righteousness, to bring the present terrible judgment on our nation and Empire, is due, in the main, to unfaithfulness on the part of ministers, who vow, before God and man, to uphold one type of Christian doctrines, while tolerating and encouraging doctrines diametrically opposite to these, and also to inconsistency on the part of denominations that do not exercise discipline relative to this lamentable state of affairs. The heaven-provoking down-grade movement is the result. For instance, Rev. Dr. John A. Mackay, M.A., President of the now back-slidden Princeton

Theological Seminary, is permitted to give addresses in Free Church congregations, despite the fact that he is filling the professorial chairs in that seminary with Barthian theological professors. While Barthianism does not, like Modernism, deny that there is a single element of the supernatural in the Bible, it nevertheless regards it as its own special task and mission, self-imposed, to eliminate what it deems myth, legend, tradition, and oriental fables from the sacred volume—thus recovering the precious gems of Divine truth from the mythological accumulations of ages. Thus Barthianism blasphemously insults the Word of God as surely as does Modernism. Where, then, is Free Church consistency and loyalty in thus honouring the patron of Barthianism?

**Law as well as Gospel.**—Britain's deepest need at the present time is a sense and conviction of sin, as it is futile to speak of the need of evangelical repentance and reformation as long as the individual and the nation do not know what they are to repent of, and reform from. The supernatural application of the Moral Law of God, by the sovereign omnipotent power of the Holy Ghost, to the individual conscience, is the only way of producing a supernatural sense and conviction of sin. The Scriptural proofs of that statement are "By the Law is the knowledge of sin," and "When He, the Spirit of truth, will come, He will convince the world of sin." Conviction of sin precedes evangelical repentance, as evangelical repentance is the fruit of a supernatural faith's view of the heinousness of sin in the light of the Moral Law and Calvary's Cross. The proof of the genuineness of evangelical repentance is its practical fruit of evangelical reformation or new obedience. It is evident, therefore, that the British pulpit must return to the preaching of the Law as the school-master to bring sinners to Christ, if there is to be an individual and national sense of sin, repentance towards God, faith unfeigned in the Lord Jesus Christ, and national practical godliness. It is very evident that the preaching of the Law is a rare thing in British pulpits to-day—hence the utter lack of individual and national sense of sin, and the prevailing indifference to the universally and perpetually-binding obligation

of the eternal claims of God, as manifested in the Moral Law, to our obedience, love, service, worship, and trust. The prevailing so-called gospel of love and mercy, without reference to the infinite holiness and justice of God, is merely another carnal gospel, which is of Satan.

**Is Ecclesiastical Separation Justified?**—In view of the fact that since the Rev. John Calvin MacKay, M.A., has been inducted to the pastoral charge there, the Free Church pulpit of Kincardine, Ardgay, has been occupied by ministers and students of the modernistic Church of Scotland, the question arises as to the consistency of the Free Church of Scotland remaining any longer in ecclesiastical and denominational separation from that non-descript ecclesiastical organisation known as "The Church of Scotland." The writer is not aware of any protest from any Free Church source relative to this ecclesiastical mixing of modernistic and professedly orthodox denominations. If it is proper and consistent for these two churches to unite in public worship on certain occasions, then it is proper and consistent for them to worship together always, and their present ecclesiastical and denominational separation is a clear case of schism—the causing and continuing of unnecessary rents in the professing Church of Christ. Where, however, is love and loyalty to Christ and His truth? For instance, in the *Northern Chronicle* for the 25th September, 1940, it is announced that the Rev. W. Erskine Blackburn, M.A., of St. Andrew's Parish, Edinburgh, is to occupy the Kincardine Free Church pulpit. If it is argued that the Rev. W. Erskine Blackburn is a sound Calvinistic evangelical preacher, then where is his consistency in remaining, without protest, in a church in whose professorial chairs and pulpits infidel Modernism is taught and proclaimed without let or hindrance? It would appear that the Free Church, in its latitudinarian compromising and irresponsible broadmindedness, is qualifying fast for the description—a gigantic ecclesiastical sham. There appears, in view of the above, to be very little Calvinism about Rev. John Calvin MacKay. Undoubtedly, the Foreign Mission Field is apt, in one not supernaturally well-grounded in Calvinistic doctrines, to develop a



tendency to a false and un-Scriptural cosmopolitan internationalism, and an unwarrantable Arminian, Antinomian, interdenominationalism and undenominationalism. In truth, however, this attitude of supposedly wider and superior charitableness is almost invariably due to lack of spiritual depth and discernment.

**B.B.C. Programmes and "Sunday" Cinemas.**—If there were further proof needed of the spiritual madness that has seized British national life in our day, it would be amply afforded in the satanic programmes for the forces, issued by the Jesuitically-controlled British Broadcasting Corporation every Lord's Day, as well as by the lamentable fact that cinemas were given full permission to be opened every Sabbath in London, during its most intense and terrific aerial bombardment, from 3 p.m. till 9 p.m. Yet people in their spiritual ignorance and brutal callousness wonder why the righteous judgments of God are abroad in the earth. We are, individually and nationally, wringing judgments from the hand of God. During the whole time our Expeditionary Force was in France football matches took place every Lord's Day between it and the French Army, while the B.B.C. made running comments on the course of the match. Is it any wonder that the efforts of that Expeditionary Force ended in a disastrous retreat, saved only by a Divine miraculous intervention at Dunkirk, in answer to prayer? Can we expect our present Home Defence to fare better in the event of an invasion, while the B.B.C. still continues the same satanic programmes to our fighting forces every Lord's Day, from early morning till late at night? Where is the voice of the professing Church heard in protest? Where is its loyalty to the Lord of the Sabbath? On the other hand, what need we expect when the B.B.C. (though Professor Ogilvie is its nominal head) is, for all practical purposes under the control of the Romanist, Captain Cecil Graves, while Mr. Patrick Ryan and Mr. Patrick Jubb, two Eire Romanists, are in charge of the home programmes, the latter being a son-in-law of Mr. Dulanty, the Eire Commissioner in London. It would simply amaze the British public to know that in a Protestant nation the national B.B.C. is almost a

Romanist monopoly. Can we expect evangelical programmes from deluded human agents of Satan, as all Romanists undoubtedly are? Romanism is the masterpiece of Satan.

## Church Notes.

**Communion.**—*November*—First Sabbath, Oban; second, Glasgow, Halkirk (not fourth as erroneously stated in October issue); third, Edinburgh and Dornoch. *South African Mission*—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. *Note*—Notice of any change, or alteration of the above dates of the Communion should be sent to the Editor.

**Our London Congregation.**—As all our readers know London is feeling the full force of Nazi brutality and vandalism. At the time of going to press we understand none of our own congregation have been harmed, though some of them have endured loss and others had narrow escapes. We would take this opportunity of extending our heart-felt sympathy to the Rev. J. P. Macqueen, and to each member and adherent of his congregation, in these trying times, and would ask our readers to be remembering them at a Throne of Grace.

**Magazines for the Forces.**—It is suggested that ministers, missionaries, or others in touch with members of the Forces, might make a useful distribution of our Church Magazines. If they will notify the Editor of the monthly number desired, arrangements will be made to have parcels forwarded for free distribution.

## Acknowledgment of Donations.

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

**Sustentation Fund.**—Mrs J. B. R., 2677 Triumph Street, Vancouver, £3; Miss J. C., Pine View, Carr Bridge, £1; Miss J. McK., 25 Park Road, Moseley, Birmingham, 10s; Anon., o/a Applecross Congregation, £1; Miss M. McK., Kidderminster, 5s; "A Friend," Edinburgh post mark, 5s; Anonymous Friend, £1.

**Jewish and Foreign Missions.**—"Interested, Kyle of Lochalsh," for the Lord's work in Ingwenya, South Africa, £5; "Friends," Winnipeg, o/a The Hospital Fund, £4; Friend, Muir of Ord,

10s; "Wellwisher," per Rev. N. McIntyre, 10s; Palmer Green Friend, per Rev. J. P. Macqueen, London, 5s; "Miss C. C.," per Rev. N. McIntyre, £2; the following per Mr D. MacSween, Missionary, Breaslete:—Collam, Newpark, £1; Mrs P. McL., 10s; Miss C. McA., 10s; Friend, 5s; M. McL., 5s.

The following lists have been sent in for publication:—

**Applecross Manse Building Fund.**—Mr M. Gillanders acknowledges with sincere thanks a donation of £1 from Mr J. F., Loubain, Inverness.

**Dornoch Congregational Funds.**—Rev. F. MacLeod acknowledges with grateful thanks a donation of £1 from two friends in the South, and 12s from Friend, Toronto.

**Fort William Church Purchase Fund.**—Mr A. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—"An old man," £1; A. M. Corpach, 10s; Friend, Fort William, 10s; Mrs MacNicol, Corour, £1; Greenock Congregation, per Rev. Jas. MacLeod, £8.

**Lochinver Congregation.**—Mr Kenneth MacLeod, 6 Cruimai, Treasurer, acknowledges with sincere thanks a donation of £1 o/a Sustentation Fund from Miss McK., Assynt House, Stornoway.

**Raasay Manse Building Fund.**—Mr Ewen Macrae, Treasurer, acknowledges with grateful thanks a donation of £1 from Passerbye, Glasgow.

**Stoer Congregation, Lochinver.**—Mr Roderick Kerr, Treasurer, acknowledges with sincere thanks a donation of £2 o/a Sustentation Fund from Well-wisher, Bridge of Weir postmark.

**London Congregational Funds.**—Rev. J. P. Macqueen acknowledges with grateful thanks a donation of £3 from P. McL., North London.

**South African Mission Clothing Fund.**—Mrs Miller, Wick, acknowledges with sincere thanks the following:—Edinburgh Congregation, per Mrs McIntyre, £9 10s 6d; Miss M. McC., Kames, £1; J. C., Auchterneed, 5s; Mrs M., Arnisort, Skye, 10s.

**St. Jude's South African Clothing Fund.**—The Treasurer acknowledges with grateful thanks the following:—A. M., Sandyford, £1; C. M., Garnethill, £1 10s; B. C., Dowanhill, 5s.

**South African Mission Car Fund.**—Rev. N. McIntyre acknowledges with grateful thanks the following donations:—A. McL., Tolsta, £1 10s; Mrs W., 5s; W. D. U., 10s; D. McL., £1; G. McK., Wick, £1; M. G., 10s; Mrs McL., 5s; J. McL., Sandwick, £1; Miss McL., 10s; Swordale Meeting House, £2; Sandwick Meeting House, £1; M. McK., Laxdale, £1; W. McS., £1; Mrs W. MacS., £1; Miss A. Mack, £1; Miss McL., 10s; Mrs MacD., 5s; Mrs MacA., 5s; Mrs McL., 5s; Miss K. A. McK., £3; Miss M. A. M., £2; Mr M. M., £1; Mrs McL., 10s; Mr D. G. McK., £1; Miss A. McD., Gress, 10s; North Tolsta, Door Collection, £6 10s; Mrs M. MacS., 10s; A Friend, 10s; Miss M. McL., 5s; Mr J. McK., 10s; Mr D. MacL., 5s; Mrs K. M., 10s; Mrs J. McL., 1s; Mrs N., 3s 6d; M. N., Shielraig, £1; Miss M. Mack, Clachanish, 10s; Glasgow postmark, £1; A Friend, Kames, £5; Mrs. J. B. R., 2677 Triumph Street, Vancouver, £1; Friend, Muir of Ord, 10s; "Friend," Stornoway, £3; Mrs McA., Skye, 10s; Miss C. C., £1; Miss M. H., Edinburgh, 10s; Mr H. McD., Edinburgh, 10s; Mr William H., Edinburgh, £1; J. G., Edinburgh, 10s; J. M., Edinburgh, £2; Miss M. M., Edinburgh, 10s.

## The Magazine.

**4s 6d Subscriptions.**—Miss K. Matheson, Glamis Castle, Glamis; Alex. Macpherson, 7 Point, Gairloch; Neil Campbell, Lower Farley, Beauly; Mrs H. Ross, 8 Back Street, Hilton, Fearn; Miss M. Macdonald, Culag, Lochinver; J. Mackay, Struie, Dornie, Edderton; T. R. Kidd, Roseneath, Nimbin, N. S. Wales; Mrs D. MacLeod, 53 Hill Street, North Tolsta; Mrs C. A. Martin, Rosebank, Main Street, Drumore; Mrs A. MacBeth, Corran House, Shieldaig; Mrs J. Gordon, Shieldaig; Miss M. Livingstone, Craigrownie, Cove; Mrs M. McInnes, Clachan, Cairndow; Rev. N. Mackay, Manse of Benbecula, Greagory; Miss Grace Ross, Casslea, Gower Street, Brora; Miss J. Sutherland, Upper Doll, Brora; Mrs M. Macrae, Torbreck, Lochinver; Thos. Finlayson, Trantlemore, Forsmaid; Mrs D. MacKay, Hillcrest, Duncan, Vancouver Island; Mrs P. G. Mainland, Fort Garry, Winnipeg.

**Other Subscriptions.**—Mrs A. MacDowall, Killochan Castle, Girvan, 10s; John Mackintosh, 13 Elgoll, Skye, 5s; Mrs Finlayson, 16 Shore Street, Applecross, 8s; Miss J. I. McInnes, 100 Elderslie Street, Glasgow, 3s 9d; Mrs C. B. Zeegler, 530 Courtland Street, Houston Heights, Texas, 3s 9d; Mrs A. Sutherland, Thistledale, Borden, Canada, 9s; J. A. McLean, Ardmair, Ullapool, 8s; John Gillies, 4 Fladda, Raasay, 10s; Mrs McCallum, F. C. Manse, Kilmartin, Lochgilphead, 7s 6d; Miss McBean, Clune House, Newtonmore, 5s; James MacCormick, 48 Norfolk Ave., Farnham Road, Slough, 7s 6d; Donald Thomson, 2 Skigersta, Ness, 7s 6d; John MacLeod, 1 Balmeonach, Raasay, 7s 6d; Miss A. Mackay, R.R.4, Seaforth, Ontario, 8s 6d; Wm. Mackintosh, Rhuevould, Achriesgill, 5s; Mrs I. Macdonald, Stoneyfield Farm, Stornoway, 10s; Angus MacPhee, 620 Ontario St., Toronto, 12s 6d; Gregor Kemp, Brae, Cullicudden, 8s 6d; Mrs Geo. McLeod, Box 20, Salmon Arm, B.C., 7s 6d; Mrs C. F. Gibson, Salvador, Sask., Canada, 7s 6d; Mrs J. Ross, Blairbuie, Achiltibuie, 5s; John Macmillan, Altdarroch, Kinlochiel, 3s. The following per Mr H. Mackay, Missionary, Vancouver:—Mrs Macdonald, 7s 2d; Geo. Mackenzie, 7s 2d; Mrs Nicolson, 7s 2d; James Mackay, 7s 2d; Chas. Mackay, 7s 2d; H. Mackay, 7s 2d; Mrs Esson, 8s 11d; F. A. Matheson, 8s 11d; Mrs Kelly, 6s 8d; Mrs N. B. Hunt, 6s 8d; Mrs Laing, 6s 8d; Mrs L. MacLeod, 6s 8d; Mrs. Dixon, 6s 8d; Mrs Mackenzie, 6s 8d; Mrs Nimo, 6s 8d; Mrs McLean, 4s 5d; Rod. MacLeod, 4s 5d—all of Vancouver; Mrs George Mackenzie, Kirtomy, 4s 5d; A. MacVicar, 2122 Adanac Street, Vancouver, per Rev. F. McLeod, £1; D. MacLean, Teafrish, Beauly (both Magazines), 7s 6d; Mrs F. MacRae, The Bungalow, Kyle, 5s; Mrs C. Dixon, Niho Niho, King Country, New Zealand, £1 5s; D. Mackay, 17 Skigersta, Ness, 7s; J. Fraser, Carnoch, Ardgour, 5s; Ken. Morrison, 28 Breanish, Islivig, Stornoway, 12s; A. Mackinnon, 16 Elgol, Skye, 5s; S. F. Paul, 4 Silverdale Road, Hove, 7s; Angus McLean, Skeneden, Skye, 7s 6d; M. McLennan, 38 Cliff Uig, Stornoway, 5s; H. Macdonald, 8 Shore Street, Hilton, Fearn, 8s; M. E. MacLeod, Clashnessie, Lairg, 10s; K. MacLean, Dunhallin, Hallin, Skye, 5s; Mal. MacRitchie, 11 Ardvoil, Uig, 4s 3d; John Mackenzie, Mail Cottage, Achiltibuie, 9s; R. Mackintosh, Culdane, Applecross, 5s; Mrs Guthrie, 12 Grovelands Road, Purley, Surrey, 4s; Mal. Macdougall, Sollas, Lochmaddy, 12s;

Mrs Buchanan, 282 Asseniboine Avenue, Winnipeg. 4s; Mrs M. Fraser, P.O., Strath, Gairloch, 9s; Miss M. Ross, Geocrab, Harris, 8s 5d; M. McInnes, Badcall, Scourie, 10s; Cathol MacLeod, 2 Cruimar, Lochinver, 4s; Mrs C. McInnes, Dunvegan, Skye, 3s 3d; N. Robertson, 41 Auchmore Road, Dunoon, 4s; Miss Flora Macdonald, The Manse, Fort Augustus, 3s; L/S. Murdo MacLeod, H.M.S. Breconshire, P.O., London, 2s; Donald McIver, Bay View, North Tolsta, 5s; A Friend, 7s; Mrs Macdonald, Opoho, Dunedin, New Zealand, per Mr Matheson, Inverness, 15s; Miss M. Macleod, 35 Bayhead Street, Stornoway, 10s; Mrs L. Mackenzie, Millen, Laide, 10s; Miss M. A. Mackinnon, Flashadder, Skye, 15s; Mrs D. MacLeod, Stratbun, Lochinver, 4s; Mrs Campbell, Police Station, Avoch, 5s; Wm. Campbell, Orbost, Dunvegan, 4s; Mrs Cameron, Lednaberichen, Dornoch, 4s; Mrs Macdonald, Badcale, Scourie, 4s; Miss Jean H. Matheson, Firemore, Inverasdale, 2s 3d; Mrs W. D. Bannerman, Inchape, Rogart, 8s; Allan Gibson, Oswaldtwistle, Lancs., 5s; Miss K. Macdonald, 12 Newton, Stornoway, 4s.

**Free Distribution.**—Miss J. MacGillivray, School House, Errogie, 3s; Jas. MacCormick, 48 Norfolk Ave., Slough, Bucks, 2s 6d; John MacLeod, 1 Balmeanach, Raasay, 2s 2d; Mrs C. F. Gibson, Salvador, Sask., Canada, 14s 10d; Mrs Morrison, 666 12th Ave., Vancouver, per Mr H. Mackay, £1 2s 4d; Wm. Sim, of Inverness and Poolewe, Ross, 5s; A Friend, Edinburgh, per Mr P. Anderson, 10s; Mrs C. F. Gibson, Salvador, Sask., Canada, 10s; D. MacLean, Teafriish, Beaully, 2s 6d; G. Fletcher, Bellanoch Bridge, by Lochgilphead, 5s 6d; Miss M. Martin, Scarista P. School, Leverburgh, 6s 6d; Miss I. C. Kerr, The Hall, Lochinver, 4s; Miss E. Mackay, 116 High Street, Grantown-on-Spey, 1s 6d; Miss M. Livingstone, Craigrownie, Cove, 5s 6d; Friend, Gairloch, 3s 6d.

**Note.**—Mr J. Grant, Treasurer, acknowledges with thanks having received from several subscribers payment of increased price in postage of Magazines.

**H.M. Forces—Free Distribution.**—J. A. MacLean, Ardmair, Ullapool, 3s 6d; A. MacPherson, Corry, Ullapool, 3s 6d; McLean, Balranald, North Uist, 6s; Rod. Matheson, Loubain, 5s; Miss Wighton, Dingwall, 5s 6d; W. M. Swanson, Thurso, 3s; Mrs J. Chisholm, Melvaig, Gairloch, 3s 9d; M. Munro, Edinburgh, 5s; Jas. MacPherson, Knockandhu, per Mr A. V. Dougan, 5s 11d; A. Friend, Cathcart, Glasgow, per Mr K. Mackay, 4s; Friend, Inverness, 2s 6d; Rod. Mackenzie, of Inverness and Poolewe, Ross, 10s; A Friend, Edinburgh, per Mr P. Anderson, 10s; A Friend, Edinburgh per Mr P. Anderson, 3s; Peter Macaskill, 8 Kyles, Tarbert, Harris, 5s 6d; Donald Beaton, Matiere, King Country, New Zealand, per Rev. J. P. Maqueen, London, £2; L. J. M., Farlary, Rogart, 3s; Mrs Finlayson, Dunallan, Queen Street, Dunoon, 8s 6d; T. R. Kidd, "Roseneath," Nimbin, N. S. Wales, 5s; Mrs A. MacBeth, Corran House, Shieldaig, 3s 6d; Miss M. McInnes, Clachan, Cairndow, Argyll, 12s; Wm. McLean, Lionel Public School, Ness, 10s; Friend of the Cause, Ardui, Applecross, 10s; Mr K. Matheson, Dingwall, £1; Mr J. MacLennan, Muir-of-Ord, 6s; Miss Banks, Castletown, Caithness, 5s; Mrs Macdonald, Badcall, Scourie, 6s; A Soldier's Sister, 3s 9d; Mrs J. B. Ross, 2677 Triumph Street, Vancouver, £1; J. M., Edinburgh, per Rev. N. McIntyre, £1.