

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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Cease ye from Man.

THE present war has taught us many lessons concerning the danger of trusting in man. It may be safely said that Britain was never involved in a war where there was so much treachery. All the countries which have been trodden underfoot by the German menace have given ample proof of the existence of what has been known as the "Fifth Column," with the sad result that the lives of thousands of patriotic men and women have been sacrificed, and the liberty of civilised humanity endangered, and now our beloved country stands alone to champion the cause of "right" against "might." Our allies and those who asked for our help dealt shamefully with us, and have now left us to our fate, while there are not wanting signs that many of them would rejoice openly at hearing of our downfall. Under these circumstances there is much in the outward appearance of things to make us feel discouraged. However, this is not the time for us to mope and say that all is over.

We have indeed learned a bitter lesson as to the danger of trusting in human help but it is a lesson that is in full harmony with God's exhortations in His Word. In the Book of Job, which is the oldest book in the Bible, we read: "Let not him that is deceived trust in vanity, for vanity shall be his recompence." When we read elsewhere in the Bible that, "Surely every man is vanity," we can read this as an exhortation not to trust in man. They are solemn words which Jeremiah utters when he says: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth

from the Lord." It is true concerning us as a nation that we departed from the Lord and made other nations, especially France, our confidence. At the beginning of the war we had much to say as to the steadfastness of the nations which remained neutral, and there was no question as to the faithfulness of France. One by one these neutral countries came under the heel of the oppressor, being aided, according to the public press, by the treachery of those who should have been patriots, but who would say that France would give up the struggle and seek a separate peace?

No one will deny but that these happenings have cast a very dark shadow over our beloved land, and caused the war to assume a more serious aspect for us than hitherto. We are cut off from human help as far as the continent of Europe is concerned, and facilities placed at the disposal of our enemy for attaining his purpose which he did not possess before, and to one who could not look further than the help which comes from an arm of flesh everything would seem to be against us. To the Christian, however, there is a higher source of help. He calls to remembrance what God did at other times and says: "The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea." He believes that God is "the same yesterday, to-day, and forever," and, therefore, takes courage. When Jerusalem was surrounded by a strong force of the Assyrians, Rabshaketh might taunt, and with brutal vulgarity tell the inhabitants what he would do to them if they refused to submit to his terms, and in the pride of his heart blaspheme the living God, but he recklessly thought not that there was a Hezekiah in Jerusalem who betook himself to the God of battles, who manifested on this, as on many other occasions, that His strength is made perfect in the weakness of such as trust in Him, for we read: "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when

they arose early in the morning, behold, they were all dead corpses."

We fully believe that by the bitter experiences which we are passing through, God is teaching us to cease from man. He did great things for us as a nation in times past, and by these things He was glorified, and we used to acknowledge it to His glory, but we began to trust in man and to ascribe the glory of our deliverances to our own strength and that of our allies. Can we expect in doing this, that God who will not give His glory to another, will suffer us to escape with impunity. By our alliance with France we have not gained, but lost much, from the point of view of morality, for we walked in their ways and did as they did. God had honoured us by making us the depository of the Gospel and the means for spreading it to the heathen, and we have forgotten our exalted position so far as to form an alliance with a nation where immorality is licensed by the State and made a source of revenue. In the light of this it is no wonder that God should permit us to be forsaken in our hour of need, and the merey is that He has not cast us off altogether.

That He has not permitted matters to have been worse is an indication of His purpose to continue His favour towards us, and we ought to take that as a token for good. We are now grappling single-handed with a monster which may be reckoned as the enemy of true religion and the scourge of humanity. Have we learned the lesson taught in God's Word that it is dangerous to trust in an arm of flesh? There are many signs that we have not, which indicates that we are not yet in sight of the end of this fearful catastrophe. We are not without grounds for believing that Britain will emerge victorious out of this deadly struggle, but she will have no room for boasting. As long as we will refuse to look away from our own resources to the God who has all things in the hollow of His hand we will prolong the struggle and cause God's judgments to be felt heavier by ourselves. Our first aim ought to be to have God on our side, and in seeking that, we should humble ourselves before Him, confessing our

sins, and seeking grace from Him to forsake them. Nationally, our language ought to be: "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

There is still a remnant according to the election of grace in our beloved land who are wrestling with God in prayer. They are fighting the nation's battles on their knees in secret, and have a weapon which is more powerful than all the weapons of war which are used in our day. We believe it was in answer to prayer that so many of our gallant young men were rescued at Dunkirk, for even the most careless admit that the accomplishment of that work was a miracle. God has in this given us an encouraging example of what He can do in answer to His people's humble petitions, and it ought to be a lesson to us to be "instant in prayer" on behalf of our beloved land. Time and again God has taught us that vain is the help of man but that He will do much for those who wait upon Him. "Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt." If, therefore, we were found as a nation committing our case to God and looking away from ourselves and others, He would soon work a deliverance for us, and bring down the pride of our enemies. When shall it be true of us that we have ceased from man, and are looking alone to God as He is revealed in Christ?—*J. C.*

Settle this great truth in your hearts, that no trouble befalls Zion, but by the permission of Zion's God; and He permits nothing out of which He will not bring much good at last to His people.—*Flavel.*

The God of Jeshurun.*

“There is none like unto the God of Jeshurun, who rideth upon the Heavens in thy help, and in his excellency on the sky.”
—Deut. xxxiii. 26.

THESE are some of the concluding words of the blessing wherewith Moses, the man of God, blessed the tribes of Israel a little before his death; and nothing more sublime can well be conceived. The children of Israel were a people highly favoured. The acts of power done for them were astonishing beyond measure; their history is a detail of such wonderful events as gratify the curiosity and entertain the mind; and the hand of God is so conspicuous in them, that they raise our thoughts to heaven. The history of Scripture, at the same time that it delights the imagination, also amends and sanctifies the heart; and, except the Jewish nation alone, no people were ever more highly favoured than Great Britain. Let us attend to the words of the text. In the words just now read, we may observe the following heads of doctrine:—I. The name or title which God Almighty here assumes. He is called the God of Jeshurun. II. The sublime description given of Him: “He rideth upon the heavens.” III. He cometh in His chariot in the heavens to help His people.

I. He is the God of Jeshurun. The word is a derivative from a word in the original language which signifies “upright”; and God is the God of the upright. He hath pleasure in truth and sincerity. Job, in the Old Testament, and Nathaniel in the New, are exhibited to our view as upright characters. (1) The people of God are upright in heart. (2) They are upright in their word and promises. (3) They are upright in their dealings. It is no wonder, then, though it is said that the Lord loveth righteousness, and His countenance doth behold the upright.

(1) The people of God are upright in heart. The heart is the seat of everything good or bad. It is said of the wicked

*This sermon was preached on the occasion of the victory obtained under Lord Nelson, off Trafalgar, 21st October, 1805, and is here reprinted on account of how applicable it is, in many respects, to present-day conditions.—*J. C.*

men before the flood, that the imagination of their heart was evil continually. And the prophet Jeremiah informs us that the heart is deceitful above all things, and desperately wicked. When God, therefore, touches the heart, He makes it honest and upright. He promises "a new heart," and the new heart is honest to God and man. The royal penitent says that "God desireth truth in the inward parts." The upright, then, confess their sins honestly before God from their hearts, and they forsake them. They have no reserve in favour of a darling lust or appetite. Now, other people though their tongues confess sin, retain it in their hearts; and, therefore, God does not hear their prayer or approve their conduct. Such characters come to hear the Word of God, like the people who consulted the prophet, fully bent upon doing their own will. Even Balaam consulted God, though he loved the wages of unrighteousness. But the upright man says from his heart, "Speak, Lord, for thy servant heareth thee."

(2) They are upright in their word and promise. The word of a good man is sacred, and his promise cannot be shaken. As he thinketh in his heart, so he expresseth the truth. He does not think one thing and say another. His heart and his tongue agree. If he passes a promise in word, he is not really so skilful in the ways of iniquity as that he knows how to break his word. He is truly astonished at the shifts and evasions which some people use to palliate their conduct when they break their promises (Ananias and Sapphira). If he passes his promise by word or by writing, he has not an excuse ready at hand, in case it may not suit his interest or his plans to fulfil his engagements. Such little shifts his faithful soul would abhor; and though mean subterfuges would often answer a present turn, he will not hurt his neighbour or advance his own interest at the expense of the truth. Nothing but the providence of God will break the promise of an upright man.

(3) They are upright in their dealings. As the good man would abhor to tell a lie or to break a promise, he would despise to deceive or disappoint his neighbour. In his intercourse with mankind, he will neither deceive, cheat nor oppress another.

Has he promised anything? He will not do some little thing merely to save appearances. He will satisfy his own conscience; he will satisfy mankind that he meant to be honest and did not mean to deceive. He knows that the religion which teaches him his duty to God, teaches him also his duty to man. And he is conscientious in both; and he is so, not merely to support a character before men, but from a pure principle of genuine virtue and true holiness. The King of Saints is the God of Jeshurun. As they are upright to God and men, He is upright to them. Though exalted in the heavens, He looks with pleasure upon such characters.

II. We have a sublime description of the God of Jeshurun: "He rideth upon the heavens." This is His royal chariot. His chariots are twenty thousand—thousands of angels. In the first and tenth chapters of the prophet Ezekiel, we have an account of the providence of the wonder-working God under the similitude of a chariot carried and supported by the cherubins. The wheels of the chariot were wonderful, and there was a "wheel in the middle of a wheel." Above the wheels was a throne, and "the appearance of a man sitting upon the throne." The delights of the Son of God was with the sons of men. And the prophet, by the Divine Spirit, saw beforehand the incarnate God in the throne of state in the heavens, riding by His providence in this lower world. And though His providences are dark and intricate, like a wheel within a wheel, yet righteousness and judgment are the habitation of His throne. His throne is stable and immovable, though the wheels of His chariot are constantly moving. Now, the wheels of Him who rideth upon the heavens are His secret and wonderful providences. (1) Deep and unsearchable providences. (2) Dark and mysterious providences. (3) Humbling and cheering providences. (4) Prayer-hearing providences.

(1) There are deep and unsearchable providences. There is a wheel within a wheel. There is such a concatenation of second causes, of which we do not understand the effects. In the chain of events there are so many links, and one link depends upon another in such a way that the profoundest understanding is at

a loss how to account for them. In the great machine of the universe—like a masterpiece in mechanics—a small, and to human appearance, a trifling event may be the cause of the most extraordinary revolutions in Church and State. King Ahasuerus does not sleep. This defeated Haman's plot, and saved the Jews. And though it be the province of the historian and politician to trace these things, it is the duty and the pleasure of the Christian to see the hand of God in them. And these dark and intricate events, which are sometimes beyond the ken and reach of men and angels, are brought about by good and by bad agents and instruments. Sometimes the plans of Providence are carried on by good men, such as Moses, Joshua and David. At other times, wicked men carry on the designs of Providence, such as Pharaoh, Nebuchadnezzar, Cæsar and Alexander. But how unholy characters bring to pass the counsels of a holy God, is a depth beyond our line. That the providence of God permits and concurs with the views of bad men, is a truth revealed in Scripture. But why does He permit so many wicked actions as are a disgrace to humanity? He does so for reasons that are unknown to us. The pride, ambition and revenge of bad men produce wonderful events. The righteous Governor of the universe sometimes makes use of them, as it is said the skilful physicians can convert poison into medicine. "His ways are past finding out."

(2) The wheel within a wheel signifies dark and mysterious providences. Joseph is sold into Egypt; his father believes that he is torn to pieces, and mourns for him many days. He is accused by his mistress, imprisoned by his master, and left to lie in a dungeon. All the bright hopes that his father and himself had formed of his future greatness now vanish altogether. Unbelief may well say, Is this the end of all his dreams? But notwithstanding dark and unlikely appearances, the wheels of Providence go right. Joseph, by this piece of discipline, is humbled, and prepared, and taught to bear his future exaltation with an equal mind. And Joseph must suffer all these hardships to be the happy instrument of saving the holy family from whom

was to descend the Messiah, in whom all the families of the earth were to be blessed. On Joseph depends the history of the Church from his own day to the end of the world. He is the first type of wonderful providences; Moses is another. His nation is oppressed and destroyed by the Egyptians. He is nursed in the king's family, and has all the learning that Egypt can afford. By these advantages, he is equally qualified to shine in the cabinet and in the field. His abilities as a statesman, a general and a legislator, render him a fit instrument to avenge the quarrel of his kinsmen. And thus, by the mysterious providences of God, Moses is drawn out of the river to drown the Egyptians in the waters of the Red Sea. And if we observe the history of Providence on a smaller scale, we may observe wonders even in our own case and that of others. A clergyman, in some part of Scotland, met with violent opposition before he entered the Church. He was afterwards planted in the pulpit of the person that was his principle antagonist, and settled in the centre of the Presbytery that gave him the greatest opposition. It often happens that the opposition and ill-nature that people meet with, is the cause of their rise in the world. God bringeth down one and setteth up another as He pleaseth. His judgments are a great depth. His providence has a wheel within a wheel.

(3) There are humbling and cheering providences. The brave troops of King David gain a decisive victory over his rebellious subjects. But the victory is clouded to him by the death of his unnatural son. This brings to his memory his own sins and the awful fall of the unhappy young man. The anguish he felt at the thought of his dying in such a state is past description. And the victory of the Israelites gained over the tribe of Benjamin is cause of deep humility and thanksgiving. And Britain has often gained a victory at the expense of her blood and treasure, as every victory almost is gained. So that if He exalts us in one view, we have cause of humility in another. And even in the present case, we have reason to rejoice with humility. We have gained a glorious victory, but we have lost a hero. Well might the King himself say, in the language of another royal

personage, "I am weak, though anointed king, for there is a prince and a great man fallen this day in Israel." But we know that day that Samson fell, that the Dagon of the Philistines was put to shame. And the day is coming, and it is not very far off, when the head of Dagon and both the palms of his hands will be cut off. But can we say so without the spirit of prophecy? Scripture is the language of inspiration, and these are its strong and decisive words: "I have seen the wicked in great power spreading himself like a green bay-tree; yet he passed away, and lo he was not; yea, I sought him, but he could not be found." Now, such great heroes fell for the punishment of their respective nations. And if a sparrow does not fall to the ground without Divine permission, can a hero fall in battle without the command of the God of battles? Surely not. The Man that sat upon the Throne had the direction of the wheels, and they go at His Word. He knows best how long He has use for the courage and conduct of a hero. He knows best when He should bid the angel of death waft the soul of a great and good man to the joys of immortality. The Man who has the direction of the wheels knows whether the life or death of a great man is most for His own glory and the good of His people. If God gives every individual of His people what is best, He merely gives what is best for the people in general. And if He sees meet that the death of Samson is to be the destruction of Dagon and of thousands of the Philistines, Samson must die. We are pleased with the destruction of our enemies, but we should be also pleased with the way He uses for their destruction. Now, this is for our good, because it humbles us. Dagon will surely be conquered and his temple fall to the ground; but before this happens, Great Britain must humble herself at the foot of the cross; and one of the means to humble her is the death of her heroes; and the death of her heroes will be the destruction of her enemies. May God hasten the day.

(4) There are prayer-hearing providences. It cannot be said that everything which happens to the Church or to individuals is the answer of prayer. But, when there are prayers, there

will be answers. In a certain sense, indeed, it may be said that everything is the answer of prayer, as they all pray for the glory of God. But we generally call answers to prayers the things that happen after earnest and importunate petitions. When one man prays, there will certainly be an answer; but when many pray, the appearances of providences will be remarkable. The wheels will be terrible (Ezekiel i. 18). When the angel took the fire off the altar and threw it upon the earth, there were thunderings, lightnings and an earthquake. When His people exalt their voice in prayer, God exalts His voice in providence, and sometimes by terrible things in righteousness. The answer of prayer will sometimes shake the nations. The Jews prayed for the return of their captivity. The answer is, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." The empire of the Babylonians fell, and Cyrus proclaimed liberty to the people of God. Britain will pray, and the temple of Dagon will fall. Britain is certainly destined by God to do some great and astonishing thing upon the theatre of the world. What it will be, we cannot take upon us to foretell. As mistress of the sea, she is destined to break the heads of the dragons in the waters and the head of leviathan in pieces. Leviathan is the monster of the deep, a power of enmity to the people of God, and breathing vengeance to Britain in particular. But God will put His hook in his nose, and Britain will bring the monster dead to shore.—Amen.—Alleluia.

III. He cometh in His chariot in the heavens to the help of His people. That God will hear and help His people is a comfortable Scripture truth. But He has a set time for everything in nature and in grace. There is a time for the rising and the setting of the sun; a time for the ebbing and flowing of the tide; a time for sowing the seed, and a time for reaping the harvest. There is a set time for answering prayer; and to make this good, we shall lay before you the following truths:—
(1) He will assuredly help His people. (2) He helps in time of need, when their power is gone, and there is none other to

help. (3) He helps in the proper time. (4) He helps them, and that right early.

(1) He will assuredly help His people. This is a truth that gains a kind of general credit with all ranks of Christians. But the persons most concerned in it do not always find it easy to believe this truth. We blame the Israelites for their incredulity; but, when we have water to get from the Rock, we are as great unbelievers as they. Can we deny this when we fall into any kind of distress? And this is true, whether the distress be national or personal. In such cases, in general, the first feeling of the human breast is unbelief; and sometimes the fears and terrors raised by unbelief are extraordinary and violent. But whatever our fears may be, God is the help of His people.

(2) He helps in time of need, when their power is gone. In many cases this is the experience of His people; and this has often been the experience of Great Britain. But they always rise superior to their troubles. Perhaps they do not get help till they come to the brink of the Red Sea, and then a way is made for them to escape. He will either help them to conquer their enemies or destroy their enemies by the right hand of His power.

(3) He helps them in the proper time. If He came sooner, His hand would not be seen so much; and if He delayed longer, they would entirely lose their hope. He sometimes comes suddenly and surprises them with His Divine interposition. At other times, He delays His answer till their patience is tried to purpose. Sometimes they cry under oppressions for years, and sometimes a Samuel prays, and God thunders upon the enemies from heaven. But whether the answer is hastened or protracted, what happens is best for them. His chariot may be long in coming, but it will come, and will not tarry. And nothing hinders the wheels of His chariot but the *sins* of His people. The power of their enemies can never prevent Him. But the coldness or indifference of His friends may make Him delay His journey. And if we wish to hasten His chariot, let prayer, watching and purity have their full exercise.

(4) Lastly, He helps them, and that right early. God will destroy the temple of Dagon and break in pieces the head of leviathan, the monster of the deep; and He will do so soon. He will help His people right early; the word in the original is, "When the morning appeareth." However long the night may be, the morning will appear at last. I said, and I abide by what I have said, that Britain will strike some great stroke upon the theatre of Europe. Is it because we have our Nelsons, our Duncans, our Abercrombies, our Smiths, our Calders, etc.? This was not the language of David; himself was a hero, and he had many heroes in his army; and does he trust in them? No! But he encourages himself in the Lord his God. Let us hear himself, "For by thee I have run through a troop, and by my God I have leaped over a wall." We have princes in Israel who wrestle for the blessing. These say, "Not to our heroes, but to the God of heroes be the glory." How came the children of Israel to conquer their enemies? Because the God of Jeshurun was among them. Even an idolatrous king calls the prophet, "The chariot of Israel and the horseman thereof." The prayers of His people are the bulwark of our nations. They lay hold of the Rock of Ages, and even look above prayers and means. Their prayers inspire our troops with courage, and crown our arms with success. When Moses help up his hands, his general, Joshua, prevailed; when he let them down, Amalek prevailed. Britain, take hold of the God of Jeshurun, and thy armies will always prevail! He will come to thy help, and crown thee with success. But content not thyself with the blessings of His left hand: earnestly aspire after spiritual blessings. If the eternal God is thy refuge, His everlasting arms shall be underneath thee. He shall thrust out thine enemies and destroy them. In that case, the words of Moses may be applied to thee—"Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." And now, O Britain, how often has He from heaven helped thee? Thy

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deliverances were wonderful. Victory and Nelson are thine own. The God of battles was thy shield! and thy successes astonish the world. Thy God has made thee the terror of tyrants, the glory of Europe, the mistress of the ocean, and the depository of the Gospel of peace. How often has He given reason to thy heroes to cry, "The sword of the Lord and of Gideon"? Not to thy heroes, but to the God of heroes, be the glory of thy victories. Let Great Britain, therefore, from the King to the peasant, cry out aloud, Salvation to our God. May God bless His Word.—Amen.

Report of Sabbath Observance Committee.

By Rev. JOHN COLQUHOUN.

IT may be truly said that the religious life of a generation may be gauged by its attitude to the Sabbath Day, for where that day is scripturally observed, vital godliness is very evident, but where the observance of it is neglected there is a corresponding degeneracy into having a name to live while dead. Thus we may safely conclude that in our own generation religion must be at a very low ebb. The majority of people having become "lovers of pleasures more than lovers of God," not being content with worshipping at the shrine of pleasure for six days of the week which God has given us for our own works, have turned covetous eyes and stretched unholy hands to the day which He has reserved for Himself, while those in authority have set a bad example by secularising that day, in introducing things which are neither works of necessity nor merey, thus throwing away a precious gift which God in His infinite merey gave to man for his temporal and spiritual good. The Rev. John Willison, of Dundee, in speaking of the ends for which God appointed a weekly Sabbath, puts the matter very clearly when he says, "He appointed the Sabbath for the benefit of His creatures, and particularly in compassion to fallen man; for He

saw man's heart would be so glued to the world, so drenched in sensuality, that, were he left to himself, he would not allow one day in a month, nay, in a year, for divine worship; but would have drudged himself, his servants, and beasts, even to death, in pursuit of worldly things, without caring for anything that is better. Wherefore a merciful God hath strictly commanded man to rest one day in every week from all worldly concerns, that thereby he might, in a manner, be laid under a necessity to care for his soul, and the things of another world; and in the meantime, the poor toiled beasts, as well as men's bodies, might have some rest and ease, for their preservation and support."

During past years, in the summer months, our battleships when visiting certain ports were opened to visitors on the Sabbath, Crowds came from far and near on that day, and apart altogether from their sin in desecrating God's holy day, they revealed by their behaviour in other respects, that the greater number of them were not of the most respectable of our citizens. Our authorities are verily guilty of a great sin in thus affording opportunities to men and women to openly insult the God of Heaven who has said, "Remember the Sabbath Day to keep it holy." Since then our battleships have been called to sterner work than being inspected by the crowd, and alas! some of them with many of the gallant men who manned them have since found a watery grave. In this we have many reasons for reading the judgments of God upon us for our national sins against His holy law.

On Sabbath, 3rd September of last year, this nation declared war on Germany. As far as we have been able to ascertain this is the first time that Britain has issued a declaration of war on a Sabbath Day, and it is a clear indication of the direction in which we are drifting. With the declaration of war new forms of Sabbath desecration have appeared. Members of the Cabinet and others are often broad-casting messages to the nation and giving statements on the progress of the war on that day, and thus affording to hundreds of thousands of our country-men fresh

opportunities for Sabbath desecration by listening-in to these broadcasts. The wireless programmes of the B.B.C. for Sabbath, which were never noted for their religious tone, have since the war broke out, gone from bad to worse, and now, include on that day, commentaries of football matches played on Sabbath between French and British army teams, showing that there is here a sad commentary on how indifferent our poor soldiers, who are facing the enemy, are to the things which belong to their eternal salvation; and also, that those who are responsible for these programmes are, not only irreligious, but seem to be utterly destitute of a sense of the fitness of things. In connection with these matters we would recommend to the Synod to advise our people not to make any use whatever of the wireless on Sabbath not only in connection with secular matters, but for the more plausible excuse of listening to so-called religious services.

When war broke out and many left our large cities for places that were comparatively safer, while many who remained were momentarily solemnised by being brought face to face with the horrors of war, the theatres and cinemas were hard hit financially. The result was that a cry of distress was raised by those who had their money invested in these concerns, and every effort was made, directly and indirectly, to bring the nation back to its giddy pleasures. To some of us it was more than a mere coincidence that in a short time a request was received by the Home Office, from the War Office, that all cinemas and theatres in Great Britain should be opened on the Sabbath for the entertainment of our troops, and it was suggested that an Order in Council should be made to procure the changes. As a Committee, we sent a strong protest, a copy of which appeared in the December issue of the *Free Presbyterian Magazine*, to the Prime Minister, to several members of the Cabinet, and to many of the Scottish Members of Parliament. Sympathetic letters were received from the Members for Inverness-shire and the Outer Isles. Replies from others were more or less formal, while a copy sent to Mr. Atlee was not even acknowledged. Since then an Order

in Council has been passed sanctioning the opening of cinemas on Sabbath but it does not apply to Scotland. It, however, applies to England in face of a petition against it, signed by 15,407. In this our rulers have involved the King, his Ministers, and the people at large in an act of gross national sin against God, thereby helping considerably to fill up the cup of God's wrath, of which we have already begun to drink. Further, although this Order in Council does not apply to Scotland it is the means of putting strong temptation in the way of many of the young men of Scotland who are in military training centres in England.

Another triumph for the Devil's kingdom in connection with Sabbath desecration is to be found in the promoting of concerts on the Lord's Day in Glasgow. The motto of that city used to be "Let Glasgow flourish by the preaching of the Word," but Glasgow today has a Lord Provost who belongs to a Church to which the "preaching of the Word" is anathema, and who is doing his utmost to make Glasgow break away from what made it flourish in the past. We need not be surprised to find such a man an outstanding advocate of Sabbath concerts, and a champion of all the anti-Sabbatarian forces in Scotland. Among these anti-Sabbatarian forces, sad to say, may be classed the Glasgow Presbytery of the Church of Scotland. In "The Bulletin" for 23rd November, 1939, a report may be seen of that Court's endeavour to make Sabbath evenings brighter for "the men of the Services and their girl friends" and for young people of all ages. How was it to be done? The answer may be supplied in the words of the Rev. W. J. Baxter of the Presbytery's National Service Committee, as reported in "The Bulletin." "The black-out at first prevented us from doing anything because of the rigorous restrictions. These have been relaxed and the canteens are our first effort to tackle the problem. We hope to have them running soon, and concerts will be a feature." Strange to say these ministers who appear to be so anxious to help young men and women have the Sabbath

evening service in the most of their churches cancelled. Is it an admission that they are more at home in entertaining than in preaching? Thus we find the Church of Scotland, instead of endeavouring to stem the tide of Sabbath desecration, helping it on as if it were determined to be in the front rank of those who are the enemies of the Sabbath, and in this way proving itself to be, not the Church of Christ but a synagogue of Satan.

After the commencement of the war it was found necessary that men who were doing A.R.P. work should get some training in connection with their duties. This afforded another excuse to secularise the Lord's Day under the plea that it was necessary work, and that men were not free from their other works except on the Lord's Day. The hollowness of this plea is very apparent when one considers that the very men who are apparently so patriotic that they must desecrate the Lord's Day in order to get some training, spend their weekly half-holiday in idleness, amusements, and, in some cases, drunkenness. Thus serving neither the King of Kings, nor King George VI., but the Prince of the power of the air. A most flagrant instance of this unnecessary A.R.P. work is to be seen in the case of Glasgow in connection with the distribution of gas masks for children, when Sabbath was appointed as the day for fitting children between three and five years of age with respirators, as if those in authority were determined to bring the children with them in their mad work of running on the thick bosses of the Almighty's bucklers.

Another feature of Sabbath desecration which has become very prevalent is the moving of troops from one part of the country to another on that day. One aspect of this, which is particularly offensive, is the case of young men, home on leave in the Highlands, having to leave their homes on Saturday morning, thus having to travel on Sabbath in order to be at their training centres in England by the time their leave expires. Instances have been brought to the notice of your Committee, where some of these young men, willing to sacrifice part of their

leave from a conscientious regard for the Fourth Commandment, made arrangements for leaving their homes on the Friday, but found on arriving at the nearest railway that they would not be permitted to travel except on the day appointed. As a Committee we sent a strong protest to the Commanding Officer of the men involved, to the Secretary for War, and to other responsible authorities. No reply was received except one from the Director of Movements, in which he professed to appreciate our scruples, and then went on to point out "that the railways are severely taxed especially in winter by heavy civil as well as military traffic during the week," making this a plea of necessity for military movements on the Lord's Day, and expressing the hope that we would understand that this is a "war necessity." We have, however, failed, in our travels on the railway since the war began, to see the trains so crowded as to give any colour to the above quoted statement. This pleading of a "war necessity" is a matter concerning which a warning should be issued to our members and adherents, for one finds that in some quarters where travelling on Sabbath was looked upon with horror, it is now considered allowable seeing it is a time of war, and especially if it suits the convenience of members of the family who are in training centres near their homes, and who, when getting off for an occasional week-end, have to be back on Sabbath night. Let us remember that the God of the Sabbath is the Unchangeable One, and that in His sight neither war nor our own convenience will justify our transgression of the Fourth Commandment.

Other forms of Sabbath desecration, which have been of long standing, such as the fixing by the shipping companies of the sailing dates of their boats for Sabbath, or late on Saturday evening, in order to be on the sea on Sabbath, and printing and issuing of newspapers on that day, are on the increase. In connection with that it would be well to remind our office-bearers, members and adherents, of the recommendation of the Synod some years ago that they would not patronise newspapers issued

on Monday on account of the fact that these are printed on Sabbath. We think that heads of families should see to it that their God-given authority should be exercised in order that this recommendation be carried out.

During the year various governing bodies have made applications to the authorities having jurisdiction over them, to increase the amount of entertainments on Sabbath. One notable instance being the application of the Gourock Town Council to the Justices of the Peace for the County of Renfrew for permission to promote concerts and band performances in the Cragburn Pavilion on the Lord's Day. After a lengthy debate it was agreed by 12 votes to 8 that the application be not granted. It was a step in the right direction although the margin was too narrow for one's comfort.

From the foregoing report we see but a little of the Sabbath desecration which has come over our native land like a flood. There is, on the other hand, so little effort put forth to stem this flood that one is ready to fear that ere long we shall have no Sabbath at all. The press, while pouring out a copious flood of literature on every conceivable subject, issues next to nothing on this most important matter, and even societies which profess to have their existence for the advancement of religion, are, as a rule, silent on Sabbath observance. One exception may be pointed out in the case of the Sovereign Grace Union, London, which occasionally issues pamphlets on the Sabbath question; a recent one being distributed is a second edition of a lecture entitled, "The Medical Aspect of Sabbath Observance," by Professor D. MacCallum Blair, M.B., Ch.B., of Glasgow University. Much could be done in this direction in an effort to stem the tide of evil.

In closing this report we may relate a note from the godly Rev. Lachlan Mackenzie, Lochcarron, when one day he was preaching on the Fourth Commandment. In the middle of his sermon he stopped for a few seconds and then said, "I hear the Sabbath shouting murder! murder! But I hear the Lord of the

Sabbath say, 'Have patience, Sabbath, have patience. I will be avenged on thy murderers.' Let Sabbath breakers in our day beware. God has His own time for bringing them to an account.

Report of Training of Ministry Committee.

By Rev. W. GRANT.

DURING the session, ended 30th April, Messrs Malcolm MacSween and Donald Campbell attended Divinity Classes, at Dingwall, under the Rev. D. A. Macfarlane, M.A. This was Mr. MacSween's second session and Mr. Campbell's first in theology.

Mr. Alastair Mackenzie is studying at the Nicholson Institute, Stornoway, preliminary to his entering the University.

The Committee earnestly desire that our students and tutors be remembered in prayer.

Report of Canadian and Colonial Mission Committee.

By Rev. W. GRANT.

THE Committee received from Rev. A. F. Mackay, M.A., our present deputy in Canada, encouraging reports of services held at various mission stations. Mr. Mackay was for several months with our Vancouver Congregation. He also held services at Calgary and Saskatoon. He is at present in Winnipeg where he had already been for sometime on his outward journey. Owing to war difficulties he asked his Presbytery to allow an extension of his stay until June. The Presbytery granted this and the Committee agreed to it. Further requests have come from Vancouver and Winnipeg congregations asking that he be allowed to remain for a longer period, but as this concerns his Presbytery in the first instance, the Committee passed it to them and await their decision.

Our Missionary in Vancouver, Mr. Hugh Mackay, with Mrs. Mackay and daughter, visited this country last summer. Their many friends in the homeland were pleased to meet them and glad to hear of their safe return after an anxious sea voyage in the midst of war dangers.

A petition has been received from our people in Grafton, New South Wales, containing several proposals for the strengthening of the congregation there. But as it was beyond the powers of the Committee to deal with this petition it has been remitted to the Synod for consideration.

At the Synod meeting last year it was suggested that Rev. D. Beaton, Oban, would visit our Mission Stations abroad. He expressed his willingness to do so and booked his passage for 2nd September. The outbreak of war altered this and he had to postpone sailing. Recently he intimated to the Committee that he was preparing to go (D.V.) when the necessary permission was received from the government department—possibly early in May. As this report is now going to print we intend to supplement it later with information regarding this matter. In the event of his getting away he hopes (D.V.) to visit U.S.A., Canada, Australia, New Zealand, and probably South Africa.

Our people at home and abroad will appreciate the difficulties confronting the Committee under the present abnormal conditions but we must not relax our efforts in matters pertaining to the Cause of Christ. "The Lord reigneth."

Literary Notices.

A Call to Humiliation and Prayer by Thomas Houghton, Editor of the *Gospel Magazine*. Price 1d; by post, 2d.; 6/6 per hundred, post free. The *Gospel Magazine* Office, 23 Bedford Street, Strand, London, W.C.2.

This pamphlet by the Rev. Thomas Houghton is reprinted from the *Gospel Magazine*, and clearly and Scripturally sets forth our need of national humiliation. While we cannot share

in the thankfulness expressed that by the King's wish, Sabbath, May 26th, was observed as a day of national prayer, holding as we do that the Sabbath is exclusively the Lord's Day, and that no earthly king has a right to set it apart as a day of national prayer, we have the greatest pleasure in recommending the pamphlet to our readers, and would suggest that they should do all in their power to bring it to the notice of as many as possible. May the seed sown bring forth an abundant fruit.

The Kingdom of Heaven taken by Prayer by William Huntington, S.S. Price 3/10, post free.

This is a reprint of another of William Huntington's works and is as the sub-title tells us "an account of the author's translation from the Kingdom of Satan to the Kingdom of God." He has risen to the heights and gone down to depths of the Christian's experience as few in his own or any other generation have, and is therefore very helpful to those who have that kind of religion which Satan thinks it worth his while to harass. While a few misprints have been noticed, the publishers, Messrs. Farncombe & Sons Ltd., 30 Imperial Buildings, Ludgate Circus, London, E.C.4, are to be congratulated on the neat manner in which the book is printed. It is hoped that by helping to give the book a wide circulation all lovers of the truth will encourage the Publishers to issue more of Mr. Huntington's volumes and similar works which are now out of print.

Free Grace Tracts by the late Rev. Jonathan Rankin Anderson, Glasgow.

The above 32 pp. booklet, excellent for general distribution, has just been issued from the press. It contains a reprint of Nos. 1-4 of the "John Knox Tracts" by the late Rev. Jonathan Rankin Anderson, of Glasgow, and includes (1) "The Well of Living Water," John iv. 14; (2) "The Duty and Privilege of the Meek," Zeph. ii. 3; (3) "The Invitations of the Gospel," Isaiah lv. 1; (4) "The Resurrection and the Life," John xi. 25.

According to the late Rev. Neil Cameron, Mr. Anderson was a theologian of much eminence, both profound and accurate in his expositions of the doctrines of the Word of God, deeply taught by the Holy Spirit, and possessed of keen discernment as to the secret actings of Satan both in the world at large and in the Church. This caused him to declare his convictions about men and matters that were not rightly understood by some of his brethren at the time. The painful events, however, which have taken place since, have "fully justified," declares Mr. Cameron, Mr. Anderson's warnings.

Mr. Anderson was also a man of high scholarly attainments. He had a brilliant career at the University of Glasgow, where he took honours in Metaphysics and in Mathematics. His knowledge of Oriental literature was extensive, and for a time he acted in the capacity of professor of Hebrew, although he never formally received the title. In modern languages, too, he was proficient and read the German theologians in their own tongue. He clearly foresaw, as few did, the spiritual devastation that was to result from the dissemination of the anti-Scriptural views of the German school of theology on the one hand, and on the other, from a false evangelism characterised by faith which stood not in the power of God, but in the wisdom of man. Against such delusions Mr. Anderson bore a faithful testimony throughout a ministry that was richly owned of God in the conversion of sinners. "It will not be fully known," writes Mr. Cameron, "until the last day how fruitful his ministry was." In his student days in Glasgow the late saintly Rev. D. Macdonald, Shieldaig, used to hear Mr. Anderson "with much appreciation." "Rabbi" Duncan was a life-long friend of his, and for a time Mr. Anderson was favoured with the confidence of the worthy Duchess of Gordon, whom he was in the way of visiting in his journeys to the far north, where thousands from a wide area used to flock to his services, and "the flock of slaughter" were fed with "the finest of the wheat." Mr. Anderson passed to his eternal rest on the 10th day of January, 1859, at the age of 56. Mr. Anderson was a great expositor of Scripture, and

expounded nearly the whole of the New Testament. Within the last few years two volumes of Mr. Anderson's sermons had a wide circulation in both England and Scotland.

The tracts reveal a faithful handling of the Truth, evincing a zeal for the divine glory and the salvation of sinners, and a diction marked by the chaste simplicity of scholarship. How seldom in current religious literature are sinners addressed as really condemned on account of a broken covenant—under the curse of God in time, and exposed to its fearful consequences throughout eternity! How conspicuous by its absence is the absolute need of the effectual call of the Holy Spirit! Not so in Mr. Anderson's tracts which hold forth to sinners "the glorious gospel of the blessed God." They deserve the widest circulation, and especially among the men of our Forces where sound literature is so urgently needed. Printed on best quality paper with an artistic stiff cover the booklet (containing four tracts) is remarkably cheap at 4d. each, post free, or 3/- a doz., post free, and obtainable from Mr. H. B. Pitt, 4 Clarendon Road, Trowbridge, Wilts., England.

"Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."—*W. M.*

Notes and Comments.

The Prayer for Unity.—Under this heading the Rev. Professor Archibald Main, D.D., of the Church of Scotland, writing in the *Glasgow Herald* recently puts in a plea for union among the churches. Dr. Main's conception of union does not seem to rise above what has been pressed on the attention of the people of Scotland for years back. Among the proofs of unity which he finds south of the Border may be quoted the following—"Another minister, a Baptist, was rung up by the vicar of the parish and asked to sign a declaration of Christianity sent to the local press and signed by the Anglican clergy, a

Roman Catholic priest, and the ministers of Free Churches in the district." We are not told if the Baptist minister accepted the invitation but if he did, his Christianity and his Protestantism must have been at a very low ebb when he could sign a declaration of Christianity which could be accepted by a Roman Catholic priest. Dr. Main bemoans the fact that Scotland lagged behind in that we have not yet furnished examples such as these, and asks the question, "Must we await the bombs of Hitler to bludgeon us into the spirit of Christ?" To the reverend Professor, outward unity and the spirit of Christ seem to be synonymous, but we think if he will look about him in his own denomination, and at what passes there for religion, he will find with all their outward union that the spirit of Christ is conspicuous by its absence, for "By their fruits ye shall know them." We think we know enough of the "contendings for the faith" in Scotland, and of the faithfulness of some to the Cause of Christ to say that Hitler's bombs will have as little success in bludgeoning us into an outward unity as other means that have been tried, down from the Reformation to the present day. What those who have been stigmatized as schismatics are earnestly desiring and praying for is a union brought about by the power the Spirit of God, but until that power comes, they are in Scotland yet, and we are glad that they are, who will still say to Dr. Main and to every other union-monger in the Church of Scotland, what Jehu said to Joram, "What peace, so long as the whoredoms of the mother Jezebel and her witchcrafts are so many?" Let the Church of Scotland return to the Word of God and to a Scriptural practice and we in Scotland can dispense with "Hitler's bombs to bludgeon us into the spirit of Christ."

Jesuitic Rome Again.—According to the June, 1940, issue of the Australian Protestant monthly magazine, *The Protestant Word*:—"During the controversy over the lifting of the arms embargo by the U.S.A., Mr. Henry Ford, the motor magnate, almost exceeded the late Senator Borah in his opposition to repeal. His public statements were not only ultra-isolationist, but definitely anti-British. The Canadian branch of his firm,

with headquarters at Windsor, Ontario, divided its school taxes, giving 18 per cent. to the Roman Catholic schools, contrary to the law. The decision was upheld by the Supreme Court of Canada, but is being carried to the Privy Council, by the public school ratepayers of the Province. During the recent labour troubles in Detroit, Mr. Ford sought the assistance of 'Father' Coughlin, the notorious U.S.A. 'radio priest,' to bring about a settlement. His grandson, Mr. Henry Ford II., son of Mr. Edsel Ford, is being prepared for reception into the Roman Catholic Church prior to his marriage to a Romanist, Ann McDonnell, of New York. This grandson will ultimately have control of the Ford motor firm." Thus, throughout the British Empire, as throughout the U.S.A., whenever or wherever one finds anti-British sentiment, whether disguised as isolationism, neutrality, pacifism, or any other plausibly euphemistic term, scratch the surface and underneath you will almost invariably find a full-fledged Jesuit anti-British plot. When will Britain, its people and rulers, in Church and State, realize that the most appropriate title for the present war, against our Protestant nation and Empire, is "The Papal-Jesuit-Nazi-Fascist Gangsterdom" ? "No aero engines for Britain," the slogan of the Ford motor works, is easily explained in the light of the foregoing facts.

Scottish Nationalism So-called.—Ardent Scottish Nationalists, of the Presbyterian persuasion, who attended the celebration of the 635th anniversary of the death of Sir William Wallace, at the Scottish hero's monument at Elderslie, on Saturday, the 24th August, 1940, have expressed surprise and amazement in the public Press at the manner in which this important occasion was used by speakers to bolster up grossly unpatriotic and treasonable sentiments, pernicious anti-English and anti-Empire doctrines." When will Scottish Presbyterians realize that Scottish Nationalism so-called may be, after all, a political smoke-screen, to hide the fact that its real aim may be Rome Rule in Scotland? One of the prominent founding members of the Scots National League, since developed into the National Party, is the Hon. Ruairaidh Erskine of Marr, who

was received into the Church of Rome, or, as I prefer, conscientiously to call it, the Papal System, in the year 1897. Has it not occurred to these men that as most of the key positions in the now notorious British Union of Fascists had been assigned to members of the Papal System, so also are members of that politico-eccelesiastical system prominently associated with so-called Scottish Nationalism? As it is difficult now to understand what was British, in view of recent happenings, about the Union of Fascists, it ought to be equally puzzling to Scottish Presbyterians to know what is really Scottish about the hostile, bitterly prejudiced, anti-English association called Scottish Nationalism. May one be permitted to suggest, as one's sincere conviction, that the politico-eccelesiastical association, founded by Ignatius Loyola, is by no means uninterested in so-called Scottish Nationalism. There seems to be a close association between ecclesiastical Scoto-Catholicism and political Scottish Nationalism. Scotland awake!

Popish Propaganda.—In the *News Review* for 15th August appears an article which shows how tireless the agents of the Pope are in their efforts to help Hitler to win the war. In the article referred to we get a very clear view of these efforts in the case of John Cudahy who was the U.S. Ambassador to Belgium until the invasion of the latter country by the Germans. After that event took place he went to Berlin, and from thence to the Vatican City, where he had a long audience with the Pope. What took place at that audience was not revealed but after events seem to indicate clearly that it was not for the good of Britain. Cudahy arrived in Britain and became the guest of Ambassador J. P. Kennedy who is an Irish-American Romanist like himself. After some time he gave an interview to fifty newspaper correspondents to whom he said that "the Germans were behaving with restraint; he had no authentic reports of atrocities; there had been no anti-Jew riots, no shooting, no looting." He then attempted to white-wash the action of King Leopold in surrendering to the Germans, and denied that he did so without telling his Allies. Afterwards he drew a gloomy picture of the starving peasants in these lands now under German

rule, and implied that Britain is responsible for Europe's impending famine. It is noteworthy that he and Kennedy had lunch with the King at Buckingham Palace before he left for America. One is struck with the similarity of his pleadings to that of William C. Bullitt, the U.S. Ambassador in Paris, who is also a Roman Catholic, and who recently said, in endeavouring to excuse the action of the French Premier, Petain, in yielding to the Nazis, that the French people "deserved America's sympathy and practical help."

It is extraordinary that these three ambassadors to Britain, France, and Belgium, respectively, should be Romanists, while our own Ambassadors in Sweden, Greece, Hungary, and Bulgaria are Romanists also. Thus the whole atmosphere of international diplomacy is polluted with Jesuitic undermining, intrigue and corruption. In praising the Germans for their restraint, Cudahy was evidently doing it with "mental reservation," which according to the teaching of his Church is quite allowable. His attempts to whitewash King Leopold is also characteristic of his Church when the truth is that the Belgian King sent General Overstraeten, who has been described as Leopold's "Jesuit evil genius" to visit the Pope and Mussolini, and two days after General Overstraeten's return from Rome, King Leopold treacherously surrendered. The Belgian Cardinal, Van Rooy, not only defended but actually eulogised the treachery of King Leopold. It is time for Britain to realise that this war is aimed at the blood-bought liberties procured for us at the Reformation and that the Pope of Rome is the greatest enemy of these liberties. He has before now revealed that it is a small matter in his estimation though Europe should be drenched in blood if he should obtain the suppression of the Protestant religion and the liberties which follow it. This is what the whole army of the Jesuits is working for.

Jesuit Intrigues.—The *English Churchman* for 29th August reports the following:—"Mr. Lees Smith (Labour, Keighley), speaking in the war debate in Parliament last week, declared

that if Hitler did not beat us by invasion in the next month—and the time of special danger was up to about September 21—he would try to do so by blockade. ‘We are already losing some 67,000 tons of merchant shipping a week,’ he continued. ‘Most of the sinkings are presumably off the west coast of Ireland. If we could use the ports of Southern Ireland which we handed over a few days before the war we could reduce these sinkings to a small figure. The world should realise what we pay for our principles. Scores of ships are being sunk and thousands of seamen drowned because we cannot even within our own Commonwealth use ports for our Navy which, without that Navy, would share the fate of Holland and Denmark.’” This loss may well be ascribed to the industry of the Jesuits in doing everything in their power to bring about the downfall of Britain. They have laid their plans well in getting these ports handed over a few days before the war, so that they could not be used by the British Navy. It is, however, but one part of the machinery which they are continually using against Protestantism in this country, and another proof that this war is but a diabolical campaign engineered by the Vatican. Hitler and Mussolini are but tools in the hands of the Pope and his great army of Jesuits which are to be found in every corner of the world. When will our statesmen realise that in yielding to the extraordinary claims put forward by Eire they are making it easier for the Pope to accomplish what has been the ardent desire of the Papacy since the Reformation?

Church Notes.

Communions.—*October*—First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Lochinver and Greenock; fifth, Wick. *November*—First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch; fourth, Halkirk. *South African Mission*—The following are the dates of the communions:—Last Sabbath of March, June, September and December. *Note.*—

Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Collection for October.—The Home Mission Fund (first Collection) is to be taken up during this month.

The Rev. D. Beaton, after a strenuous time in U.S.A., reached Toronto. He found it necessary to recuperate for a time. With rest, and the kindness at Oshawa, under the over-ruling hand of the Lord he hopes to proceed further (D.V.).

The Rev. A. F. Mackay, Applecross, arrived safely in this country, after about eighteen months work in Canada. He reports that the Atlantic crossing was "comfortable and pleasant."

Acknowledgment of Donations.

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

Sustentation Fund.—Miss M. McK., Kidderminster, 5s; Miss J. McK., Mosely, Birmingham, 10s; Well-wisher (o/a Tarbert Congregation), per Mr Ed. Morrison, 10s; Mr K. McL., Otangiwai, Matiere, New Zealand, o/a Shildaig Congregation, £4.

Home Mission Fund.—Well-wisher (o/a Tarbert Congregation), per Mr E. Morrison, 10s.

Jewish and Foreign Missions.—"Two Friends," £100, of which £50 is for Rebuilding purposes and £50 towards the General Work of the South African Mission; Miss K. M., Glamis Castle, Glamis, 5/6; Mrs W. McL., Badcall, Scourie, 10s; Friend of the Cause, Ardui, Applecross, £1; Anon., for the South African Mission Forward Movement, £5; Friend, Glendale, per Rev. J. Colquhoun, £1; T. R. Kidd, Nimbin, N. S. Wales, 9s; Rev. N. McIntyre acknowledges with grateful thanks the following donations:—Mr A. McL., Tolsta, £1 10s; Miss M. M., Melbost, 10s; Miss B. M., Melbost, 15s; Mrs P., Lowestoft, £1; Miss S., Edinburgh, £1; Mrs W. McK., Stornoway, £1; Mr M. M., Stornoway, £1.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr John MacAulay, Missionary, acknowledges with sincere thanks a donation of 10s from "A Friend," Gairloch.

Greenock Congregational Funds.—Rev. James McLeod acknowledges with grateful thanks a donation of £1 from A Friend, Tighnabruaich, on behalf of the Sustentation Fund; and on behalf of Greenock Congregation the following:—From "Skyeman, Raasay," £1; from "Skyeman, Greenock," £1; and £1 from Mrs McK., Leverburgh, for the South African Mission.

Dingwall Church Building Fund.—Mr S. Fraser, Timaru, Strathpeffer, acknowledges with grateful thanks the sum of £1 from "A Friend," in memory of the late Mr Hugh Munro, per Rev. D. A. Macfarlane.

Plockton Church Building Fund.—Mr Alex. Gollan acknowledges with sincere thanks the following donations:—Mrs B. M., Ardintoul, 2s 6d; R. M., Achanalt, 5s; A. M. Glenelg, 4s 6d.

London Congregational Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £1 from Mr R. C., Toronto, Canada.

North Uist Sustentation Fund.—Rev. W. B. Nicholson acknowledges with sincere thanks the sum of £10 in memory of Miss Lexy Maclean, Bayhead, North Uist; also £5 from "Friend."

North Uist Church and Manse Fund.—Mr Neil MacIsaac, Treasurer, acknowledges with cordial thanks the sum of £5 from Miss Flora Maclean, Bayhead, North Uist; £1 from A Friend, Edinburgh; K. W. Stewart, Edinburgh, £1.

Talisker Church Debt.—Mr D. Morrison, 7 Portnalong, acknowledges with grateful thanks the following:—From a "Minginish Pensioner," 10s; A Friend, Glenbrittle, £1, per Mr J. R. MacRae, Carbost.

Wick Manse Fund.—Rev. R. R. Sinclair acknowledges with sincere thanks the following donations:—Mr A. S., Mid-Clyth, 5s; Mr C. L., Strathy, £1 10s; A. Friend, Wick, £5; A Friend of the Cause, £1; Mrs G. R., Wick, £1; A Friend, Wick, 10s.

St. Jude's South African Clothing Fund.—The Committee acknowledges with grateful thanks contributions amounting to £10 7s.

South African Mission.—Received with grateful thanks from the Netherlands Reformed Church, Grand Rapids, Mich., U.S.A., the sum of £46 3s 4d o/a the South African Mission, per Mr John Mieras, Clerk. Mr Mieras writes as follows:—"We had Rev. Beaton with us for three Sabbaths, and enjoyed his Services very much and in token of our appreciation to the Free Presbyterian Church for allowing Rev. Beaton to preach for us we took this collection. May the Lord bless you in these troublous times and give that you may be enabled to look up to Him who has all things in His hand"

South African Mission Car Fund.—Anon., Kyle postmark, £5; Miss M. L., Cove, 10s; M. McR., Ardroe, Lochinver, 10s; Mrs R. McL., Clashmore, Culkein, 10s; Miss J. A., 20 Victoria Sq., Bristol, 5s; Misses A. and B. McK., Smithtown, Gairloch, £1; Rev. N. McIntyre acknowledges with sincere thanks the following donations from Lewis friends and others who so liberally contributed to the South African Mission Car Fund:—Friend, Gairloch, £1; Miss M. G., Lochgilphead, 10s; Mrs A. McL., Tolsta, 2s; Mrs J. McL., Tolsta, 5s; M. B., London, 16s; Friend, London, per Miss Bain, 2s 6d; Mr D. Y., Glasgow, £1; Miss S., Edinburgh, £1; A. M., Uig, 10s; Miss McA., Teacher, 10s; Miss M. M., Melbost, 10s; Miss B. M., Melbost, 15s; Mrs P., Lowestoft, £1.

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