

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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Our Stalingrad.

IN giving the above title to this article we are not thinking so much of the victorious city as of the city which stood the fiercest attack which probably was ever delivered in the history of war. Stalingrad was not the capital of the country, neither was it the most important city in Russia but as long as it stood the mad ambition of the ruthless Oppressor could not be realised. We, too, are facing a tremendous attack by powerful forces of vested interests and the devotees of pleasure. The armies are marching from various directions in an attempt to find a weak point in the defences; but from whatever direction the armies march there is one guiding mind directing the whole plan of campaign. That directing mind is Satan's, the enemy of truth and holiness and man's worst enemy. By subtilty and satanic skill he is the power which is energising the minds of millions in our day to strike at the strong bulwarks of religion in the hope that he will destroy the very heart of the citadel. True, he is confronted with the immovable granite rock of the eternal nature of divine law as expressed in the Ten Commandments. Upon that Rock millions have already dashed themselves but the blind infatuation instilled into them by their reckless and heartless leader sends wave after wave in one generation after another to realise when it is too late that they can make no impression upon that granite rock. It would be more probable that men could defy the law of gravitation throughout the immensity of God's creation than that they could change the eternal laws of heaven. The immutability of divine law is not a figment of the imagination neither is it a device invented by ecclesiastics to fortify their position among men. In our time the observant watcher of the signs of the times can see the powerful reactionary forces marching from different quarters and attacking without hesitation laws and institutions which have proved invaluable for the peace and well-being of mankind. One of the most glaring and persistent of these attacks in our times is that which is being delivered against the Sabbath. Unfortunately our ranks are seriously divided on this very important question. Some who profess to be Christians say that the Sabbath is merely an ecclesiastical institution such as Hesse in his

Bampton Lectures; others, again, say that as we are not under law but under grace in the new dispensation, therefore, the Fourth Commandment is not binding on Christians. This view of the Apostle's statement arises from a complete misapprehension of the Apostle's meaning and completely ignores the truth that moral law is eternal. Others, again, hold that the institution of the Sabbath is to be defended only on humanitarian grounds—a day in which the working man may rest and refresh body and mind. It is this division in the camp which prevents Christians presenting a united front to the well organized forces of the Enemy.

In facing a powerful enemy it is well that we should not by careless planning leave the rear exposed so as to be attacked by him from behind. It is well, therefore, that we should take our stand with the rock of unchanging law behind us. If in the defence of the Sabbath we lose sight of the Fourth Commandment as enshrined in the moral law we have handed over the pass to the Enemy and he will soon let us know how weak our position is. The present War is responsible for a good deal of loose thinking among otherwise intelligent men and one avenue in which their thoughts find expression is the view they entertain of the Lord's Day.

We have mentioned the War as responsible for a good deal of loose thinking. Some of our military leaders, by way of catering for the entertaining of the men under their command went out of their sphere requesting local authorities to open cinemas on the Lord's Day and also asking for the setting up of Garrison Theatres. Fortunately we are not yet under the heel of Nazi rule and it would be well that these gentlemen should remember this. Let the men of the Forces, by all means, receive every kindness we can give them but the line must be drawn when worldly entertainments are asked for on the Lord's Day. Then what about all the training, drills, etc. on the Sabbath Day. One must be hard pressed indeed if he thinks that these belong to works of necessity and mercy. We do not deny, of course, that in War many things require to be done that are not required in peace-time but there is a tremendous lot of things done on the Sabbath at present that are by no means necessary.

We now prefer a charge against ministers of religion for giving a helping hand to the breaking down of respect for Sabbath observance. Many of these played fast and loose with the claims of the Fourth Commandment. Some of them, as they saw their churches' emptying awoke as from a dream but it was too late the enemy had invaded the citadel.

It would take more space than we can spare to refer to the various forces at work which are attacking the sanctity of God's Day but some reference must be made to the agitation for the opening of theatres and cinemas on Sabbath. This agitation may be said to be led by the shock troops of the devil. At the time of writing these agitators are not getting it all their own way. The Lord's Day Observance Society, London, is doing splendid work in exposing the hypocritical cant of these transgressors who are posing as actuated by disinterested charitable motives while all the time their hearts are after filthy lucre. Here is a quotation from the *Lord's Day Observance Magazine* in which these pretenders are truthfully exposed:—"One of the most sickening features of these Sabbath-Desecrating attempts is in our opinion the hypocritical exploita-

tion of War Charities in order to put money into the pockets of the artistes and promoters of these much-boomed "Sunday" Concerts. Amounts out of all proportions to those handed to Charity are often unaccounted for. For example, the Chairman of the Halifax Borough Licensing Magistrates, on November 11th, 1942, when granting licences for musical entertainments, made the following pungent analysis of the balance sheets of certain "Sunday" Charity Concerts held in that important town. He said: "I have before me at the present moment one balance sheet where the proceeds were £118 4s. 3d., out of which £7 8s 7d. was handed over to charity." Of another financial return the Chairman also said:—We find that of the artistes—for half-an-hour's work we will say—one is paid £25, another £30, a couple £39. In addition to that they have drawn travelling expenses £19 5s 10d. And there are also entertainment and expenses of artistes and band, £41 0s 1d. There are hotel expenses £17 13s. 9d. There are tips—I don't know who gets the tips— of £1 16s. Out of total receipts of £416 8s. there is £160 for the Benevolent Fund. There is also another item—bouquets for the artistes, £5 5s."

The tide is flowing strong against the defenders of the Sabbath law. The forces arrayed against us are powerful and intoxicated with success but time is on our side. In the Apostle's impressive speech at Athens he tells his hearers that God now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead (Acts, xvii. 30-31)." In other words God has given the most stupendous miracle ever wrought as an assurance to men of the coming of the Day of Judgment. Once a week as the Lord's Day comes men are presented with a memorial of that stupendous miracle. Remove that memorial and one of the most impressive reminders to mankind of that tremendous Day when the secrets of the hearts of men will be revealed is removed out of the way. The ancient promise still stands—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it (Isai. lviii. 13, 14)."

The Substance of a Sermon Preached in St. Jude's Hall at the Meeting of Synod, November, 1942.

"For upon all the glory shall be a defence" (Is. iv. 5).

THE Prophet here speaks of Zion and her King. Great promises are given to Zion in relation to her King. In the first verse of this chapter there is reference made to the Gentile world. Seven is an indefinite number, namely, the Church; and the day has come when the Church has risen from among the Gentiles to lay hold of the Son of Man. The "One Man" is also the "Branch of the Lord." This "Branch" is

a sprouting branch. Jews and Gentiles will find a place in it. In the day of prosperity the glory of the "Branch" in his relationship to the Church will be manifest; He shall be beautiful and glorious. His people also have a beauty about them—the beauty of holiness—when "washed" from their "filth." The "washing" and the "burning" is by Him who was spoken of by John the Baptist who was to baptize with the Holy Ghost and with fire.

In old times when the Israelites were in the wilderness, wherever the people were to be stationed, there rested on the Tabernacle or Tent a cloud by day and the appearance of fire by night, while the glory of the Lord filled the Tabernacle. Here we have a promise extended to the New Testament Church—"and the Lord will create upon every dwelling place of Mount Zion and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night: for upon all the glory shall be a defence." There will be like manifestations of God's presence given to believers in New Testament times—ourselves if we be among these. "Where two or three are gathered together in my name there am I in the midst of them" are the words of Him who was with the Church in the literal wilderness, and He will be with His heritage in every age according to His promise. In making a few remarks on these words, as enabled, we will consider. I. The glory spoken of. II. The defence.

I. The glory spoken of. 1. This is a promise. Three things are needed to make the fulfillment of a promise certain. (1). That the one who makes it means to fulfill it. There can be no question but God means to fulfill all His promises to His people. He sent His Son from heaven according to His promise that all the promises which concern His people might be fulfilled. To say or think that God is not serious in what He says is to make Him a liar. Believers dare not and will not belittle God's promises to His Church. They are often afraid they are not members of that Church to enjoy the promise, but they are sure that Zion will have all that is promised by God fulfilled to her to the very letter. (2). That the one who makes a promise continue in his purpose without change. If we, friends, consider God's eternal and unchangeable nature, we cannot doubt but He will continue in His purpose without change "I am the Lord, I change not" is an infallible truth. It is a weakness peculiar to man alone to meet with things, he did not foresee, that frustrate his purposes. God cannot meet with anything that will frustrate His designs and again He foresaw all. He knows the end from the beginning: "The strength of Israel will not lie nor repent, for He is not a man that he should repent." To get rid of all doubt He gave double assurance, namely, His word and His oath: "wherein God, willing more abundantly to show unto the heirs of promise the immutability of His council confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (3). That the one who makes the promise is able to perform it. God is able to perform every promise. Faith looks to this. This was the support of Abraham's faith. "Being fully persuaded that what God had promised, He was also able to perform." As Abraham gave glory to God in believing so do all the heirs of promise. God is able to fulfill all His promises to His Church as a body and to each individual member of it. The power

of God will overthrow the devil, the world, and the flesh and finally the power of temporal death on the resurrection morning. He manifests His power, to His own glory, in connection with the salvation and defence of His Church. 2. The promise is given concerning the "glory." (1). A question arises in connection with this. Are we interested in the "glory?" If we are, this is the Spirit of Christ. "Eli's heart trembled for the ark of God." Do we find ourselves interested in the cause of Christ in connection with ourselves as a church, and in Scotland. If we can pray in sincerity and in truth, though trembling in case we are not sincere: "Thy kingdom come; thy will be done on earth as it is in heaven," we are interested in Christ and His cause. Yes, and we are part of that "glory" to which the promise is made, and we can take the promise and rely on it. You hear of the great dangers which surround the "glory" in this materialistic age, and perhaps you, Galileo-like, "care for none of these things." This wicked indifference is very prevalent in our day. With these people there is no concern for Christ and His cause in the world, had not Scotland been asleep in security, had not men been utterly regardless of their interest in the truth of Christ, it would never have been possible for the religion of the people to have been corrupted as it is: "Let us not sleep as do others but let us watch and be sober." When Christ will return again to Scotland high and low will take a deep interest in the cause that is now despised. Watchmen will be set on the walls of Zion: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." In this connection there is a striking story told of the eminent Mr. Porteous who was at one time parish minister in Kilmuir Easter. One night after retiring to bed he was disturbed by his dog barking. He concluded that the dog was doing his duty faithfully as a watch-dog, guarding against thieves. He began to reflect on his own position as a spiritual watchman in the parish over immortal souls. In this, he thought, he should imitate the dog faithfulness, by being awake wrestling with God for his parishioners. It is said that after this he arranged with his elders that he would watch during the night, and that one about of them would rise at an early hour in the morning to carry on prayer while he was asleep: in this way prayer would be ascending to heaven day and night from Kilmuir Easter. Christ and His people are interested in a common cause. When the cause is prospering they have joy with Christ; when things are otherwise they have fellowship with Him in His weeping.

(2). What do we understand by the "glory." The Ark of the Covenant is called the "glory." When the ark was taken by the Philistines in the days of Eli, it was said "the glory is departed from Israel, because the ark of God was taken," and in the 78th Psalm it says, "and delivered His strength into captivity, and His glory into the enemy's hand." The ark was a type of Christ. The presence of the ark among the Israelites was an assurance of God's gracious presence with them. If we have any assurance that Christ is in our midst as a Church, Christ is the cause of that assurance. Where the ark was the glory of God was there; and when it departed the glory had departed. When Christ in the gospel and Christ in His people are with us, the glory of God is with us. On the other hand when God removes the "golden candlestick," as He did with many places, even in our beloved Scotland, the glory is certainly departed. This

is not to say that Christ will not have a cause. Yes! He will have a Church on the earth while sun and moon lasts. But that is not a promise that He will have it in Scotland or in Europe, though we would love to have it in these places. What the ark, which is called the glory, contained is symbolical of what Christ has for us. The ark had the two tables of the Covenant which typified Christ's fulfilling the law perfectly for us. Again, there was the manna in the Ark which means that Christ is the food that sustains His people. Further the Ark contained Aaron's rod which budded this indicates the rod of government. Christ is the governor—"and the government shall be upon His shoulder. The fact that the rod of government in the hand of Him who sits at God's right hand, and who is also brought before us in the Scriptures, and formed in His people, is a source of great comfort to believers. We hope that the day is not far distant when all Arminianism and Socinianism and Arianism and all popish idolatry will fall before the glory of Christ in the land, as Dagon fell before the ark. No power will put an end to the Papacy in the world but the stone cut out of the mountain without hand. If we be as individuals in possession of Christ we are temples of the Holy Ghost and we are part of this glory to which the promise is made. The meanest of His people is precious in His sight. He was with "blind Nelly," of whom Dr. Kennedy speaks, in her humble bothy, though her body was ripening, by disease and age, for the grave, her soul was fast ripening to be with Christ in glory—"Upon all the glory shall be a defence."

3. His glory is also those that "escape from Israel." His presence is with this remnant in a peculiar manner. Here is His sensible presence which is not always felt and discerning people do not expect it to last, as illustrated by the following anecdote:—About the year 1785 the people of God had a remarkable blessing at a communion at Kilearnan and were filled to overflowing with the presence of God on the Sabbath. When the congregation was dispersing a godly young man said to an aged woman, a mother in Israel:—"Oh, would it not be well if what we now feel were to continue with us till we reached home." "Oh, Donald," she said, "it would be well if what we now feel were continued with us till we reached the opposite bank of yonder stream, this is heaven on earth." But the presence of God is with His people at all times though they are not sensible of it. He is secretly teaching them and sanctifying them and is present with the two or three. There is a promise to the remnant. A remnant was among those who escaped from Babylon. Another remnant are those who "escaped" from the generation who rejected Christ in the days of the Apostles. Those who left Rome at the time of the Reformation, and turned their backs for ever on idolatry and lies, are another remnant that escaped. There is still another remnant that "escaped," that is ourselves as a Church. This does not mean that they were all converted men and women who left the Declaratory Act Church, but there was a good crop of these. Through this deliverance our people escaped the great evil of sitting under such as teach unsound doctrine. The above Act gave liberty to men to flatter their fellow sinners while still "in the gall of bitterness and in the bond of iniquity." Free Presbyterians, however, will go to Hell if they do not believe—"I will, therefore, put you in remembrance, though ye once knew this, now that the Lord, having

saved His people out of the land of Egypt, afterward destroyed them that believed not." The Lord gave many proofs of His being with us as a Church—"The Lord shall count, when He writeth up the people, that this man was born there."

4. The Lord's people have a claim to this promise inasmuch as they reflect His glory like a mirror. God sees Himself in them. They "shew forth the praises of Him who hath called them out of darkness into His marvellous light." (a). They show forth the glory of His wisdom. Redemption by Christ is called "the hidden wisdom of God in a mystery" and "without controversy great is the mystery of godliness" that which angels desire to look into. The wisdom of God in redeeming His people will be an eternal wonder. To see the ruins of the fall so well repaired. God glorified and man so well provided for is the greatest wonder that man or angel ever saw. Oh! the depth of this great mystery. All this a saved sinner reflects. (b). They show forth the glory of His power. Power is one of God's greatest perfections and serves to comfort the believer. In love God makes the promise, in truth He keeps them, but it needs His power to make His promises good. Nothing less than almighty power can overcome man's obstinacy and change his heart and subdue him to God. The power of God again is greatly revealed to maintain believers in a state of grace and enable them to persevere to the end. "Ye are kept by the power of God, through faith, unto salvation." None but this almighty guardian can keep and preserve His people by the way that they may arrive safe at their journey's end. Within there is corruption and without there is temptation, and the power of God alone can relieve us against these: "be ye partakers of the afflictions of the gospel according to the power of God." His power fits for duties: "I can do all things through Christ who strengtheneth me." In this way the power of God is manifest in His loved ones to the praise of His glory. (c). Mercy is also manifest in saved sinners. Mercy is natural to God. It is as natural for God to be merciful as it is for the sun to shine. He has pleasure in being merciful: "He retaineth not His anger for ever because He delights in mercy." This is one of the great wonders of the divine nature. It was an honour to our first parents when they showed forth so much of God in a state of innocency. What a great wonder then that a poor vile sinner should be permitted to show forth more of the perfections of Jehovah. Paul and Mary Magdalene show His mercy, yes and John the Baptist too, thought sanctified from the womb. (d). Those saved by grace do also show forth the love of God. Love is a perfection of God. As it is written: "God is love." One aspect of this love flows forth in the channel of common providences. The other aspect, which is His peculiar love, flows to sinners through Christ. Scripture is "paved" with indications of this love. It shows itself in believers when they love Christ: "we love Him because He first loved us." They have a sense and feeling of this love in their hearts: "because the love of God is shed abroad in our hearts." The people of God show forth the glory of this love in their love to the brethren: "we know that we have passed from death unto life, because we love the brethren." Other things also that belong to Christ get a place in their hearts, such as His cause, words, prayer-meetings, etc. Any love they show is all of grace. These

who show forth the praises of His perfections shall assuredly be defended: "for upon all the glory shall be a defence."

II. The defence of the glory. 1. The Defender is the Lord. The glory is His property. He will, therefore, defend in His own interests as well as in the interests of His people. 2. The reason for having the glory defended. There are enemies. (a). Satan is the chief of all enemies. He comes as a roaring lion. He can also transform himself into an angel of light. It is when he comes under a disguise that he does most harm. "We are not ignorant of his devices" Paul said. (b). The world is also an enemy. The world pours contempt on Christ and His cause. This is the work of the world to-day under satanic influence. Let us beware lest we take part in this work. The sons of Hagar carry on their mocking still. The world also presents a glory of its own as a substitute for Christ and His glory. The tempter showed Jesus "all the kingdoms of the world, and the glory of them," he does so still. Young men and women are often trapped by this rival glory. What is this, my young friends, as compared to a moment of the love of Jesus. Many know to-day, and it is to be feared that it is when it is too late, that the world is a bad exchange for the soul. (c). Self is another ruthless enemy. Self is the enemy within. The remnant know a little about this rogue. But he has a garment for all weathers and occasions, so that he is not easily known. Self will attack under the plea of this and that, and the soul is shunned. 3. The defence. (a). In the wilderness the "glory" was defended by the pillar of cloud and fire. This world is the wilderness of the church. The individual believer finds it a wilderness in his experience. The people of God, however, are cared for by their heavenly Father, because He abides in them and with them. He did so look after the Israelites, and the Tabernacle where He dwelt symbolically, in the literal wilderness. He covered these with the Pillar of Cloud and Fire: "and the Lord went before them in the day in the pillar of cloud, and by night in a pillar of fire, to give them light; to go by day and night." This clearly figured the guidance and protection of Christ when the church is travelling through this world to her heavenly rest: "there remaineth, therefore, a rest to the people of God." The fire signified His divinity while the cloud signified His humanity. They had this in the wilderness what was symbolical of His Person. The church to-day cannot do without the teaching of, and belief in, His Person. The pillar did not depart from them while they travelled in the wilderness; so while the church will be in this world Christ will protect and guide her. He will always exercise His offices on her behalf, and His Church constantly needs this.—(b). Perhaps we should also mention the inward ministry of the Holy Spirit, as He works in the people of God the different graces. The graces of repentance, faith and love as they are in exercise keep the church separate from the world. You are here present who bear witness to this and you cannot but admit that only for the grace of God you would be away with the world which is dead in sin.

In conclusion. We should be encouraged greatly by this portion of God's Word which affords a promise to the church, equal to, "Lo, I am with you always even unto the end of the world." People to-day are trying to trample on the "glory" and take the crown from off Christ's

head, but their hopes of success will be blasted, and let us pray that this may be speedily. Those opiated by popish tenets and many who profess to be ministers of the gospel, are using their axes to-day to break down the carved work of Reformation Times in Scotland, but these will go to Hell, if they do not repent, they are on the way to it now. If God were to come to call the roll in Scotland to-day He would find most ministers and communicants dead in sins. The Lord makes us zealous. The Lord will defend His own cause, but let us seek to be instrumental in upholding the "glory" of God in Scotland, and in Glasgow, or wherever our lot is cast. The praying people will have the victory. Let us all be praying for the appearing of Christ in the power of the everlasting Gospel.

"When Sion by the mighty Lord
Built up again shall be,
In glory then and majesty
To men appear shall he."

May the Lord bless His word to us.

Religious Teaching in Schools.

REPLIES have been received from the Scottish Office, the President of the Board of Education; the Hon. James Stuart, Chief Government Whip; Sir Archibald Sinclair, Minister of Air; and Sir Murdoch Macdonald, M.P., to a resolution of the Synod of the Free Presbyterian Church of Scotland on the subject of religious instruction in schools. The resolution which was passed by the Synod at a meeting in Glasgow in November, dealt with proposed legislation as outlined in the Speech from the Throne, and was as follows:—"As religion is basic to the formation of character and the fostering of the Christian virtues essential to a just and worthy social order, the Synod of the Free Presbyterian Church of Scotland, met at Glasgow, on the 19th day of November, 1942, conscious of the clamant need of the youth of the nation being grounded in Christian instruction, earnestly request Parliament to legislate for the instruction in religious knowledge in the schools. For the purity and preservation of such instruction the Bible is to be received and taught for what it proclaims itself to be, viz., the inspired Word of God, to the exclusion of Modernist attacks upon its veracity. To this end it should be enacted that the teaching of religious truth (doctrine) in Training Colleges for teachers should likewise be strictly orthodox—that is based on the fact of the Bible being the inspired Word of God—the supreme rule of faith and manners."

The reply from the Scottish Office informed the Rev. R. R. Sinclair, Wick, Clerk to the Synod, that the Secretary of State, Mr. Thomas Johnston, had noted the terms of the resolution expressing the Synod's views regarding the necessity for provision for religious education in future educational enactments. The Hon. James Stuart, the Chief Government Whip, in his acknowledgment, said:—"As you probably know, the proposed Education Bill has not yet been introduced, but I am glad to have the views of the Synod on the question

of religious instruction in schools and colleges." Sir Murdoch Macdonald replied:—"I am in whole-hearted agreement with the necessity for the teaching of religion to the young in schools. I am also in favour of teachers being people who themselves are educated to regard the Bible as a source of inspiration and who are capable of expounding it to our children." Sir Archibald Sinclair, Minister of Air, wrote that the Synod could rest assured he would carefully bear in mind the views expressed, while the private secretary of Mr. R. A. Butler, Minister of Education, who was away from home at the time of the receipt of the resolution, said that the Synod's views would be placed before the Minister.

Prayer for Doctors and Nurses.

NO doubt it is the custom of ministers and God-fearing people in visiting Infirmaries and Hospitals to pray for the doctors, nurses and staff of these noble and useful institutions. It should never be forgotten that the setting up of these is due to the Christian faith. In time of War doctors and nurses are exposed to many dangers and in public and private prayers they should be remembered at a throne of grace as well as those who are nobly risking their lives for us on the sea and on the land and in the air. No one who has ever been under the care of nurses in our hospitals can ever forget their devotion to duty and their kindness to patients under their care. What a blessing converted doctors and nurses can be. Alas! that there are so few doctors who fear the Lord but we should be thankful that there are among doctors and nurses those who fear His name and are not ashamed of His Cross. These thoughts were suggested to us in reading a contribution to the *Nursing Mirror* an extract from which had been handed to us by a friend. The article describes the Christian atmosphere in the King George V. Hospital in Malta, which like so many other places of healing is now in ruins. This is what the writer says:—

"The publication in our *Nursing Mirror* of a speech entitled "The Nurses' Testimony to a Living Faith," by Sir William Dobbie, G.C.M.B., K.C.B., D.S.O., late Governor of Malta, G.C., especially the reference to the King George V. Hospital, has inspired me to add my testimony to the work of that noble institution. It may not be generally known that this hospital, now completely razed to the ground, which was administered by the Seamen's Christian Friend Society Hospital Trust in London, was staffed by a band of Christian doctors and nurses, whose sole object was to be witnesses to the power and reality of a Living Faith in the Person of the Lord Jesus Christ, Whose they were, and very humbly sought to serve. The patients were mainly British residents of the island, as well as officers and men of the Merchant Navy, although people of other nationalities were frequently brought for treatment and care. For many years the nursing sisters conducted short prayers daily in each ward. These were carried on sometimes under great difficulties, right through the bombardment of the island until the building was destroyed in the early part of this year. It is worthy of record that not a single patient, or member of the staff was injured. In addition to ward prayers, the message of a Saviour's love was simply told every "Sunday" morning

in a spacious female ward, either by a member of the nursing staff, or one of the doctors. Once a month the Medical Superintendent (Lt.-Col. W. R. Battye, D.S.O., M.S., F.R.C.S.) gave a lantern talk to the male patients, where often six, seven or eight different countries were represented at the same time by their brave merchant seamen. Furthermore, both the medical and nursing staffs were deeply conscious of the fact that unity in the things which matter most brings strength, and that co-operation in the small details of daily routine brings harmony and happiness. In order that these qualities might be cultivated and maintained, a weekly prayer-meeting and Bible class was instituted. Here, in the power house of prayer, difficulties were met and overcome, problems solved, and faith laid hold of the Almighty Power of God for strength and courage, to be lived out in the wards, among the sick and suffering, during the long hours of a busy day, in a very trying climate. The seed thus sown has, under the guidance of the Holy Spirit, been the means of untold blessing to many a needy soul. A cruel and relentless enemy has made this hospital in common with others, the object of his fury, but He who dwells in temples not made with hands will live on in the hearts and lives of those who in days gone by, have been healed in spirit as well as in body, within its noble precincts. And will He not again raise up from the ruins of its scarred and battered walls, a testimony even more worthy of Him who has proved Himself to the courageous inhabitants of the "George Cross Island?"

Sabbath Observance Committee Report.

THE Sabbath Observance Committee of the Free Presbyterian Church of Scotland are grieved to learn of the many efforts now made to secure the "Sunday" opening of Cinemas throughout the Country for the entertainment of members of H.M. Forces. They consider this a shameful step being out of harmony with the highest spiritual traditions of this Country and calculated to affect adversely the great cause which we as anation, in dependence upon God, are seeking to uphold. They are further convinced that the opening of Cinemas on God's Holy Day is derogatory to the Divine Authority and that it has a degrading effect upon the people. It is surely very discouraging to such men as General B. L. Montgomery, G.O.C., Eighth Army, who said to his Army on 23rd October last, "Let us pray that the Lord, mighty in battle, will give us the victory," that Military Authorities at home do much to bring God's displeasure upon our war efforts. Let us be convinced that tampering with the Lord's Day will not go unpunished. God is demanding from the British Government to take public action in defence of the Lord's Day which is set aside for rest and worship.—*D. R. Macdonald, Convener.*

Downward Drift of the Church of Scotland.

REV. Jacob Primmer was a thorn in the flesh of the Modernists of the old Church of Scotland. The present Church of Scotland is more like the Samaritan Church, a mixture of all kinds of ideas, notions,

and languages! It is neither Protestant, Episcopalian, Popish, nor Presbyterian. It resembles more a "lawless mob" which cannot appeal to higher authority than "what saith the majority" in her Supreme Court. It was against this declension Mr. Primmer was so often "protesting." If he (Primmer) had lived to our day he could not protest on the basis of the old and honourable Constitution of the Established Church of Scotland. For by the Union of 1929 with the United Free Church all that was changed. No man outside or inside can say what is the "Constitution" of the present Church of Scotland. In this respect she resembles the chameleon. She can change her creed, formula, doctrines, practice, and mode of worship to suit the occasion without any appeal to the Word of God! Mr. Primmer declared in the Assembly of the Church of Scotland in June, 1889 as follows*:—"He regretted to observe that the (Popish) practice was on the increase of "reading prayers from a book, either in manuscript or printed;" of keeping and retaining images," which the Church of Scotland declared to be idolatry; of erecting chancels, chancel-screens, and chancel-rails apses, etc.; marble, stone, and wooden altars ascended by steps, vases with flowers, crosses, and crucifixes, etc; which rested on altars; of mass vessels—such as chalices, patens, corporals, veils, cruets, etc; of the Popish superstitious consecration of the same; of mass investments—such as stoles with crosses, cassocks, girdles, imitation copes, etc.; of unveiling the elements and elevating the same, using wafers and communicating at the altar-rails; of choirs wearing scarlet cassocks and short white surplices; of turning to the east, bowing and genuflecting; of teaching the real objective presence in the sacrament of the Lord's Supper; of proclaiming baptismal regeneration, sacerdotalism and sacramentarianism, of openly praying for the dead, of pronouncing absolution of sin, of musical entertainments and sensuous displays of further Popish and Rationalistic teaching, such as Mariolatry, stations of the cross, holy water, sign of the cross, and that the Scriptures are not inspired; of the annual observance of Christmas (Popish blasphemy), Good Friday, Easter, and other superstitious days condemned by the Word of God and the Church Standards; tampering with the young in the Sabbath School by using service books and the like. "That was in 1889!" "The Jacob Primmers" are not to be heard in the Courts of the present Church of Scotland. The people of this land do not realise how far down the stream of popery the present Church of Scotland has gone for the last forty years. The young should be warned to keep away from it. It is a most dangerous Church. Full of error, superstition, and idolatry. It is of the utmost importance how we worship God. The Word of God must be our guide, and only authority. "And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (Rev. xxii. 19)." The comparisons the Holy Spirit makes in the Bible of a degenerate Church are of the lowest types, and figures of speech known among rational, moral human beings:—"Plead with your mother, plead: for she is not my wife, neither am I her husband: let her, therefore, put away her whoredoms out of her sight, and her adulteries from between her breasts: lest I strip her naked and set her as in the day that

* *Free Presbyterian Magazine*, iv. 45.

she was born, and make her as a wilderness, and make her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms (Hos. ii. 2-4). Read the 16th chapter of Ezekiel and see the comparison drawn, and the exhibition which is unfolded before your eyes of a Church which has departed from the Word of God, the gospel of Jesus Christ, and the practice of true godliness, piety, and humility! Has the Church of Scotland reformed any since 1898? No! "Perhaps the Union of 1929 with the United Free Church made a radical change towards sanity, evangelical doctrines, and practice?" No! The Arminian United Free Church of Scotland only fanned the flames of Ritualism. Indeed, some of their office-bearers told us on more than on one occasion that in the near future the present Church of Scotland would be as Romanistic as Papal Rome! Are the ministers, and laymen of the present Church of Scotland united? No! They are divided into many groups, cliques, and parties. The Scotch Catholics, the old Moderates, Arminians, Socinians, Darwinians, Pelagians, Arians, Freethinkers (one who discards revelation), with small groups of Evangelicals, confined chiefly to the Western borders of the Highlands and Islands. We warn the youth of our Church to shun the Church of Scotland. Do not pretend to worship with them at any time, and any where. The present Church of Scotland is ruined from top to bottom. Some may argue;—"But they read the Bible, sing a few Psalms, and very nice hymns, although they have instrumental music, surely on rare occasions it would be better than staying at home on Sabbath?" If you were told before hand that the small-pox was in your neighbour's house, and you never took that dreaded disease, would you venture in, even once, to see how your friend was getting along? No! And you would venture with your most precious soul to listen for eternity to what might prove your everlasting ruin! If you are so situated that you cannot go or reach a place of worship where God is worshipped according to His Word, stay at home, read your Bible, and pray for the divine blessing on what you read: "And Samuel said, has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams (Sam. xv. 22)."—James Macleod.

Great Days of the Mediator's Power.

III. CERTAIN FEATURES OF THE 18TH CENTURY REVIVALS.

(Continued from p. 143).

IN connection with the great awakening of the 18th Century there were certain accompaniments which occasioned some to stand in doubt as to whether it was really a work of the Holy Spirit or simply a kind of mass excitement that moved the people profoundly. Others went much further in their condemnation, making little or no distinction between what was spurious and what was genuine. Those who are familiar with the literature describing the great revivals of the past will remember how some of the phenomena accompanying these revivals caused concern even to those who had no doubt but that the Spirit of God was working powerfully in the hearts of multitudes. These phenomena, such as

outcryings, faintings, bodily prostrations, etc., accompanied the great revivals in Stewarton and Irvine in the 17th century and in the New England revivals in the 17th and 18th centuries, and also the awakenings under the preaching of Robert Murray MacCheyne, William C. Burns and Dr. Macdonald,* Ferintosh in the 19th century. It was in connection with the revival in New England in the 18th century that Jonathan Edwards wrote his classic work on the subject—*Treatise Concerning Religious Affections*. His design in issuing this treatise as he tells us was to use his best endeavours "to show the distinguishing marks of a work of the Spirit of God, including both His common and saving operations." It is a work of great acuteness in which the subject is dealt with by a master mind and a minister whose own labours were signally blessed by the Holy Spirit. The treatise should be read by all interested in the subject. It is a work that is very searching and will make the serious minded reader look well and often to the foundation on which his hope is resting for eternity. In another work—*Revival of Religion in New England*—the great New England theologian deals with the same subject in which he reviews the phenomena accompanying the New England Revivals in his own time and in which he took such a prominent part. This also is worthy of serious perusal by all interested in the work of the Holy Spirit in revivals. In the introduction to his *Treatise Concerning Religious Affections* he says: It is by the mixture of counterfeit religion with true, not discerned and distinguished, that the devil has had his greatest advantage against the cause and kingdom of Christ, all along hitherto. It is by this means, principally, that he has prevailed against all revivings of religion, that ever have been since the first founding of the Christian Church. By this, he hurt the cause of Christianity, in and after the apostolic age, much more than by all the persecutions of both Jews and Heathens. The Apostles in all their Epistles, show themselves much more concerned at the former mischief, than the latter. By this Satan prevailed against the Reformation, begun by Luther, Zuinglius, etc., to put a stop to its progress, and bring it into disgrace; ten times more, than by all those bloody, cruel, and before unheard of persecutions of the Church of Rome. By this, principally, he has prevailed against revivals of religion, that have been in our nation since the Reformation. By this he prevailed against New England, to quench the love and spoil the joy of her espousals, about a hundred years ago. And I think, I have had opportunity enough to see plainly that by this the devil has prevailed against the late revival of religion in New England, so happy and promising in the beginning. Here, most evidently, has been the main advantage Satan has had against us; by this he has foiled us. It is by this means, that the daughter of Zion in this land now lies on the ground in such piteous circumstances as we now behold her; with her

* Many years ago the writer heard from the lips of the late Mr. William Campbell, missionary, Wick, an account of an experience he (Mr. Campbell) had at Tain in his early manhood. Dr. Macdonald was preaching in the parish Church which was crowded to the door with crowds of people standing outside. The Doctor had given out the Psalm and was reading it when like a wave passed over the people who bowed before it as corn before the wind. This was followed by the cries of many, prostrations of others; some were fainting and others were praying in an agony. Dr. Macdonald rebuked the people and all was still. When the congregation dispersed men and women went down on their knees by the roadside praying to God. On being asked was there much fruit afterwards Mr. Campbell replied: "Very little." He further remarked that when he saw the effect produced on others he was longing that he too might feel it.—*Editor*.

garments rent, her face disfigured, her nakedness exposed, her limbs broken, and weltering in the blood of her own wounds, and in no wise able to arise; and this, so quickly after her late great joys and hopes." In endeavouring to account for these spurious manifestations as far as they are manifested in the individual, Edwards says: "The weakness of human nature has always appeared in times of great revival of religion, by a disposition to run to extremes and get into confusion; and especially in these three things, enthusiasm, superstition and intemperate zeal."

In his *Narrative* Mr. Robe devotes a chapter to those who had been converted in a quiet, unobserved way and another to those who cried out in distress when they were awakened but who were not under bodily affections. In another chapter he deals with the cases of those whose bodies had real and sensible influences in a more unusual way. These cases included such as complained of pains in their arms and legs, and others who were seized with trembling. While others were overcome with fear which produced convulsive fits and hysteria in women and girls. Again, there were some whose imagination was affected to such a degree that they said they were seeing Christ with their bodily eyes. Mr. Robe dealt with such cases as came under his observation and warned those who professed to have seen the Saviour with their bodily eyes that they could not do so and that even though that were possible it would not save them as there were multitudes who saw Him with the bodily eye when He dwelt among men who were not saved. All these phases were not unheard of in other days as Mr. Robe points out in the following quotation from Fleming's *Fulfilling of the Scripture*:—"I must here instance a very solemn and extraordinary outletting of the Spirit" says Fleming "which about the year 1625 and thereafter, was in the west of Scotland, whilst the persecution of the Church was hot from the Prelatic party. This by the profane rabble was called the 'Stewarton Sickness;' for in that parish first—but after through much of the country, particularly at Irvine, under the ministry of the famous Mr. Dickson—it was most remarkable, where it can be said (which divers ministers and Christians yet alive can witness) that for a considerable time few Sabbaths passed without some being eminently converted, and some convincing proof of the power of God accompanying His Word, yea, that many were so choked and taken by the heart, that through terror, the Spirit in such a measure convincing them of sin, in hearing of the Word, they have been made to fall over, and thus carried out of the church, who afterward proved most solid and lively Christians; and, as it was known, some of the most gross, who used to mock at religion, being induced from the fame that went abroad of such things, to go to some of those parts where the gospel was then most lively, have been effectually reached before their return, with a visible change following the same. And truly this great spring-tide which I may call it of the gospel was not of a short time, but for some year's continuance; yea, thus like a spreading moor-burn the power of godliness advanced from one place to another, which put a marvellous lustre on those parts of the country, the savour whereof brought many other parts of the land to see the truth of the same."

(To be continued).

Another Foreign Office Blunder.

THE following letter appeared sometime ago in the columns of the *British Weekly* and was passed by the Censor:—"On October 7th the *Daily Telegraph* reported a question in the House of Lords by Lord Marley, and the reply by Lord Snell. It appears that "with the approval of the Foreign Office," Mr. Arnold Lunn was sent to South America, and that, posing as an authority on Spain, he suggested a fear lest victory for the United Nations should mean a victory for Communism. The American newspaper *P.M.* said that this enterprising gentlemen "had a record in written and spoken words that could only cause damage to the Allied cause wherever he went in South America." Public opinion in America was so outraged that Mr. Lunn has been recalled.

What must be the effect in Russian when it is known that the British Foreign Office sent a Roman Catholic gentleman to America whose acknowledged mission could not but alarm our Russian Allies. We all know that many individual Roman Catholics are loyal to the Allied cause and are bearing their full share of the national effort and sacrifice. A man's religion—in a Protestant country—is his own affair; but Papal political influence at work in the Foreign Office is another matter. In the years before the war our Vatican-inspired foreign policy in our dealings with Italy, Spain and Russia was one of the immediate causes of the war; and if this insidious fifth-column work is still going on while we are fighting for our lives the situation is truly appalling.

The Papacy in the most gigantic and ably conducted political organisation in the world, its central administration consists in an Italian Pope, thirty-one Italian Cardinals and twenty-six Cardinals of mixed nationalities. It has its enthusiastic propagandists in every corner of the world. It is well-known that the heads of the Vichy government are hand-in-glove with the Papacy, and Laval, with whom Sir Samuel Hoare made proposals against Abyssinia, is *persona grata* at the Vatican. When the Australians were smarting because of our inability to check Japan's aggression Archbishop Mannix poured acid into the wound by suggesting that England, as usual was letting Australia down. The isolationist anti-British movement in America is largely Roman Catholic. Southern Ireland, rooted and grounded in priestcraft, is still bitterly antagonistic to England.

There is abundant evidence that Free Church people* and certain of their leaders are insufficiently informed concerning the historical record and present character and aims of the Papacy, and are willing to fraternise with Cardinal Hinsley and his friends in the "Sword of the Spirit" movement.

This letter is written in hope that you will be willing to allow me to place before your readers certain relevant facts which may otherwise escape their attention."

* That is English Nonconformists.

War Effort on the Sabbath.

TOO many enterprises are being booked for the Lord's Day. Thanks to laws and customs established by the conviction of God-fearing people who laid the foundation of the American way of life, the Lord's Day has been till now a day empty of ordinary pursuits and obligations. This made it a shining mark for the harassed planner who found six days all too short for the crusades, ceremonies, ovations, collecting campaigns, and other incidental things which seem to belong to the war effort as we practice it here in the United States. "War effort" and "defense" are magic words, and it is easy to steal the Sabbath. Protests from clergymen strike a sour note to some. It sounds like "crabbing." Complaint is answered by saying that people can still go to church if they want to: that they do not go anyway; that the Lord's Day is the only day left for these extraneous pursuits, and so forth. We believe that some of this infringement upon the Lord's Day is deliberate. The Sabbath has been a target for attack for a long time by certain elements. More of it is misguided zeal on the part of super-patriots, who cannot distinguish between values. Much of it is unnecessary, and a little good-tempered planning would stop it. Church interests should avoid the carping, censorious tone of complaint and personal injury. But, nonetheless, the fact should be stressed with earnestness, that if one single thing were to be made a symbol of the liberties we seek to defend, the Lord's Day might well be that symbol. It stands for God, for worship, for rest, for individual initiative, for reading—in short, for liberty. On the other hand, nothing is more characteristic of the Nazi method than this organized parading, mass formation, radio haranguing, and other stage effects. It presumes a servile and childish mind.

Satan is a master in using self-interest as a weapon to further the interests of his kingdom and win the support of unthinking men and women. The above extract from the *Covenanter Witness* the organ of the Reformed Presbyterian Church in the U.S.A. exposes this cunning scheme.

Notes and Comments.

"Sunday" Theatres.—The agitators of the opening of theatres on the Lord's Day are not getting every thing their own way. The ranks of the theatrical profession are divided and the hypocritical cant of actors is exposing them in certain quarters to well-deserved ridicule. The Lord's Day Observance Society, London, under its energetic Secretary, Mr. H. H. Martin, has done excellent work in enlightening public opinion.

Cunning New Move to open Theatres on the Sabbath.—An attempt is to be made to come to some agreement among the theatrical profession who are divided on this question. "For this purpose," says the London Political Correspondent of the *Glasgow Herald*, "a new resolution has been framed for consideration which, if it meets with substantial agreement among actors and actresses, will be placed on the Order Paper of the House. This resolution seeks to meet the objection made to the open-

ing of theatres for private gain by stipulating that all surplus receipts, after the payment of reasonable expenses, shall be devoted to charity. The permission of the local authority is to be necessary before performances can be given, a notable concession to some opponents of the proposal. Although the main purpose of the promoters of the resolution is to provide entertainment for the troops and war workers, it is not suggested that the general public should be excluded."

Moving with the times.—A proposal that Sabbath evening worship should take the form of a cinema service once a month according to a *Glasgow Herald* report, met with strong criticism when it was suggested by the Rev. R. W. A. Begg to the congregation of Tain Parish Church at the annual business meeting. Mr. Begg who was elected minister of Tain six months ago, stated that he had already been subjected to criticism on account of other innovations, and urged the congregation to move with the times. Pastoral visitation during his stay in Tain, he said, had revealed that two-fifths of the population professed no allegiance to any Church. If modern methods could bring them within the Church they should be tried. It was decided not to adopt the proposal for the present. It was in the parish church of Tain that the saintly ministers, Dr. Angus Mackintosh and his son and successor, Dr. C. C. Mackintosh preached. Their labours as ministers of Christ were greatly blessed. What a change has come over the parish church of Tain!

Slavery Abolished in Ethiopia.—"The Anti-Slavery Reporter and Aborigines' Friend" expresses gratification that the status of slavery has now been abolished by the Ethiopian Government, and in giving a historical *résumé* of the matter, states that: "In 1924 a decree was issued which provided that everyone born after the date of the decree should be born free, and it prohibited the sale or gift of slaves. In 1931 it was further provided that all slaves should be emancipated within a year of the death of their masters. But Ethiopia did not ratify the International Slavery Convention of 1926, and until August 26th last, did not abolish the status of slavery in Ethiopia in the case of slaves who did not come within the scope of the decrees of 1924 and 1931. These Proclamations mark another step on the road of reform, on which the Government of Ethiopia is to be congratulated. But an institution of so long standing as slavery has been in Ethiopia is not so easily terminated by Proclamations and Decrees alone, and it will require vigilance by the Ethiopian Slavery Suppression Service to stamp out slavery in that country."

Church Notes.

Communions.—*March*, first Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta. *April*, first Sabbath, Portnalong and Breaselete; second, Lochgilphead and Fort William; third, Greenock; fourth, Glasgow and Wick. *May*, first Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *South African Mission.*—The following are the dates of the Communions:—Last Sabbath of March, June, September and Decem-

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

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are.

Notice to Clerks of Kirk-Sessions and Deacons' Courts.—Clerks of Sessions and of Deacons' Courts are hereby reminded that their records, with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are, not later than the end of April. Sufficient to cover return postage should be included.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1943-44 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 4/6 post free. Subscribers are requested to read the instructions on p. ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions. The subscription for the two Magazines—Free Presbyterian and Young People's—is 7/6, post free.

Resolution of the Northern Presbytery, Opening of Theatres and Music Halls on Sabbath.—The Northern Presbytery of this Church hereby unanimously resolves as follows:—As under the pretext of helping the War-effort strong endeavours are being made to obtain Government permission to open Theatres and Music Halls on the Lord's Day, we, as a Court, respectfully and emphatically would express our deep concern at this renewed attempt to secularise this day. Further, we are whole-heartedly opposed to any legislation authorising the opening of Theatres and Music Halls for stage performances, such being, in our view, a direct violation of the requirements of God's Law regarding His Day. In view of the statement of the newspaper, "The Stage," December 3rd, 1942, which unblushingly demands such "Sunday" performances to be permitted and to be run on "a proper monetary basis," we cannot but conclude that the motive evident in this matter is purely commercial and not at all to help the War-effort. We earnestly implore those in authority to honour the Lord by rejecting all appeals which involve the trampling under foot of God's Holy Day. "Them that honour me I will honour."

Acknowledgment of Donations.

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

Sustentation Fund.—"Wellwisher," Glasgow £30; Miss M. McP., Lussagiven, Jura, £1; Mrs. M. McL., Aviemore, £1.

Home Mission Fund.—Mr. G. S., Bettyhill, Thurso, £1.

Prospective China Mission.—Friend of the cause, Applecross, £1; Mantlepiece Mission Box in Assynt, £1; Friend interested in China Mission per Mr. A. Mackenzie, 5/6; Mrs. A. McC., Kenovay, Tisee, 10/-.

R.A.F. Benevolent Fund.—Scorraig Congregational Collection per Mr. D. McIver, £1/12/6.

Legacy Fund.—Received with grateful thanks from the Executors of the late Mrs. Isabella Mackenzie, Seabank, Lochinver, the sum of £200, bequeathed on behalf of Home Mission Work, per Messrs. Arthur & Carmichael, Solicitors, Dornoch.

Jewish and Foreign Mission.—"Wellwisher," Glasgow, £20; "A Friend," Stornoway c/o Mission Schools, £2; Friend of the cause, Applecross, £1; Mantlepiece Mission Box, Assynt, £1; Mantlepiece Mission Box o/a Hospital, £1; Miss M. McP., Lussagiven, Jura, £1; Mr. D. MacP., Skye per Rev. N. McIntyre, £1; "Ebenzer" per Rev. N. McIntyre, £1; Miss C. MacD., Haslemere per Mr. R. Sinclair, £1; Mrs. A. McC., Kenovay, Tírée, 10/-; Mrs. M., Smithy House, Bonar By. o/a Mission Buildings, 2/6; Wm. L., Smithy House, Bonar By o/a Mission Buildings, 7/6.

F.P. Magazine—Free Distribution Fund.—Friend, Dariat, 2/6; D. Thomson, Port-of-Ness, 2/6; Miss M. Munro, Nurse's Home, 24 Dalrymple Crescent, Edinburgh, 2/6; Mrs. MacLean, Arivmore, 5/-; Miss C. Mackenzie, 12 Porthenderson, Gairloch, 10/-; A Friend, Oban per Rev. D. Beaton, £1; Miss J. Murray, Swordale Inst., per Mr. Wm. Lobban, 4/-.

H.M. Forces, Free Distribution Fund.—Mrs. E. MacLeod, 116 Cross-Skigersta Road, per Mr. Wm. McLean, 7/6; A Friend, Inverness-shire, 5/-; Mrs. H. L. Evans, Box 743, Tillsonburg, Ontario, 5/-.

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Bayhead Congregational Fund.—Rev. W. B. Nicholson acknowledges with cordial thanks, £2 from Mr. J. Dunbar, Invereen, Tomatin.

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Dingwall Church Building Fund.—Mr. S. Fraser, Timaru, Strathpeffer, acknowledges with grateful thanks the following donations:—J. S. F., South Africa, £2/10., per Rev. D. A. Macfarlane; Two Friends, £5; Friend, Australia, 2/-; A. M. K. Staffin, 10/-; A Friend, £1; Friend, £1; Two Friends, £1 per Mr. K. Matheson; Mr. John Mackenzie, Glenelg, 10/-; per Mr. John Grant; A Friend, Tomatin, £1.

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Oban Congregational Funds.—B. K. T., £7 (£5 for Sustentation Fund and £2 for Foreign Mission Fund); "A Friend," £20.

Kames Congregation.—Rev. James A. Tallach, acknowledges with grateful thanks anonymous donation of £50, and collection from Kames Congregation of £24—total £74 sent to Ingwenya to be used for Mission purposes.

Raasay Congregation.—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks the following donations:—o/a Sustentation Fund "A Raasay Friend," £1; o/a Foreign Missions—"Wellwisher, H.M. Forces, Field P.O., 10/-; o/a Foreign Missions per Rev. D. Campbell, "Wellwisher," H.M. Forces, Field P.O., 10/-.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, acknowledges with sincere thanks a donation of £5 o/a Sustentation Fund from J. Mackenzie, Johannesburg.

Stratherrick Congregation.—Mr. John Fraser, Migovie, Treasurer, thankfully acknowledges a donation of 10/- from "A Glasgow Friend" o/a Sustentation Fund.

Uig Church Building Fund.—The Treasurer acknowledges with sincere thanks the following donations:—A. F. Inverness, 10/-; Miss M. M., £1; Miss K. M., £1; Friend, 3/-; D. McA., 10/-; Friend, 4/-; Miss McL., £2; Mrs. McK., 5/-; Friend, 10/-; Mrs. W., £1; Mrs. McL., £4; Miss A. M., 3/-, all of Inverness; Friend Scorraig, 6/-; Capt. B. Oban, £2; J. F., Oban, £2/2/-; Capt. McG., £2/2/-.

Wick Manse Debt Fund.—Rev. R. R. Sinclair, acknowledges with grateful thanks the following donations:—"A Friend," St. Jude's, £5; Anon, Wick, 10/-; "A Friend" Halkirk, 10/-; Mrs. G. R., Wick, £1; Anon, Inverness postmark, £1; A Friend, £1—Balance of debt. £55.

South African Mission Clothing Fund.—Mrs. Miller, 7 West Banks Terrace, Wick, thankfully acknowledges the following donations:—Prov. 3-27 for Mission Children, £2; Mr. R. McK., Inverness, £1/10/-; Mr. J. A. McL., Ullapool, 10/-; Fladda Friends, £1/7/6.