

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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No. 5.

The General Assemblies.

CHURCH of Scotland. The Church of Scotland General Assembly met at Edinburgh on Tuesday, 18th May, under the Moderatorship of Rev. Prof. John Baillie, D.D. The Lord High Commissioner for the year was the Duke of Montrose. In his address the Duke said: "Strange, is it not, Moderator, that on 18th day of May, 1943, you the son of a Free Church Manse [the Moderator is the son of the late Rev. John Baillie, Free Church Minister of Gairloch, Ross-shire] and I, the great-grandson of Sir James Graham, so deeply involved in the Disruption controversy as a Secretary of State for Home Affairs in Sir Robert Peel's Government should be facing each other as members of a re-united Church."

The Disruption.—The Moderator submitted a statement on the centenary of the Disruption which bore that the General Assembly honoured that love of church and loyalty to Christian convictions which were evinced on both sides of the great debate. They cordially recognised that the complementary principles which formed the ground of contention were essential to the peace and highest welfare alike of Church and Nation. To use a common, though not altogether accurate expression, this way of stating the issues at stake in 1843 was enough to make the Disruption Fathers turn in their graves.

Bigamous Marriages.—The Rev. Joseph Gray, Glasgow presented an overture from the Presbyteries of Glasgow and Annandale that the Scottish Home Department should be requested to consider legislation making it compulsory for members of His Majesty's Forces to produce evidence of their legal status when application was made for proclamation of banns of marriages and the issue of marriage schedules. The overture, on the motion of the Procurator, was received. In moving the reception of the overture Mr. Gray declared that convictions for bigamous marriages had increased more than three times among the members of the Services. One of the Assembly members pointed out that the overture specified members of *His Majesty's Forces* but to many of them, he said, the greater problem was with members of other Forces.

Church's Man-Power after the War.—In submitting the report of the Committee on Church and National Service, Dr. P. D. Thomson, Glasgow, said that when the War broke out they had 205 probationers. At the end of 1942 the number of probationers dropped to 179—a drop of 26. The number of students in the four divinity halls would be 40 this year. By the end of 1944 they would be 200 ministers and probationers

short at least. It may be somewhat cynical to say it but judging from much of the out-put of the divinity halls of the Church of Scotland this shortage will not be a great loss to the Church of Christ.

Women as Elders.—When Prof. Baillie submitted the report of the Commission on the Interpretation of God's Will in the Present Crisis the part dealing with such questions as the amendment of the Church's parochial system, the admission to the eldership and the ministry, and religious education in Schools was carried forward to next year. In connection with a question put by Dr. A. P. Sym, Edinburgh, in reference to Women as Elders, Prof. Baillie replied that the Committee were united in feeling, though the matter had been committed to Presbyteries a few years ago, that it should come up again.

The Cockenzie Case.—The Rev. Thomas Osborne while minister of Cockenzie was offered the post of Town Clerk of Cockenzie which he accepted in 1941. His Presbytery asked him to demit the Town-Clerkship but he took the matter to the Assembly which re-affirmed the Presbytery's judgment, and instructed Mr. Osborne to obey his Presbytery. On this Mr. Osborne resigned his charge. The congregation was declared vacant and steps taken for the election of a successor. The congregation expressed a desire to have Mr. Osborne as their minister and on learning his willingness to accept of a call if it was lawful the congregation petitioned the Assembly that they might nominate Mr. Osborne. The Procurator said that while, in his view, there was no positive enactment which precisely prevented a minister of the Church of Scotland holding an appointment as a Town Clerk yet it was important to bear in mind that as Town Clerk Mr. Osborne was also Clerk to the Burgh Police Court and as such he was responsible to collect rates and, if necessary, to pursue people for non-payment. The petition was rejected by a large majority. More may be heard of this case yet.

"Sunday" Cinemas for the Troops.—In presenting the report of the Church and Nation Committee the Rev. Matthew Stewart, Hamilton, expressed the fear that in the opening of cinemas to the Forces on the Lord's Day that the extension, instead of the curtailment, of such facilities might be expected after the War. Unfortunately Mr. Stewart sold the pass to the enemy by saying that the request of the military authorities was not unreasonable where the effect was to keep the men off the streets. The military authorities have no special prerogative assigned them for breaking divine law any more than human and the most reckless of men can scarcely have the hardihood to assert that the opening of cinemas on the Lord's Day is a work of necessity and mercy and the professed servants of the Master should not be afraid to make that plain to all and sundry whether in the high places of the nation or in the military command. The men of the Forces deserve all the kindness we can show them and more but we draw the line when such kindness demands us to give what is not ours by right to give. The opening of the cinemas on the Lord's Day at the request of the military authorities is not within their province any more than to request the opening of the public houses in Scotland on the Sabbath to keep the men off the streets.

Drinking by Young People.—The Rev. John MacDougall, Edinburgh, in submitting the report of the Temperance Committee said that drinking

by young people prevailed to such an extent as to cause serious anxiety. "We know" he further added "that the Markham Report revealed that alcoholic drink flowed freely, and we also know that in many cases young women serving H.M. Forces have no place of recreation other than the wet canteen."

Free Church of Scotland.—The Assembly met on 18th May under the Moderatorship of Prof. David Mackenzie.

Sole Heirs of the Disruption.—Prof. Mackenzie in his closing address without any qualification claims for the Free Church sole heirship of the Disruption. The writer of the Assembly notes in the *Free Church Monthly Record* is more guarded as he recognizes that there are "communions owing common descent from, or particular interest in, the Free Church of the Disruption." Prof. Mackenzie's statement does not, of course, affect in any way the Free Presbyterian claim.

Visitors to the Assembly.—The Rev. Inglebright Dahle, a Norwegian pastor, in an address to the Assembly said he belonged to a Church which had the King as its supreme head. This statement of the Lutheran consistorial system of Church and State sounds strangely in a year in which so much has been made of the sole Headship of Christ in His own Church.

It would not have been a breach of courtesy in thanking the visitor for his address to point out that the kind of Erastianism acknowledged in the Norwegian Church was directly contrary to the contentings of the Free Church; that is the least which might have been expected from the sole heir of the Disruption.

Education.—The Rev. Norman Campbell in a paper on the Free Church in Education remarked that on looking back over the years since the Scottish Education Act of 1872 that he was definitely of the opinion that the Free Church had made a mistake in handing her schools over to Government without having insisted on religious instruction forming part of the curriculum of every school in the land. Instead of this, he said, religious instruction had been left pretty much in the hands of School Boards. Since 1873 religious life and knowledge of the Scripture had been declining in our land till we had reached the appalling ignorance of this present age. This witness, we believe, is true.

Doctrinal Continuity.—Rev. William Macleod in his paper on this subject said that the formula of 1846 was in reality the formula of 1711. It is quite true the Free Church in 1843 took over the formula of 1711 but the Free Church Act of 1846 made certain additions to the Formula in which the matters contended for by the Disruption Fathers were carefully conserved.

Lima.—The scholastic venture of the Free Church in Lima in certain aspects still causes legitimate heart burnings. This time it is Rev. R. A. Finlayson, Glasgow, who is endeavouring to get matters put right. The Committee it would appear did not carry out last Assembly's remit and gave no reason for failing to do so. Dr. Christie, Perth, endeavoured to justify the Foreign Mission Committee but Rev. William Macleod, Dornoch, replied that they had a duty to the testimony of the Church and while it

might be impossible to get a Protestant to fill the post of Sub-Director were they justified in continuing an institution in which a Roman Catholic was given a key position? Continuing he said: "We in the Free Church were very careful even in co-operation with other Presbyterian Churches and yet we were permitted to co-operate with the Church of Rome. It was contrary to our Confession to have in a key position a man who was a member of the Church of Rome." Rev. D. MacDougall, Dunoon, said it was very obvious if the College was to exist it had to subsist on the good will of the community which was Roman Catholic. The College had existed for 30 years yet the Committee confessed that no Protestant Christian could be found to fill this post. Other Colleges in South America had turned out Christian evangelists.

Sermon.

By Rev. JAMES A. TALLACH, Kames.

O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice: for sweet is thy voice and thy countenance is comely (Song of Solomon, ii, 14).

FROM the 5th chapter of Mark we have just read of the woman who came behind and touched the hem of Christ's garment. Having received the virtue which healed her she disappeared in the crowd until sought out by the question:—"Who touched me"? There seems to be much in common with that question and the words of our text. The evident intention of the woman was to slip away unseen. That this action on her part did not accord with the mind of Jesus is evident, for He recalls her by the question "Who touched me?" His word reaches out into the crowd that thronged Him, searches the woman out and arrests her. She cannot get away from it; it lays a burden of responsibility upon her, it indicates a distinct line of duty to her. Impelled by it she, trembling, humbled, petitive, returns and openly confesses. Jesus is not to lose His reward.

This woman is typical of many. To-morrow we hope in this place to commemorate the Lord's death, and an opportunity will be given all those who believe in His name to the saving of their souls, to make a public profession of their faith. Perhaps there are some who are hiding among the crowd, failing in their duty and unwittingly, it may be denying to Christ what is His due. To all such here is His call: "O my dove, that art in the clefts of the rock in the secret places of the stairs let me see thy countenance, let me hear thy voice: for sweet is thy voice and thy countenance is comely."

Notice I. The Title: My Dove. II. The Call: Let me see thy countenance. III. The Encouragement: For sweet is thy voice.

I. My Dove. Thus Christ addresses those of His people who are hidden from view in the clefts of the rock. Though unseen by others they are all well known to Him and He calls them, claiming them as His own. In Scripture language the dove is an emblem of the Holy Spirit, and of those in whom He dwells. In this passage the title indicates those dove-like graces which are characteristic of the Holy Spirit's presence and

work in every regenerated soul. They are thus distinguished in their fellowship, habits and outlook from the world which lies in the Wicked One. Of the latter the raven is the fit type. When sent out of the Ark by Noah it found a home, congenial to its own nature and tastes, in the corruption of a dead world; not so the dove. There was not space enough in the wide world on which to rest the sole of her foot, so back to the Ark she must fly. The bosom of Christ is the true home of His dove. Nowhere else will the dove-like graces of faith repentance and holy affections permit the regenerated soul to rest. Knowing this well, Christ calls His dove back into His own bosom, "O my dove, let me see thy countenance." The whole expression is one of the utmost tenderness and affection. Christ's dove is greatly beloved.

But where is Christ's dove? Hidden in the clefts of the rock, and in the secret places of the stairs. The wounds of a crucified Saviour are the clefts of the rock—"He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed."

For a spiritually enlightened sinner there is no message of good news in a Christ-less gospel; a Saviour without a cross is powerless to save. To Christ's dove the modern type of bloodless gospel presents a cliff-face of bare and smooth rock—it may look very grand and imposing—but it is altogether devoid of foot-hold; birds trying to perch slip and slide down, down, till finally compelled once more to take to their wings. On some parts of our coast, however, where the cliff rises to great heights from the sea, it is a common sight to see thousands of birds build their nests and rear their young in perfect safety; there are ledges and clefts in plenty, providing secure foot-hold. Thus it is with Christ and His doves—"Behold my hands and my feet that it is I myself, be not faithless but believing."

Again, the whole Word of God, is a Rock of Salvation, and it too has many a precious cleft. We, poor sinners, could never get into it so as to make use of it, if it were not so. The well known invitations of the gospel, especially, extend their arms, inviting sinners in from the storm, into their inmost depths for security—"Look unto me, all ye ends of the earth." To the utmost ends of the earth the arms of this great gospel cleft are invitingly opened, and in its bosom there is salvation: "and be ye saved." How does your heart react to these gospel calls? Is there a willing and whole-hearted closing in with them? Is this your spiritual experience—"I looked on my right hand and viewed, but none to know we were; all refuge failed me, no man did for my soul take care. I cried to thee. I said, Thou art my refuge, Lord, alone; and in the land of those that live, thou art my portion."? Such is the language of Christ's dove. Thus entering in through the opened arms of the gospel into the very heart, the Rock, the poor sinner becomes, as it were, one with the Rock itself—"Who shall separate us from the love of Christ.?"

Many a chilly blast of the devil catches the dove of Christ unawares from behind, ruffling the feathers and almost throwing her off her feet; but this only makes her cling all the more firmly to the rock as she turns to face the blast. An Irish lad, converted during the revival in Ireland, replied to a clergyman who asked him if he was not afraid of returning

to his old wicked ways:—"Oh, sir, I *do tremble* on the rock sometimes, but then I know that the rock does *not tremble* under me." These messengers of Satan are but blessings in disguise for through them, how precious that sweet nesting-place has been made, to many a storm-tossed soul—"My grace is sufficient for thee, my strength is made perfect in weakness."

"In the secret places of the stairs." stairs are a contrivance by means of which we ascend higher by easy stages, from earth to heaven is an infinite ascent, but step by step, in the process of sanctification, the sinner saved by grace is prepared for glory.

Ascending steps is a slow and laborious business, but it is good to be found in these secret places of the stairs which lead up to God. *Prayer* is one of these places; the frequent resort of Christ's Doves. True prayer is always secret, for "God is a Spirit, and they who worship Him must worship Him in spirit and in truth;" by it the soul ascends to God from the lowest depths, "Lord from the depths to thee I cried." "By prayer it waits, as those who 'wait for the morning.' The secret places of *scriptural meditation, heavenly desire and holy affection* are greatly frequented by Christ's Dove. What an unspeakable mercy to be found then when He calls as He does here; "O my Dove," and lays claim to one already His own.

II. The Call: Let me see thy countenance. Jesus thus calls to a definite profession of faith. The woman whom He healed had hid herself in the crowd; but this would not do—"Somebody touched Me." Jesus knew who had touched Him. He could have called the woman by name; but wishing to draw her to willing and cordial confession, He lays the responsibility upon herself by His question: "Who touched me?" There was now something in the woman herself to which this question must make an unmistakable appeal. Something which set her apart from all the crowd around her. Unable to shake herself free from the voice which speaks within her, she comes, trembling but obedient.

Not only does the question lay a duty upon her, but at the same time, it makes that duty more easy to perform; it creates for her the opportunity to obey, indeed it makes it extremely difficult, if not impossible, for her to disobey. If she returns and confesses it is in no spirit of ignorant presumption or self-righteousness; she comes simply because Jesus requires this service of her. Knowing all that had already taken place she makes His question her warrant for coming—so the burden He lays upon her she puts back upon Him, and thus she finds His yoke easy, and His burden light.

So here to-day He speaks: "O my dove, let me see thy countenance, let me hear thy voice"—thy countenance, hitherto hidden; thy voice, hitherto silent. It may be there is someone here, perhaps, more than me, who knows, and cannot but know, that the call lays an unmistakable responsibility upon him; someone whose heart secretly responds and under the urge of conscience as well as of affection, cannot but respond. Someone who is thus separated from the crowd of the ungodly and the careless; who becomes aware of a burden of responsibility laid upon him, which he can only discharge by the open confession of Christ's name; who cannot deny that he owes Christ a debt of gratitude which it ill becomes

him any longer to deny Him.—“Do this in remembrance of me.” Here is the very opportunity created, and the very request made which imposes the duty and at the same time, by providing the warrant, lightens the burden and eases the yoke. “O my Dove, let me see thy countenance let me hear thy voice.” Can you find it in your heart to withhold any longer from Him what is so manifestly His due? Can you do but injury to your own soul by continuing in a course which is so clearly one of disobedience and disloyalty?

“Let me see thy countenance.” The call is to a definite and cordial acknowledgment of Himself for what He has done. Virtue went out of Him and the woman was healed. There is something of His own in the woman to which He can justly and lovingly appeal. What there was in her of health and strength, comfort and joy, belonged to Him. She had paid nothing for it. It was His gift to her—free and gracious. A gift, yes, but a precious gift, not to be lost, buried, wasted or abused. A gift to be laid at His feet in praise of the glory of His grace. But before there can be honest acknowledgment in public there must first be sincere acknowledgment in the spirit. “Let me see thy countenance, let me hear thy voice,” calls to a meeting face to face, as it were, and a deliberate and definite confession of faith, as in the presence of Christ alone. No doubt you feel much which may well close your lips in silence and cover your face with shame as you look upon your sin and your unworthiness. You are black—black as the tents of Kedar; yes, you are all that and much more. It is well certainly, to know ourselves, and, for our humbling, to look often on our nothingness; but as Samuel Rutherford says, ‘for every once we look at ourselves let us look seven times to Christ.’ Is there not something of Christ within you? That Cross which has brought healing to your soul, whose is it? That gospel which has been as balm to your wounded conscience, whose Gospel is it? That Word which was as the binding up of your broken heart, whose Word was it? That Power which brought comfort, peace and hope into your desolate soul, whence came it? Christ is all and in all. So your spiritual health, comfort, peace, and hope are all His—if the virtue which came from Him, and “Ye are not your own, ye are bought with a price, therefore, glorify God with your body and with your spirit which are His.” Jesus here calls His redeemed ones to self-effacement, self-forgetfulness; a being so swallowed up in Him as to obliterate self. Hear the testimony of one—the chief of sinners—who had learned this lesson well—“The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.” Oh! that the Holy Spirit would so reveal Christ to us, and in us, that all selfish considerations, and all false humility, were utterly destroyed, and our faces shone with the reflection of His glory, and our lips never tired of singing forth the praise of His name.

But the call asks for more than the secret heart acknowledgment of the Redeemer. No true-hearted Dove of Christ would be content with that alone. The profession of His name must be a public one; “men do not light a candle, and put it under a bushel, but in a candlestick; and it giveth light unto all that are in the house.” The Sacrament of the Lord’s Supper provides the opportunity for such public profession, and the

occasion ought to receive the most serious consideration from all those whose duty it is to bear witness to the saving power of the Redeemer.

The Communion Service, as we are in the habit of observing it, is a peculiarly solemn occasion. It is a kind of fan in the hand of Christ, by means of which He purges His floor, in a public way. The congregation becomes divided, some remain in their seats: others in obedience to the loving command of their Redeemer, rising up and separating themselves, gather together around His Table. In a spiritual way He is as surely present there as He was in the upper Room. He holds communion with those who, partaking of bread and wine, remember His death till He come. He desires to see their countenances and to hear their voice, for He delights in their fellowship—sweet is thy voice and thy countenance is comely. How beautiful and appropriate are the lines of the 116th and the 103rd Psalms in expressing the heartfelt praise of the sinner saved by grace, for “all His gracious benefits He hath bestowed upon him.” In singing these lines, what a host of precious memories do they recall in many a weary pilgrim’s breast? But, oh! can that song be so sweet to any as it is in the ears of the Lord Himself?

No doubt to any seriously thinking person the taking of this step for the first time will be no light burden; and there are many temptations, doubts and fears—How dare I separate myself from many who appear better than I am? Can I give an honest and satisfactory reason for the hope that is in me? Am I not deceived? Is there not a danger of my bringing a blot on the fair name of Christ? and many a similar question. Ah, my friend, you are by no means alone in your apprehensions. These very questions, honestly and sincerely asked, betray the spirit that is in you. Those are some of the very marks peculiar to the flock to which you belong—

“Though ye have lien among the pots,
like doves ye shall appear,
Whose wings with silver, and with gold
whose feathers covered are—Metrical Ps. lxxvii. 13.

It is Christ that calls—“Do this in remembrance of me,” calls you to forgetfulness of yourself, your sin, weakness and fear, in the remembrance of Him—of the glory of His Person given for you, of the love with which He loved you, of the blood with which He bought you, of the grace with which He wrought within you, of the hell from which He saved you, of the heaven in which He waits to welcome you. Why have you been thus healed? Is it to hide yourself in obscurity? to give way to Satan’s suggestions? No! a thousand times No! “O my dove, let me see thy countenance, let me hear thy voice.” The Church already supplies us with the only fitting answer:

O thou my soul, bless God the Lord;
and all that in me is
Be stirred up His holy name
to magnify and bless.—Metrical Ps. ciii. 1.

III. The Encouragement: “For sweet is thy voice and thy countenance is comely.” What wonderful praise is this, and what encouragement! Does Jesus here speak of man in a state of holiness, walking in the beauty of his original righteousness, and showing forth the praises of

his God? It might not be wonderful if He did. But no, it is not of the beauty of unfallen man He speaks. Does He speak of the beauty of angels, then? Those creatures clothed in light, surrounding the throne of God and ceaselessly singing His praise? No, the glory of seraphim and cherubim is not His theme. It is of sinners saved by grace He speaks. Oh, what a wonder is here! This is no flattering compliment intended for pride and vanity; but praise from the very lips of Truth Itself. To Him, the King's daughter is, in very truth, all glorious within, her clothing is of wrought gold. To Him, the mourning of a broken-hearted penitent is sweetest music, and the tears wrung from a contrite spirit are jewels of peerless beauty, for He seeth not as man seeth. Paul testifies that it was by the grace of God he was what he was; to Christ there is something of divine glory in every evidence of the grace which makes His dove what she is. Oh, what a miracle of divine power and love is every sinner saved by grace! The voice of the gracious sinner which falls on our ears as sighs and groans and disjointed words of confession, and penitential sorrow, and broken-hearted affection, reaches His ears as sweetest melody. The sacrifices of God are a broken spirit: a broken and a contrite heart; O God, thou wilt not despise—"Sweet is thy voice and thy countenance is comely"; such language indicates the delight Jesus takes in the communion of His people. His heart yearns for their fellowship. He is well aware, however, of the many difficulties and discouragements which meet His timid and trembling dove in this path of duty—an evil heart of unbelief, the scorn of a godless world, the suggestions of the great adversary, all contribute their share in an effort to discredit any action which has the glory of Christ as its aim. In order to give the weak and tried among His people every encouragement to meet and overcome these obstacles He assures them here of the high estimate He puts upon every sincere effort to seek Him and serve Him in this world. The delight of Jesus in His people when they follow Him, and witness to the grace that saved them, has no doubt some relation to His own sorrows and sufferings. It is, in its own measure, part of the ineffable satisfaction arising from His soul travail on the cross. The farmer looks with intense delight and satisfaction upon his ingathered harvest. As he remembers the plough and harrow; the sowing and the reaping; the frost, the wind and the floods; the sweat, the weariness and the anxiety he considers himself thoroughly justified in his joy, and who would deny it to him? But did ever farmer sweat in the interest of His harvest as the Man of Sorrows did? What likeness shall be compared unto Him—In this, as in all else, Jesus stands alone; alone in His sorrow, alone in His joy. Remembering Gethsemane, remembering the Cross, He now looks upon the fruit of His soul-travail: a dove plucked from the snare of the fowler, a soul rescued from endless woe; and as He looks upon her countenance, as He listens to her voice, who can find it in his heart to deny Him the ineffable satisfaction expressed in these words—"Sweet is thy voice and thy countenance is comely." But every sinner saved by grace is also a trophy of mighty conquest; and when such witness to the Name of Christ in a public way, their witness becomes an open display of *His* conquering power who ascended up on high, leading captivity captive. Earthly conquerors, returning home from the field of battle are loaded with the favours of a grateful community.

Every citizen recognises that the honours lavished upon them are but small enough return for the services rendered and the dangers braved in the interests of the whole country. But what earthly conqueror can compare with Him Who trod the wine-press alone; Who took the prey from the mighty and delivered the lawful captive, Who took the sting out of the very jaws of death and victory from the grave; who trampled upon sin, death and hell, and crushed their mighty power beneath His heel? Among the honours of victory He counts the souls of men and women; a great host which no man can number; gathered out of every Nation under heaven. His victory is their salvation, and their salvation is His crown of glory. By His Word and Spirit He gathers them. Who among such would deny to Him the honour which is surely not more than His due. Surely it were base ingratitude unworthy of any gracious soul, to withhold from Him the public acknowledgment from which He derives such sweet satisfaction—"Sweet is thy voice and thy countenance is comely." Was there ever conqueror more worthy of honour, glory and praise than is Christ? Oh! that the day were hastened when the earth shall be filled with His glory and all nations shall call Him blessed.

Internationalising British Possessions.

By the Rev. J. P. MACQUEEN.

AS one who believes that Jesuitised papal Rome is reviving and manœuvring for its final struggle and certain destruction I would like to take advantage of every opportunity to warn my fellow-Protestants to be prepared for what may yet prove the bloodiest, and most terrible struggle in history. Forewarned is to be forearmed, and the struggle will be on a world-wide scale. Jesuitised papal Rome, being a past master in the subtle tactics of euphemistic smoke-screen camouflage, is putting every conceivable iron in the fire to deceive the unwary. It is a well-known fact, though perhaps not as widely known as it should be, that it is the ceaseless aim of the Papal System to dismember, with a view to its final extermination, the British Protestant Empire, or Commonwealth of Nations. To this end, Jesuitised Catholic Action labours, intrigues, and plots, day and night, in every nook and cranny of the Empire, and throughout the world. Mr. Wendell Willkie has become, in this connection, an ardent advocate of the internationalisation of British Colonies after the war, and one can be fully satisfied that in doing so he has an eye to the Romanist vote in the 1944 Presidential Election in the U.S.A. It is well known that Romanists vote *en bloc* and *en masse*, like a herd of dumb driven cattle, as their "father" confessor directs in the interests of the Papal System. British administration thus gone, the internationalised colonies would become a "happy" undisputed hunting ground for the propagation of Romanist medieval superstition and idolatry. The preaching of the gospel and an open Bible, with the unspeakable precious blessings and privileges involved, would thus be gradually eliminated.

It is consequently gratifying to be assured by Colonel Oliver Stanley, Colonial Secretary, at a recent Conservative meeting at Oxford, that

there will be no international control or administration of British colonies after the war. It is further gratifying that in this important matter he is only in unison with other members of the Government, such as Mr. Herbert Morrison, the Home Secretary.

Papal Rome uses party politics when and where it suits the politico-ecclesiastical system's purposes. It was, for instance, a subtle and clever move on the part of the Jesuits when they succeeded in gaining control of the Colonial Immigration Committee after the last war. One result has been that English and Scottish Protestants had every obstacle put in their way to prevent their immigration to Australia, while Romanist Italians and other Romanist Southern Europeans poured into that Island Continent, especially Queensland, in their thousands. The Jesuits have obtained control of the key positions in the Australian Labour and Trade Union Movements, so that whenever there was a suggestion of immigration from England or Scotland a general strike was threatened, ostensibly in the interests of Australian workers, whose standard of living was thus endangered. A blind eye was conveniently turned, however, to the Italian hordes, who introduced much cheaper standards of labour. In Canada the same process has been at work, especially since the last war. Rome uses Conservative, Liberal, and Labour votes as expediency dictates, with the ultimate aim of religious predominance.

The gravest danger to Protestant Ulster comes from the splitting of the Unionist vote, thus playing into the hands of the Ulster Labour Party, who do not disguise their desire for a so-called United Ireland, under De Valera. The Ulster Labour Party "cares for none of these (Protestant) things." The aim is papal supremacy under a political smoke-screen.

Mr. Brendan Bracken, an Eire Romanist, as head of the Ministry of Information, is faithfully using his position, in the interests of "Holy Mother Church" to fill important positions in the Ministry of Information, not only with co-religionist, but with Romanist compatriots from Eire, though that priest-ridden State is supposed to be neutral. He is actually filling positions in his department with Romanists from Stonyhurst Jesuit College. The number of Romanists and Eire-men on the Staff of the B.B.C. is out of all proportion to their numerical strength in this country. He deliberately refused, in the House of Commons, to consider allowing evangelical ministers to use the B.B.C. for evangelical broadcasts. Thus the ground is being prepared for Romanists predominance in the State Departments of this nation. Let Protestants in this country and elsewhere be aware of newly-fangled euphemistically-labelled political parties. They may be Jesuitically engineered in origin and aim. Papal Rome's religion is its politics, and its politics its religion.

The most dangerous type of Protestant is the one who adopts the attitude of smug complacency saying that as Romanism is a doomed system we need not much concern ourselves about its multifarious intrigues in Church and State. The Reformers, Puritans, Covenanters, and Martyrs, knew as well as any present-day Evangelical Protestant that the Papal System, like every other branch of the kingdom of darkness, is to be finally destroyed. They also knew, however, that the Most High, as well as Satan, works in this world through human agency, and consequently they witnessed in their day and generation faithfully, fearlessly, and

diligently, to the glory of God, leaving us an example that we should follow in their steps. Their blood was not too precious for them to shed, and shall we withhold the exercise of our tongues and pens in so noble and divine a cause.

May I be permitted to warn Protestants not to take too seriously the periodical denunciations by Romanist bishops in Germany and elsewhere against Nazism. If Pastor Niemoeller must remain incarcerated within a concentration camp for refusing to bow the knee to Nazism, does any thinking person imagine that Hitler, wielding full totalitarian powers, would, for a moment, tolerate such clerical denunciations, if Nazism and Romanism were not working hand in glove? I think we can rest assured that these pretended outbursts are meant for Protestant consumption, in order to throw dust in our eyes, and to be in the fashion. Let us beware of being too gullible, where satanic Jesuitry is concerned. While the blood-thirsty, ruthless dictators in the present life-and-death struggle are human agents of the devil, nevertheless they are iron rods in the hand of God to punish the nations for their iniquities, and their godlessness.

While it is true that it is only the Most High, in the exercise of His supernatural power and sovereignty, by His Word and Spirit, who can bring about a revival of vital godliness in our nation and generation—Britain's and the world's deepest need—yet the present writer is firmly convinced that the Most High will continue His controversy with us as a nation, till Evangelical Protestants will do what they can, their duty, in exposing, denouncing, and condemning, fearlessly, faithfully, and consistently, the treacherous practices, false doctrines, and errors of churches, nominally Protestant. Supernatural convictions, with the courage to express them, is the great need of our day and generation.

We must remember that the privileges which Protestants enjoy can only be ours if we are prepared to shoulder their accompanying responsibilities. We must not relax that "eternal vigilance" which so often has been proclaimed the price of freedom. "Let the whole earth be filled with His gloriously."

A Needed Warning.

THE disregard for sacred things and the increase in profanity to-day is becoming alarming. Correspondents in the public press have been protesting against the singing of that profane song, "Praise the Lord and Pass the Ammunition," (which ought to come under the Blasphemy Act). What barefaced impiety! What an insult to a holy God. Two recent happenings in which I believe was the hand of God in judgment ought to serve as a solemn warning and prove a deterrent to those who dare to defy God and profane sacred things and His Holy Day. The first happened at Boston, U.S.A. Hundreds of persons had gathered at a well-known night club to celebrate a victory of what was called the "Holy Cross team" (Romanist). Thus it was the name of the most sacred thing in history was dragged into a night club, where hundreds on a Saturday night had come to dance, and drink, and carouse on into the early hours of God's Day. But He who once hung upon the

Cross to save a sin-cursed world was grieved at this modern Belshazzar's feast and saw fit to call a sudden halt to the profane orgy. The messenger of death came on the scene, and through fire and panic hundreds of those taking part in the dance were ushered into Eternity. They were not permitted to profane the Lord's Day.

A few weeks later in St. John's, Canada, again several hundred gathered on a Saturday night in a "K of C" (Romanist) Hut. All was set in this case too, to dance into the Sabbath morning. Once more the cry of fire. The dance was halted, the angel of death was on the scene, and scores perished in the flames; they were not permitted to profane the sacred day. They had no time to prepare to meet their God. Surely God is speaking to our friends in the States, and to us in Canada. In each of these cases there was a deliberate disregard for Him Whose laws forbid profanation of this day. Surely these calamities in the two countries should prove a solemn warning to those who defy Almighty God and disregard sacred things. We cannot crash God's red lights all the time and expect to "get away with it." "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." In the case of the Boston fire a Romanist "priest" administered extreme unction as bodies were carried outside. But who would believe that an external touch of a sinful man's hand could make a black heart white.—*Evangelical Christian* (Toronto).

Literary Notices.

Scottish Theology in Relation to Church History Since the Reformation by Principal-Emeritus John Macleod, D.D. Edinburgh: The Publications Committee of the Free Church of Scotland. Price 7/6.

The volume under review consists of a series of Lectures delivered by Principal Macleod at Westminster Theological Seminary, Philadelphia, U.S.A. As was to be expected from Dr. Macleod the Lectures evidence wide and intimate acquaintance not only with the well-known fields of Scottish Church history but with the less known by-paths. Another feature, where Dr. Macleod's extensive reading comes to his aid, is the use he makes of his knowledge of American Presbyterian and Congregational church history and theology. Dr. Macleod's method is to single out the outstanding figures in Scottish Church History from the Reformation to modern times and then to review their standing in relation to the Reformed and Westminster theology. He has done so with a masterly touch in a manner both interesting and informative. Even those who may have a fairly intimate knowledge of the field covered by the lectures will find much in this volume to send them to the sources from which he culls his information. Notwithstanding the Principal's self-depreciatory remark the volume will take its place beside the classic work on the subject, Dr. Walker's *Scottish Theology and Theologians*. No work of recent times has presented such a weighty indictment of the tremendous landslide from the Reformed and Westminster theology as is seen in the present theological position of the Church of Scotland and of the Congregational and Baptists Churches in Scotland. One can be sure that

the representatives of these Churches will find much that will not make pleasant reading for them and which they will probably resent. Dr. Macleod did not hesitate to state even in Westminster Theological Seminary the Confessional doctrine of the relation of Church and State, a doctrine which American Presbyterians in general have cast aside. The high Sacramentarianism of some of the leading Secoto-Catholics comes under searching criticism and deservedly so.

Adrift: the Story of Twenty Days on a Raft in the South Atlantic by J. H. Hunter, Evangelical Publishers, 366 Bay Street, Toronto, Canada. Price, 5/-.

Mr. Hunter, the editor of the *Evangelical Christian* (Toronto) who saw this remarkable story through the press has truly said that the sea has produced many amazing stories but surely this is one of the most amazing. For 20 days Mrs. Bell and her two children drifted westwards in storm and sunshine on a raft (8 by 10 feet) after their ship had been torpedoed. Mrs. Bell, a missionary's wife was coming home on furlough when on a Sabbath day without thought of danger the ship shook from stem to stern and sank in a few minutes. Mrs. Bell tells the story from that dread moment until they were spotted by an American bomber and finally rescued by a destroyer in such a way as to awaken breathless interest in the reader. The nights were the worst when fears were active and hope sank low. The storms, too, as the frail raft was tossed on the waves tried the strongest nerves. This wonderful story has, as has been well said, told to the glory of God.

"Catholic" Education: An Indictment by L. K. Kentish-Rankin, M.A. The Church Association, 13 Buckingham Street, Strand, London, W.C.2. Price 6d., post free 7d.

In view of the place Education has in the Government's programme in this Bill at present before Parliament this is a timely publication. The part that the Church of Rome has played in Education in various countries and the opinions of leading statesmen and public men are quoted. The Jesuits and the Christian Brothers, an Irish R.C. organization, deservedly come in for severe castigation. In all likelihood Scottish Education will soon come under the review by the Government and it will be strange if the Roman Church will not make fresh demands over and above her present privileged position in Scotland in the matter of religious Education in the public schools, so it is well that all interested should know what kind of fruit Romanist Education has borne in various countries.

Notes and Comments.

Bibles in Norway.—The "Quisling" government of Norway says *The Evangelical Christian* (Toronto), last June, 1942, that the printing of Bibles in that unhappy country must cease, following up Reichscommissar Terboven's order prohibiting further sale of paper to the Norwegian Bible Society. This discouraging announcement was in the nature of an offset

to the glowing reports of the 125th anniversary meeting of the Norwegian Bible Society, which revealed an unprecedented distribution for 1941. Up to November 3rd the sale had passed 90,000, and confirmation time and Christmas were expected to carry it well beyond the 100,000 mark. This is a record figure for a population of less than 3,000,000 where every household already has its Bible, if not several, as a matter of course. It is also a record figure in the sense that never before have the Norwegians bought Bibles on such a scale. This unprecedented distribution will help to tide them over till peace returns, and the Society may resume its operation. On October 16th, London reported that the "Quisling" regime had confined more than 1,100 clergymen of the official Norwegian Church to their residences, and replaced members of parish councils with "Quisling" followers. This, London said, was the boldest attempt to date to take over all church property.

The Jesuits.—It is appallingly significant says *The Dawn* that a Jesuit "Father," Dr. D'Arcy, gave an address a few weeks ago in Winchester Cathedral. On July, 21st, 1773, Pope Clement XIV., exterminated the Jesuit Order thus:—"Inspired as we trust, by the divine Spirit; convinced that the Society of Jesus can no longer effect those purposes for which it was founded; and moved by other reasons of prudence and State policy, which we retain concealed in our breast, we do extirpate and abolish the Society of Jesus, its offices, houses, and institutions." The Order is now the largest and most powerful in the Roman Church.

The Prime Minister at Requiem Mass.—Rome made the most of the Polish General Sikorski's funeral. The greater part of the nave of Westminster Cathedral was filled with Cabinet ministers, diplomats, etc. Among these was Mr. Churchill. The Roman Catholic *Universe* has the following paragraph:—

"First they, i.e. the pressmen, noted that Mr. and Mrs. Churchill knelt for some moments before taking their seats; then at the end of the Mass they both took away with them their copies of the little black Requiem Mass booklets provided for the more distinguished mourners. Mr. Churchill followed the greater part of the Mass with his copy open and keeping a close watch also on the movements in the sanctuary. He knelt, stood, and sat at all the appropriate times." It is most regrettable that any Protestant should pay this tribute to the Mass. Surely courtesy to the dead did not require attendance at a requiem mass. We live in days when it is forgotten that the "sacrifices of masses" according to the Thirty Nine Articles of the Church of England "were blasphemous fables, and dangerous deceits." This pandering to the blasphemous doctrine of the mass even in form by the Chief Minister of the Crown shows how far England has drifted.

Most of Cabinet Present at Requiem Mass.—Most of the senior members of the British Government were present at the Requiem Mass to General Sikorski, the Polish Commander in Chief and Prime Minister; Mr. Eden, Sir John Anderson, Mr. Bevin, Mr. Alexander, Sir Kingsley Wood, Lord Woolton, Viscount Cranborne, Lord Portal, Sir Andrew Duncan, Mr. R. G. Casey, Capt. Crookshank, Mr. Dalton; and the heads of the Fighting Services: Admiral Sir Dudley Pound, General Sir Alan Brooke, Air Chief

Marshal Sir Charles Portal, and with them Field Marshall Sir A. Wavell, Viceroy-designate of India. Only one of the United Nations, it appeared, was not represented by its Ambassador or Minister and with the foreign Ambassadors were the British envoys accredited to the exiled Governments. A third of the nave was filled with members of Governments, diplomats and high officers, and almost all the remainder of the seats were occupied by other officers. This report is taken from a Roman Catholic paper and we assume it is correct coming from such a source. It looks very like that Revelation, xiii. 3, is being literally fulfilled before our eyes.

English Methodists Make a Gesture to the World.—At one time the Methodists set their faces against countenancing dancing by their members. But that is years ago. Now, when the world is torn by a devastating war the Methodist Conference at its meeting held at Birmingham recommended that while no public dances, whist drives, or similar public entertainments should take place on Methodist trust premises or in connection with their work, dancing or games of cards forming an incidental or subsidiary item in the programme of an organisation meeting on Church premises should not necessarily be excluded, provided that the sanction of a joint meeting of the trustees and leaders had been obtained. Dr. Scott Lidgett, aged 89, came forward to speak in support of this recommendation. They might be sure, he said, that the liberty would not be abused. Wisdom does not always accompany age. The above recommendation is the thin edge of the wedge and the World will make sure that having got this opening it will ask for more.

Spurgeon's Tabernacle.—This well-known place of worship has returned to the Baptist Union which has gone much further on the downgrade than in Spurgeon's day. Mr. Graham Scroggie and his Deacons carried through the negotiations. The tide is flowing strongly in the wrong direction.

The Bombing of Rome.—What was threatened has been carried out. Let none of our readers think we delight in this dreadful instrument of modern warfare but we cannot help asking with the *English Churchman* how is it, if Rome was all that our military chiefs knew it to be and which we are now told it was, that its bombing was so long delayed when military preparations for the destruction of our soldiers and airmen were going on with feverish activity. That is a question to which no satisfactory answer has yet been given. Again it may be asked, are the monuments, etc. of Rome and the lives of the Italian people more important and precious than are the monuments and people in Great Britain which our enemies have so ruthlessly destroyed? After all why should so many idle tears be shed over ancient pagan or even Christian monuments. Not one of these ruins says Dr. Barron pertinently in the *Inverness Courier* (20th July) is worth the life of a single British or American airman. While deploring the use of this dread instrument of modern war why should Rome be singled out as a city for which a special reserve of tears should be kept.

The Pope's Letter on the Bombing of Rome.—The letter of the Pope on the bombing of Rome, says a London Daily, is calculated to create a

false impression. We feel it our duty, therefore, to protest against it. The extraordinary document which the Pope has thought fit to publish to the world casts a stigma on the Allied Nations, and especially upon the Americans, whose Air Force carried out the operation. The inevitable conclusion to be drawn from the Pope's letter is that one side in this struggle, namely, the United Nations, has done something which it ought not to have done; something upon which "future generations will pass severe judgment." This charge constitutes a strange departure from the neutrality which the Vatican has hitherto outwardly preserved, for if the Allied action in bombing Rome is a matter for condemnation, either now or in the future, it follows, on the face of it, that the bombing of any other belligerent towns ought to come into the same category. Air bombardment, either indiscriminate or otherwise, is no new thing. It was tried out by our enemies long before the present war. The helpless natives of Abyssinia were treated to some cruel examples of Mussolini's air terror, and the Luftwaffe had its baptismal experience of bombing civilians on a large scale at Guernica in the Spanish Civil War. Did the Pope protest? There followed Warsaw, Rotterdam, Belgrade, London, Coventry, Canterbury, and numerous other places. Yet the Vatican did not issue any condemnation, except in the vaguest terms. The War Damage Commission according to Mr. Herbert Morrison, Home Secretary, have received notification of damage by enemy bombing of 13,895 Ecclesiastical buildings in Great Britain including Roman Catholic convents and Monasteries.

Modernism Advancing.—The Presbyterian Church in the U.S.A., says the *Irish Evangelical*, at its Assembly in Detroit elected Dr. H. Sloane Coffin, outstanding Modernist, by a huge majority as its Moderator. Dr. Coffin has been president of the notoriously Modernist Union Theological Seminary, New York, since 1926. In 1892 that Seminary severed its relations with the Presbyterian Church in the U.S.A. because the General Assembly declined to approve the appointment of Dr. Charles A. Briggs as its Professor of Biblical Theology on account of the rank heresy of his views. The General Assembly thereupon disavowed all responsibility for the Seminary's teaching and prohibited its Board of Education extending aid to any student of the institution. Now the president of the Seminary is the man the Assembly delights to honour. Dr. Coffin is not only a signer of the Auburn Affirmation, but one of its sponsors and promoters. This document makes the bodily resurrection of Christ, His substitutionary atonement and virgin birth to be matters of slight importance, to say the least. The more orthodox section in the Northern Presbyterian Church have been no more successful in stemming the tide by remaining within than when the same experiment was tried in Scotland.

Unrepentant.—From the following paragraph in the *B.B.C. Year Book* it would appear that all the protests made against Miss Sayers play, *The Man born to be King*, had very little effect on those responsible for its broad-casting. Here is the paragraph:—"The greatest venture of British religious broad-casting, in 1942 or perhaps in any previous year, was the broad-casting of the series of twelve plays on the life of our Lord by Dorothy L. Sayers called *The Man born to be King*. In attempting to do for radio what Oberammergau has done for the visible stage,

Miss Sayers had no precedents to help her, four different source books (the Gospels), and a large body of Christian listeners who were bound to regard the experiment with trepidation. When the venture started there were many critics and some organised opposition, and the Corporation was in duty bound to consider these fears carefully and sympathetically; however, after receiving the unanimous advice of the Central Religious Advisory Committee (which represents all the main Christian confessions and all the broadcasting Regions), the Corporation reaffirmed its decision to broadcast the plays.

In this series of twelve plays having for their subject the greatest of all dramatic themes, we have not only a major achievement of radio but also a religious experience in sound which in a remarkable way broke down the convention of unreality surrounding our Lord's person, and made His life, words, and significance live in a new way for listeners." The B.B.C. is not only unrepentant but glories in its shame. We may rest assured that its "success" will be repeated by the broadcasting of similar plays.

Church Notes.

Communions.—September, first Sabbath, Ullapool and Breascleite; second, Strathy; third, Tarbert (Harris) and Stoer. October, first Sabbath, Tolsta; second, Ness and Gairloch; fourth, Lochinver and Greenock; fifth, Wick. November, first Sabbath, Oban; third, Edinburgh and Dornoch. *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 September.—The Collection for this month is for the General Building Fund.

National Day of Prayer.—The King has called a National Day of Prayer to be held on Friday 3rd September.

Day of Humiliation and Thanksgiving.—Wednesday, the 8th of September, has been appointed by the Synod as a day of Humiliation for our national sins and Thanksgiving in recognition of the Lord's goodness to us notwithstanding all our abounding sins.

Synod Proceedings.—Parcels of the *Synod Proceedings* are now ready for distribution and will be sent to ministers and missionaries. The price per copy is 8d. Those receiving money from sales of copies, *please note* that the cash is to be sent this year, to Mr. John Grant, General Treasurer, 4 Millburn Road, Inverness—and *not* to Rev. R. R. Sinclair. Mr. Grant will acknowledge receipt of cash sent to him.—*Robert R. Sinclair, Clerk of Synod.*

Copies of Synod Proceedings for Readers Abroad.—Readers in U.S.A., Canada, New Zealand and Australia may have copies from the following: U.S.A.—Mr. Roderick Macleod, 21 West 21st Street, New York; Mr.

Kenneth Mackenzie, 314 David Whitney Building, Detroit, Mich.; Mr. Isaac Morrison, 9330 Savery Street, Detroit, Mich.; price 16 cents. *Canada*.—Mr. Roderick Campbell, 168 Briar Hill Avenue, Toronto, Ontario; Mr. John Ross, 1162 Dominion Street, Winnipeg, Manitoba; Mr. John Brand, 418 24th Street, W., Saskatoon, Sask; Mr. Angus Beaton, 440 21st Avenue West, Calgary, Alta.; Mr. Hugh Mackay, 778 23rd Avenue West, Vancouver, B.C., price 16 cents. *New Zealand*.—Mr. Donald Beaton, Matiere, King Country, North Auckland, price 11d. (New Zealand currency). *Australia*.—Mr. Murdo MacGregor, 19 Hodge Street, Hurstville, Sydney, N.S.W.; Mr. Donald J. Shaw, 33a Clarence Street, Grafton, N.S.W.; price 11d. (Australian currency). Copies of the *Proceedings* will be sent abroad to these addresses whenever received from the printers.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. G. McL., Salmon Arm, B.C., Canada, £1/12/6; Miss E. R. Backies, Golspie o/a Rogart Congregation, £2; A Friend, o/a Inverness Congregation, £3; C. N., 19016 Nottingham Road, Cleveland, Ohio, 10/6.

E.A.F. Benevolent Fund.—Miss M. McL., Clachan House, Cairndow, 7/6.

China Mission Fund.—"Wellwisher," 10/-; Miss I. A. M. H., Kiltaraglen, Portree, £1; Miss M. McL., Cairndow, Argyll, 5/-.

Jewish and Foreign Missions.—Anon—"According to your faith so be it unto you," £7; A. C. Glasgow, £1; Anon, "Melrose," £2; A Wellwisher, Lochinver, 15/-; Mrs. MacP., Greenock, per Rev. N. McIntyre, 10/-; "Lewis Friend," Greenock, per Rev. N. McIntyre, £1; A. McN., Inverour, Speanbridge o/a Mrs. Radasi, 5/6; From "A Prisoner of War in Germany," in loving memory of the late Mr. and Mrs. D. Mackay and Miss B. Mackay, Plockton, o/a S.A. Mission, £2/10/- for Bibles and £2/10/- for Shorter Catechisms, per "A Passer by," £5.

Magazine Fund.—Collections received from the following Congregations, with grateful thanks:—Bayhead, North Uist, £1/5/-; Tarbert, North Harris, £3/15/9.

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Fort William Church Purchase Fund.—The Treasurer acknowledges with grateful thanks the following donations:—Anon, £1; in Loving memory, £5; Friend, Inverness, 10/-; Ps. 133, £20.

London Congregational Funds.—Rev. J. P. MacQueen acknowledges with grateful thanks the following donations:—"A Black Isle Friend," £1; Mrs. Munro, Ontario, 10/-; "Acton Post-mark" 10/-; Mrs. Corbett, Greenock, £1.

South Harris Manse Building Fund.—Mr. Murdo Macaulay, Geocrab, desires to acknowledge with thanks the following donations:—Mr. Shaw, Dunoon, £2, Mrs. MacDougall, North Uist, £1.

Stratherrick Congregational Funds.—Mr. J. Fraser, Migovie, Treasurer, acknowledges with sincere thanks a donation of £1 from "A Tomatin Friend."

Uig Church Building Fund.—The Treasurer thankfully acknowledges the following donations:—Mrs. McL., 10/6; A. McC., £1; D. McC., 10/-; D. McL., £1; Wellwisher, £1; D. McL., £1; M. M., £1; J. McL., 10/-; D. McD., 10/-; B. McD., 4/6; R. McD., 10/-; K. McD., 5/-; F. McD., 5/-; Mrs. P. McC., £1; S. M., £1; A. McL., £1; J. McK., 10/-; J. McK., 10/-; D. McL., £1; K. McL., 10/-; R. McD., £1; D. McD., £1; W. McK., £1; Miss M. McK., £1; Mrs. M. M., £1; J. M., 10/-; Wellwisher, 5/-; all from Northton, Harris.

Wick Manse Debt Fund.—Rev. R. R. Sinclair, acknowledges with sincere thanks the following donations:—Miss A. B. McL., Duartbeg, 10/-; J. McB., Lonbain, 10/-; A. McD., Thurso, £2; Wm. B., Wick, £1; Nurse D. K. S., Harrogate, £2; A. S., Inverness, £1; Mrs. A. G., Plockton, £1. Remaining debt about £46.

Wick Congregational Funds.—Rev. R. R. Sinclair, desires to acknowledge with sincere thanks, a Legacy of £100 to the Free Presbyterian Church, Wick, left by the late Mr. Alex. Crowe, Wick. Also £2 from Mrs. G. Grangemouth, for Sustentation Fund, and £2 from "A Friend," Ross-shire, for General Funds.

S.A. Mission, Clothing Fund.—Mrs. Miller, 7 West Banks Terrace, Wick acknowledges with sincere thanks a donation of £1 from Nurse McL., Plockton.

F.P. Magazine Free Distribution Fund.—Alex. Macdonald, Scouriemore, Lairg, 5/6; Miss A. Stewart, Kenary, North Uist, 2/6; Mrs. MacInnes, Badcall, Scourie, 10/-; Mrs. Corbett, Greenock, £1; A Friend, Oban, £1.

Literature to H.M. Forces Fund.—Miss D. Polson, 14 Royal Circus, Edinburgh, 3/-; Alex. Mackenzie, Brackloch, Lochinver, 5/-; Malcolm MacRitchie, 11 Ardvoil, Uig, 2/6; R. H. Conway, Glencairn Street, Stevenson, Ayr, £1; M. MacDiarmid, 28 Charlotte Square, Edinburgh, 6/-.