

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

CONTENTS.

	Page
Christmas	185
A Lecture	188
Calvin on Fasting	194
The Depths of Satan	196
Memoir of an Afflicted Christian Cottager (Elizabeth Fraser)	197
Brief Obituaries	200
Notes and Comments	202
Acknowledgment of Donations	204

Printed by

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

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VOL. XLIX.

February, 1945.

No. 10.

Christmas.

By JAMES MACLEOD, *Greenock.*

THIS festival is a Jesuitical invention, and was unknown to the early Christians. The Christmas carols are of pagan origin. Indeed the word "carol" is Italian "carola" meaning "round dance" which the pagans of Rome were accustomed with at their festivals and sacrifices long before Christianity was introduced into Europe.

In the Roman Catholic Church three Masses are performed at Christmas, one at midnight, one at daybreak, and one in the morning. The Anglo-Catholic Church and the Lutheran Churches observe Christmas. The Presbyterian Churches in Scotland, and all the English dissenters used to reject to it as savouring of papistical will-worship. The Puritan Parliament abolished Christmas altogether. The origin of this festival is purely pagan. At the Reformation when the gospel was preached in purity and power, accompanied by the Holy Spirit into the hearts and consciences of sinners this papal Mass got a staggering blow which for a time forced it underground in several nations. As the light, glory, and spirituality of the Gospel declined, when the professors of it got cold, formal and indifferent, this wild beasts of the forest began to come forth again to prey more assiduously than ever on poor souls, who knew not the Gospel. The mighty voice of the Gospel appeared to be silent in the grave after the Reformers passed out of the Church militant to the Church triumphant. It was not with a slack hand, or with a feeble voice that the blessed Reformed divine condemned this Popish festival. Our own precious theologians left no doubt in the minds of the people of Scotland that the papal church was the "masterpiece of Satan." The people of God own, acknowledge, and believe that the Son of God in assuming a human body, and a reasonable soul, uniting it to His divine and eternal Person was born of the Virgin Mother in the stable at Bethlehem! That would not be, however, a proof to them of His eternal deity, power, glory, and kingly majesty if He had not risen on the third day from the dead according to the Scriptures.

We have no evidence that the ungodly ever saw Him after His resurrection from the dead. He was to them dead, and buried for all time, the tombstone sealed, and a guard watching the approaches to the grave, and there was the world, and that is the same world to-day that makes such a noise about "Christmas" as if they cared whether the Messiah is born, dead, or risen. They are not concerned!

He was then, as now, as a root out of the dry ground without sap, or worldly benefit to the graceless world. When He came to His own (the Jews) they rejected and despised Him. When it was declared to them that He rose from the dead, they stoned, murdered, and persecuted the Messengers of the Messiah. There are men and women who observe Christmas who have no more regard, nor knowledge of His birth, life, death, resurrection, ascension, and intercession in heaven than the savage pagans of Japan!

This papistical craze, and Easter paganism is an invention of Satan to beguile simple souls as if singing carols made real Christians of them. What delusion, deception, and blasphemous hypocrisy! The many Masses the papal church performs at Christmas and Easter is the most remunerative season of the year to collect money from all parts of the world to replenish the Pope's money chest.

The Lord Jesus said to one of the chief men of that age, "If he was not born again, he could not see the Kingdom of Heaven." The Saviour was born in a stable because there was no room in the Inn. He was laid as a babe in the manger. That was a palace in comparison to the manger of the corrupt soul when a poor vile sinner is by faith united to Jesus Christ in the gospel promise.

That is the lowest stable and manger that the Saviour was ever laid in! The depraved sinner saved by the grace of God. Sin made the soul a manger for lusts, corruption, and awful depravity, compared to wild beasts, and the creeping worms of the earth. Oh! that papists and ignorant Protestants knew something of the depth of their natural depravity, corruption, and vileness, and if they did this "carol" would be Psalms, 51, 38, and 88, and not the Italian "carol" or round dance, like the Red Indian dance to the evil One. Let all who love the Lord Jesus in truth abhor the papistical Mass on the 25th day of December. We are not exhorted, nor is it anywhere commanded of believers to observe and remember the birth of the Saviour in the stable at Bethlehem. We ought to be ashamed of the fact that the God-man was born in the stable, which only intimates to the believer the low, ruined condition sin brought mankind to through the fall of Adam.

Sin is the reproach of any people, nation, or individual either here, or here after. Satan, however, must have his counter-feit gospel, and ruinous doctrines through his agents (the devil's scavengers graceless priests, and graceless clergymen) to deceive the simple. In the *Glasgow Herald* on the 26th December, 1944, there was a report how "Christmas was celebrated throughout Europe (as if he knew all Europe in a few hours of time!) and in the Near East, perhaps more fervently than for years past, and on the battlefield, where bitter fighting is still going on, the day was not forgotten" (states Reuter). The writer goes on, "in Bethlehem there was the most crowded Christmas Eve pilgrimage living memory has witnessed, and in Rome, the Pope publicly celebrated mid-night Mass in St. Peter's." The reader may notice how Reuter's reporter joined Bethlehem and Rome in the celebration of Christmas! The Jesuit is busy.

"The winding streets leading to the church (Rome) of the Nativity in Bethlehem were on Christmas Eve crowded with vehicles, tens of thousands

of people, mostly in uniform representing almost all the Allied Services gathered to attend the ceremony at the manger but only a few could enter the (Roman) Church of the holy Nativity?" That was not enough there must be more for the "tens of thousands of Allied Service men and women" as they could not all enter the church of the holy Nativity? What is this huge army doing in or about Jerusalem? The reader must bear in mind when it suits the Jesuit he will swell figures out of all proportion to the actual facts, or minimise figures to suit his purpose. You see the Jesuit has no more respect to facts, and truth, than Satan has to truth! The end in view justifies he means used let it be facts, fiction, lies, or anything that suits him, to murder, the Jesuit will not hesitate if it suits his purpose, and end in view. The Jesuit is as like the devil as can be, only he is a human being, Satan is a vile fallen angel! History records that the Jesuit order murdered kings, princes, prime ministers, presidents, judges, and ladies of royal descent!

The Jesuit Order is the vilest society out of hell that ever was known, or ever will be known, we believe in the history of our ruined race. He may be as gentle as a lamb as fierce as a lion, as holy? as an angel, a splendid politician, first-class diplomat, as a Protestant Clergyman in a Protestant pulpit, college, senate, or assembly, in the school teaching Protestant children, in the Palace doing menial service in order to gain some information for the use of his order. The Jesuit would engage as an ordinary street scavenger for that matter of it if it would add to the advancement of the Society of "Jesus!" Reuter goes on to tell us, "the usual ceremony celebrating the Shepherd's Supper in the field below Bethlehem, and the journey of the three wise men (the wise men never came from the Vatican) from the east attracted thousands." We see here Rome unfurling her banner, and hoisting the Vatican flag on the plains below Bethlehem! This is done under the aegis of the Union Jack. Oh! Britain when will you stop helping the enemies of the Lord? When the Anglo-Catholics of England and the Scoto-Catholics will read this report of Reuter, no doubt, they will sing another Italian carola.

"In Rome between 30,000 and 50,000 people (vast difference between thirty and fifty thousand!) were present at midnight mass celebrated by the Pope." One wonders how many were present last year when Herr Hitler was master of Rome? It was not of course such a money gamble last year as it is this year. Reuter says, "Special seats were reserved for British troops, and in all about 15,000 members of the Allied Forces attended. In the vast assembly were high Allied officers, diplomats, and members of the Italian Government." Here is popery in its nakedness. This is Christmas in all its horrors, blasphemy, paganism, and deception. The Pope in person celebrated the midnight mass. He would be tired and should sleep well after all the antics he had to perform in celebrating his mass. The priests resemble acrobats in celebrating mass, especially high mass. Their approach to the high "altar" is not of course solemn, but the bowing, bending, gesticulations before they swallow their wafer god, and drink the best wine that Spain or France produces let me assure the reader who never saw mass celebrated that the official, and the rest of the crowd following behind the priest or Pope will be perspiring freely before this papistical ceremony is over. The worshippers must

have their heads down, but as soon as the wine is taken the organ peels out a bellowing noise, and the congregation are assured that mass has been celebrated once more!

It is so real to the papist, and so blasphemous to the believer. The interior of St. Peter's has no resemblance to the stable at Bethlehem, the Pope has no resemblance to Peter the fisherman!

This was the kind of mass Luther thundered against! Calvin characterised Rome as the mystical Babylon: John Knox preached against it as the harlotry of Rome. Are the nations of Europe to be steeped deeper and deeper into this slough of the Vatican? Are our gallant lads to be told that the Pope must have a chief place at the peace table, and that all the world must listen to the double-faced Italian bachelor, the Pope? Popery is the greatest curse that every plagued the human race since the fall of Adam. Will this war bring the papistical religion to an end? We are afraid not. The Protestant churches (with few exceptions) are vying with each other who will resemble the Roman Church most, and who will approach near the Vatican religion. President Roosevelt has a personal representative at the Vatican. In fact the President declared that the present reigning Pope was a personal friend of his. Mr. Churchill, Attle, Amery, and high Army officers visited the Pope. Public memory is very short, and all is forgotten, the silence of the Pope when London was partly burning brought no protest from the Pope. The Anglo-Catholics of England are papistical to a man, bishops and powerful lay-members, such as Lord Halifax, Lord Templemore, and Sir Anthony Eden were nursed in the school of the Tractarians. Their only mental conception of the Christian religion is from the Anglo-Catholic ritualistic buffoonery. The Bible to them is a book of reference, not the inspired Word of God, and their books of religious devotions are far more authoritative in their blinded judgment than the unerring Word of God. Their whole sympathy is with the Vatican. Their democratic philosophy is a questionable quantity. The bright side is what the gospel can do, and will do in destroying Pope, and popery, ritualism, and paganism, Christmas, Easter, and all masses!

Let all who love Jesus Christ in sincerity witness for Him, for His Gospel, Word, and ordinances against all the shifts, crafts, and idolatry of Rome!

The most relentless enemy to democracy, civilisation, the betterment of the working classes, and the glorious Gospel of our Lord and Saviour is the Roman Catholic religion, centred in Rome, and propagated by the Jesuits the World over.

A Lecture.

By Rev. JOHN COLQUHOUN, Glendale, Skye.

"For as concerning this sect, we know that every where it is spoken against."—Acts xxviii. 22. (last part).

IN this chapter we find that after Paul arrived in Rome as a prisoner he called together the chief of the Jews, and showed them that "for the hope of Israel" he was a prisoner. Though nothing had been

reported to them concerning Paul, either by letters from Judaea, or by any who came from there to Rome, yet they heard so much, by adverse criticism, of the doctrines which Paul preached that they concluded that those who held these doctrines were every where spoken against. In briefly drawing attention to the words of our text I would notice particularly three things. I. Those referred to. II. How they are here described. III. That this description is wrong.

I. Those referred to. It may be noticed, first of all, that it is wrong to speak of them as a "sect." The word here translated "sect" is the same word that is elsewhere translated "heresy." The only way in which the word could be applied to the Christian Church is when it is looked upon from the viewpoint of Jewish traditions and Jewish prejudice, but viewing it from the standpoint of the Scriptures, the word can be applied with far more truth to the Church of the Jews, for they had, as the Lord Himself points out, made void the law of God by their own traditions.

Those described here as a sect can be identified with the Church of God in the Old Testament Scriptures. They hold the doctrine found there, that the Saviour of sinners, with kingly power, was to bruise the head of the devil, and that in the conflict his own humanity was to be bruised (Genesis iii. 15). His prophetic office is acknowledged by them and in this also they have the authority of the Old Testament Scriptures for Moses says, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. xviii. 15). With no less clearness do they hold the Old Testament doctrine of the priestly office of Christ. In reading the fifty-third chapter of the prophecy of Isaiah one would think that the prophet was sitting on Mount Calvary when the debt was paid to Justice and when principalities and powers were spoiled and made a show of openly. Paul himself acknowledges "that after the manner which they (the Jews) call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts xxiv. 14). The Lord Himself, in the days of His flesh, asserts that the Scriptures cannot be broken, and in His final sufferings we find on more than one occasion things taking place which might appear small and insignificant in the eyes of the world, but they took place in order that the Scriptures be not broken. The types and shadows of the Old Testament are fulfilled in the New, and therefore these types and shadows which are but "childish things" are laid aside never again to be taken up, and supplant the pure, simple worship of the New Testament Church.

That many have endeavoured to bring in these types and shadows has caused a great deal of trouble in the professing church, and always those who will not agree with such innovators are classed as a sect that every where is spoken against. Such cleaving to the practice and doctrine of the primitive Christian Church and opposition to innovations, has been found in every age, and God has blessed Scotland with a large number of these people in every age since the Reformation. Our own Church has inherited this double honour of cleaving fast to the worship, doctrine and practice of the New Testament Church, and being in a position where it appears to be every where spoken against. Thus it can claim to be

in the direct line of succession to the Christian Church as known to the Apostles, and also, as known to the enemies of the Church.

II. We may now in the second place notice how they are here described. They are said to be every where spoken against.

In the days of the Apostles and to the present day the Church is spoken against. The Jews had been looking for the Messiah but when He came they would not receive Him. They had views of His coming which were not based on the Old Testament Scriptures, and because His coming did not harmonise with these views they would have none of Him. They asserted that He had a devil, and that He was a deceiver of the people, and when they came to Pilate's Judgment Seat they spoke against Him, saying, "Crucify Him, crucify Him." "He came unto His own, and His own received him not" (John i. 11). In the same way they speak against His followers, as was very evident in the case of Paul. Much as he was favoured by the Jews in the days of his ignorance, when he began to preach Christ they cried, "Away with such a fellow from the earth: for it is not fit that he should live" (Acts xxii. 22). Thus Christ can say with reference to the treatment He got, and is still getting from the Jews, in His members on earth, "My people would not hearken to my voice; and Israel would none of me" (Psalm lxxxi. 11).

Passing over the loud cry of the heathen against God's witnesses from Demetrius and his fellow-craftsmen in Ephesus to the modern followers of Mahomet, Buddha, and Confucius, we come to the Church of Rome. This Church, while claiming to be Christian herself, speaks against true Christianity, and has put far more of the Lord's witnesses to death than even Pagan Rome did, or all the heathens put together. In vesting the Headship of the Church in a mere man, offering up the blasphemous sacrifice of the Mass, worshipping saints and images, offering prayers for the dead, inventing Purgatory, refusing to give the Scriptures to the common people in their own language, and a whole host of other things, she proves herself to be an apostate church and her Head the Anti-Christ "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming" (II. Thess. ii. 8). He is represented as he "whose coming is after the working of Satan with all power and signs and lying wonders." Since its rise the Papacy has fulminated with Papal bulls against the Lord's witnesses and in word and deed has spoken against true Christianity. Even by the name "Catholic Church" which she has arrogated to herself she has denominated all who differ from her a sect and a heresy, and not only speaks against them, but requires an oath of her cardinals to persecute them to the death.

Again we must, meantime, pass over what the Episcopal Church did in our native land during the Covenantee period in speaking by persecution against God's faithful witnesses, and turn our attention to how things are among Presbyterians in our own day. It is to be regretted that many who profess the Presbyterian form of church government are among those who speak against true religion and a firm adherence to the Word of God. In the larger Presbyterian Church in Scotland "those things which are most surely believed among us" are spoken against. Men have ceased to believe in the inspiration and infallibility of Holy

Scripture and thus have drifted away from the old moorings. The Bible, according to their view abounds in error, the Confession of Faith is out of date and sets forth persecuting principles, and, therefore, the Standards had to be revised. These same people who are so ready to see intolerant and persecuting principles in the Confession of Faith have no scruples against being intolerant to such as differ from their views. They are referred to as ignorant and bigoted, and the most un-Christian believing the Virgin Birth of Christ to be a fact, and holding the absolute than the doctrines of the Bible. In other words they are thus spoken against for believing in the Bible as a whole, holding the doctrine of the Fall of Man, Redemption by Christ, Regeneration by the Holy Spirit, believing the Virgin Birth of Christ to be a fact, and holding the absolute sufficiency of Holy Scripture as the only rule of faith and manners.

Not only is this sin to be laid at the door of the larger Presbyterian Church in Scotland but it can also be found among the smaller denominations. Infidelity and Arminianism gained a footing in the once glorious Free Church of Scotland, and through an Act of its Supreme Court, constitutionally passed, the Constitution itself was altered so that she ceased to be the Free Church except in name. It was then that the Free Presbyterian Church took up a separate position in order to adhere to an entire Bible, and to the Constitution of the Free Church as set up at the Disruption, and hand down to generations to come the whole of that legacy bequeathed to us by our fathers. It was only seven years after this that an anti-union minority in the Declaratory Act Free Church set themselves up as the heirs of the Free Church of the Disruption. They looked with no friendly eye on the Free Presbyterian Church, and in the public statements of some of its leaders it was referred to as a schismatical body which was only a "new creation" that had no past, and that certainly would have no future. This anti-unionist body which is known as the Free Church of Scotland has exerted itself to speak every where against those who raised a testimony on behalf of God's truth in Scotland when all others forsook it, and who consistently adhere to that testimony to the present day.

Individual sinners of every description speak against adherence to a Scriptural testimony. From the most cultured and outwardly moral unregenerate person to the most abandoned profligate they hate a Scriptural creed and a practice according to it. Being under the dominion and power of that carnal mind, whose character is that it is enmity against God, they cannot do anything but hate the Word of God, and those who adhere to it. In order to cover their own enmity towards true religion they affect to be broad-minded and tolerant, though in practice they are very intolerant of such as faithfully rebuke them for their sins. They may not be able in our day to pursue such with fire and sword, with boot and thumb screws, or crop off their ears and make them stand in the pillory till exhausted nature is no longer sensible of physical pain, but like Jeremiah's persecutors they smite them with the tongue. They will not scruple to raise and circulate a scandal against them or endeavour to make them appear to be persons of no consequence. Thus, wherever a careless and indifferent sinner can open his mouth, there is a place where true piety and a Scriptural Church is spoken against.

Time would fail one to enumerate all the places wheré these are spoken against but it is a matter for solemn consideration that this so-called sect is also spoken against in Hell. This should be solemnly and seriously considered by those who speak against it on earth. They are at one with the powers of darkness in their view of a church which endeavours, in the midst of many troubles within and without, to adhere faithfully to the Word of God, and to "earnestly contend for the faith which was once delivered unto the saints," and they jointly put their hatred of it into practice in proportion to the ability of each. It was in consideration of the fact that it would be spoken against in Hell that the Saviour directed His disciples to the Rock on which He was to build His Church, assuring them that the gates of Hell would not prevail against it. The nearer a church is in its creed, constitution and practice to the Apostolic Church the more that the depths of Hell will be moved against it, and that moving of the depths of Hell is reflected in the persecutions, efforts on the part of churches of lesser orthodoxy at elimination by an incorporating union, and the back biting and sneers of these when their efforts are frustrated. Satan accepts integrity as a challenge to his kingdom and power, and will exercise all his craft and marshal all his hosts against any individual or church where it is found. However, the comfort of such is that it is written, "No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn" (Isaiah liv. 17).

III. The third thing that falls to be considered is that the description here given of the Church of God is wrong. It is a description given of it by its enemies, but, nevertheless, a description which the Lord's true people are ready in their times of despondency to apply to it. For the confusion of the one and the consolation of the other it ought to be remembered that there are places where it is not spoken against.

It is not spoken against in Heaven. Faithfulness to the Word of God and a patient waiting for Him are precious in His sight. In connection with the seven churches of Asia we read of only two against which He has nothing to say, that is, the Church of Smyrna and the Church of Philadelphia, and to each of these He gives great and precious promises as tokens of encouragement and in order to incite them to perseverance. To the Church of Smyrna He says, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10). To the Church of Philadelphia He says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10). These churches had tribulations and poverty; they were the objects of the blasphemy of men who were professing religion, and even the devil was permitted to cast some of them into prison, but they were rich in faith and the good works which are the fruits of it, but God was to make their enemies worship before their feet and to know that He had loved them. Thus He places upon them the broad seal of Heaven's approval, making it of little consequence though they should be spoken against on earth and in Hell. From this we have every reason to believe that every branch of the visible church which will remain faithful to the Word of God and to a Scriptural testimony are approved by Him and as long as they shall continue to do so that they shall never be spoken against

in Heaven. In the case of the other five churches of Asia we have ample instances of unfaithfulness, some in a greater degree than others, and as they were in their own day spoken against in Heaven so are those who, in our day, have inherited their unfaithfulness.

Again, this faithful but despised remnant is not spoken against in the Bible. The Jews in Rome when they addressed the words of our text to Paul shows that they were strangely blinded to what had been revealed in their own Scriptures. The Saviour Himself could say to their kinsmen in Judaea, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me" (John v. 39). If the Jews of Rome had followed this advice they would have seen that the Old Testament set before them in types and shadows much that was to be fulfilled, and this ought to have led them to see that what they despised as a sect or heresy was none other but the Church of God as it appeared after the coming of the great Anti-type in whom all the types and shadows were set aside. Thus while the Jews gloried in the letter of the Old Testament Scriptures the much-despised Christians had the spirit as well as the letter of these Scriptures. It is somewhat different in our day. Those who speak against and sneer at orthodoxy do not abide even by the letter of the Scriptures, but profess to have a wisdom which is superior to the Scriptures. Higher Critics and all who join with them speak of their "assured results," and endeavour to undermine faith in the Bible as the Word of God, while those who adhere to the whole Bible have the testimony of God Himself that they have the only rule which He has given to direct them how to glorify God and enjoy Him. As a Church we have often been referred to as Pharisaic and schismatic but those who have cast these names at us have never been able to prove from the Word of God that we have been either. In fact they have invariably shunned to take their stand on the Bible in this connection, and when pressed to do so have at times resorted to interpretations of the Scriptures which have gravely reflected on their scholarship as well as on their Christianity. Thus we can claim that, in taking up a separate position and maintaining that position until we can meet with a Church with which we can consistently unite, the Bible does not speak against us, but on the other hand lends all its authority to the position we have taken up. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing" (II. Cor. vi. 17).

In the consciences of the Lord's true people we are not spoken against. A true child of God may be left so far under the power of an uninformed judgment as to speak against us, but let any such consider our position and our history as a Church with an unbiassed mind, and let his conscience be enlightened by the Word of God, and whether he is a follower of the Church of Scotland, the Free Church or any other denomination, his conscience will speak with no uncertain sound and proclaim that God is among us. This was the case in 1893 when godly men and women came to the parting of the ways. Those who came out were leaving behind them in the Declaratory Act Church ministers to whom they were attached, and who, in not a few cases, were the instruments under God in bringing them from darkness to light, they were also leaving behind brethren and sisters with whom they had sweet fellowship going to the courts of God's house, but to remain with them now would not

satisfy their consciences, therefore, they went out at the call of God Himself, and here alone their enlightened consciences could find satisfaction, and they have proved that though their prospects were uncertain from the human viewpoint there was nothing but certainty from the viewpoint of the promises of God, which are yea and Amen in Christ Jesus. Those who have entered into the labour of these men and women, and who are true Free Presbyterians with an intelligent grasp of our position as a Church, are fully satisfied in their consciences that they are where they should be, and that to resile one hair-breadth from that position would be a sin which would put an intolerable burden on their consciences. "For if I build again the things which I destroyed, I make myself a transgressor" (Gal. ii. 18).

Some among ourselves may have been disposed, on account of our despised position, to look upon us as a church of no influence in the land, and may be ready to advocate union with other branches of the Presbyterian Church in Scotland in order to have more influence, and, according to their views, be more of a power for good. Such should ask themselves if they are supported in this by the Word of God and an enlightened conscience. We occupy precisely the place which God has appointed us to occupy, and until He shows us from His Word that we are not where we should be it is our duty to remain there, and be content to be referred to as a sect which "is every where spoken against."

Calvin on Fasting.

A holy and lawful fast has three ends in view. We use it either to mortify and subdue the flesh, that it may not wanton or to prepare the better for prayer and holy meditation; or to give evidence of humbling ourselves before God, when we would confess our guilt before Him. The first end is not very often regarded in public fasting, because all have not the same bodily constitution, nor the same state of health, and hence it is more applicable to private fasting. The second end is common to both, for this preparation for prayer is requisite for the whole Church, as well as each individual member. The same thing may be said of the third. For it sometimes happens that God smites a nation with war or pestilence, or some kind of calamity. In this common chastisement it behoves the whole people to plead guilty, and confess their guilt. Should the hand of the Lord strike any one in private, then the same thing is to be done by himself, alone, or by his family. The thing, indeed, is properly a feeling of the mind. But when the mind is affected as it ought, it cannot be but give vent to itself in external manifestation, especially when it tends to the common edification, that all, by openly confessing their sin, may render praise to divine justice, and by their example mutually encourage each other. Hence fasting, as it is a sign of humiliation, has a more frequent use in public among private individuals, although, as we said, it is common to both. In regard, then to the discipline of which we now treat, whenever supplication is to be made to God on any important occasion, it is befitting to appoint a period for fasting and prayer. Thus when the Christians of Antioch laid hands on

Barnabas and Paul, that they might the better recommend their ministry, which was of so great importance, they joined fasting and prayer. (Acts xiii. 3.)

In general, the only object which they had in fasting was to render themselves more alert and disencumbered for prayer. We certainly experience that after a full meal the mind does not so rise towards God as to be borne along by an earnest and fervent longing for prayer, and perseverance in prayer. In this sense is to be understood the saying of Luke concerning Anna, that she "served God with fasting and prayers, night and day" (Luke ii. 37). For he does not place the worship of God in fasting, but intimates that in this way the holy woman trained herself to assiduity in prayer. Such was the fast of Nehemiah, when with more intense zeal he prayed to God for the deliverance of His people (Neh. i. 4). For this reason Paul says, that married believers do well to abstain for a season (1 Cor. vii. 5), that they may have greater freedom for prayer and fasting, when joining prayer to fasting, by way of help, he reminds us it is no importance in itself, save in so far as it refers to this end.

Again, when in the same place he enjoins spouses to render due benevolence to each other, it is clear that he is not referring to daily prayer, but prayers which require more than ordinary attention. On the other hand, when pestilence begins to stalk abroad, or famine, or war, or when any other disaster seems to impend over a province and people (Esther iv. 16) then also it is the duty of pastors to exhort the Church to fasting, that she may suppliantly deprecate the Lord's anger. For when He makes danger appear, He declares that He is prepared and in a manner armed for vengeance. In like manner, therefore, as persons accused were anciently wont, in order to excite the commiseration of the judge, to humble themselves suppliantly with long beard, dishevelled hair, and coarse garments, so when we are charged before the divine tribunal to deprecate His severity in humble raiment is equally for His glory, and the public edification, and useful and salutary to ourselves. And that this was common among the Israelites we may infer from the words of Joel. For when he says, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly" (Joel ii. 15) he speaks as of things received by common custom. A little before he had said that the people were to be tried for their wickedness, and that the day of judgment was at hand, and he had summoned them as criminals to plead their cause; then he exclaims that they should hasten to sackcloth and ashes, to weeping and fasting; that is, humble themselves before God with external manifestations. The sackcloth and ashes, indeed, were perhaps more suitable for those times, but the assembly, weeping, fasting, and the like, undoubtedly belong, in an equal degree, to our age, whenever the condition of our affairs so requires. For seeing it is a holy exercise both for men to humble themselves, and confess their humility, why should he in similar necessity use this less than did those of old? We read not only that the Israelitish Church, formed and constituted by the Word of God, fasted in tokens of sadness, but the Ninevites also, whose only teaching had been the preaching of Jonah. Why, therefore, should not we do the same? But it is an external ceremony, which like other ceremonies, terminated in Christ. Nay, in the present day it is an admirable help

to believers, as it always was, and an useful admonition to arouse them, lest by too great security and sloth they provoke the Lord more and more when they are chastened by His rod. Accordingly, when our Saviour excuses His Apostles for not fasting, He does not say, that fasting was abrogated, but reserves it for calamitous times, and conjoins it with mourning. "The days will come when the bridegroom shall be taken from them" (Matt. ix. 35).

(To be continued.)

The Depths of Satan.

(Continued from page 171).

IV. THE OBJECT OF CHRIST'S TEMPTATION.

We have already seen why, in general, God permits the adversary to tempt His children. We are next to consider, on what account He suffered the Lord Jesus Himself to be tempted. And here first we must solemnly protest against that horribly heretical notion, that Jesus was led into the furnace of temptation, that by conflict and contest, wrestling and prayer, He might overcome, mortify, and kill sin in His own flesh! We dare not for a moment allow such a thought respecting our most holy and blessed Saviour. That God sent to us His own Son in the likeness of sinful flesh, we know and acknowledge; but it was in the likeness only, and not in sinful flesh itself. He was in all things made like unto His brethren (Heb. ii. 17), with the exception of one point, and that one point was sin. God be thanked that the word of truth, the gospel of our salvation, is as clear upon this subject, as is the light of noon day. With the perfect sinlessness of our great Mediator, the whole fabric of evangelical hope must stand or fall. Were the white raiment of his innocence soiled with the least stain of an unholy attribute, were it possible for heaven, earth, or hell, to point out "any such thing" in his nature, then we should have nothing to do but to shut up our churches, burn our Bibles, cast away our confidence, and yield ourselves up to despair. For then could Jesus be no Saviour of men, neither could the payment he has made for us have any value whatsoever.

We have already remarked, that the temptations which came upon him were undergone entirely for our sakes; inasmuch as they were part of his vicarious and sacrificial sufferings. We have seen our first parents tempted by the serpent; and their presumption impelling them at once into the whirlwind of the abyss. The Second Adam having undertaken to retrieve our loss, was exposed to still greater temptation, which nevertheless he triumphantly resisted; the lances of our great adversary were broken, his stratagems and machinations completely defeated, and an all-perfect obedience yielded to the Father of creation and providence. The first Adam, by his disobedience, made himself and us the enemy's lawful captives; but the Second Adam, foregoing the throne of the majesty on high, and descending into this lower world amidst evil spirits, swallowed up this death in victory. Oh, unexampled humiliation! that the Son of God should have been touched by the murderous hands of the devil!

that the Heir of all things should have suffered the old serpent to lurk in his path! that He, the Holy One,[†] should have been encompassed by the powers of darkness! that the Lord of the blessed angels should have suffered his human person to be seized, carried off, and borne away by the prince of the accursed, to hear his thrice-repeated temptation unto deeds most ungodly! But while it was so admirable on the one hand, it was inconceivably fearful on the other. The children of God are of too narrow capacity, and too nearly allied to sin, to comprehend the infinite recoil of Christ's holy soul from unholiness; and as for the ungodly and profane, they being children of the wicked one, are too congenially related to him, to dream of the intensity of our Saviour's sufferings by temptation. Yet to such sufferings it behoved the Lord's Anointed to submit: it behoved his holy human nature to shudder at the floods of Belial, that there he might begin to remove our mountains of guilt. And, let it be remembered, that all these assaults he had to encounter alone; without the least aid was he to persevere through conflict and warfare in doing the will of God, and to be left entirely to himself, according as it was written of him, "Of the people there was none with me;" that by an illustrious and perfect obedience entirely his own, he might cover from the eyes of Divine justice, the disobedience of Adam and his posterity.

(To be Continued).

Memoir of an Afflicted Christian Cottager (Elizabeth Fraser).

(Continued from page 182).

But at length deliverance came in a way worthy of the source, at once honouring the means of divine institution, and showing the sovereignty of grace—encouraging to the diligent use of means, yet manifesting that in the work of salvation it must be "the right hand and holy arm of the Lord that gets the victory."[†] The half-yearly Communion, in the congregation at Stratherrick, came round, and the fearers of the Lord in the place were encouraged in prayer for the poor prisoner, by His ministering servants and people who came up to the solemnity. Deep sympathy was called forth, and fervent prayer, "that the command," as one beautifully expressed it, "might come forth from the White Throne for the loosing of prisoners!" At the same time, some passages in the discourse delivered, without any individual allusions, were illustrative of the striking providential dispensation going on. In one sermon, by a father in the ministry, the case of Christians under extreme spiritual trials, was illustrated from the passage, Isa. xxvii. 13, in its spiritual bearings. "The great trumpet" of the gospel when it penetrated to the conscience, and drowned the sound of threatened wrath recalled the outcasts, and restored them to the spiritual "worship" of the "Lord in His holy mountain." And so it proved with Elizabeth. Though shut out

[†]The poor paralytic, recorded in Matth. ix., was not delivered by the faith of the four who carried him, much less by his own, when he was perhaps in too low a condition to exercise any; yet the Saviour was pleased to acknowledge their weak efforts; "when Jesus saw their faith," He spake the words that conveyed pardon and healing.

from all the outward means of grace, the Spirit of grace had access by His secret, almighty influences, to loose her bonds!

On Monday of the Communion her attendant left her in charge of another, in order to go to church. On returning in the afternoon she found her as when she left, in the same raging despair. In a few minutes after, however, she noticed a slight softening of her voice. "Do you know me then?" she eagerly asked. "Yes," said Elizabeth, "it is dear I—C—." The poor girl burst into tears of joy at the change. A little after, one coming in heard Elizabeth repeat to herself the passage, so descriptive of the Lord's merciful return, as made known to his people—"The voice of my Beloved! behold He cometh leaping upon the mountains, skipping upon the hills!" In the evening, two ministers who came in were cheered to find her composed, though much exhausted, acknowledging the goodness of God, and the preciousness of the blood of Christ, and joining in worship as they sang "He healeth the broken in heart, he tenderly upbids their painful wounds." To a friend who spoke to her of Christ—"Oh what a mighty One!" she exclaimed. She was now ready to take whatever nourishment might be deemed proper, and every mercy seemed surpassingly great. Her affectionate attendant said once to her, "much has the enemy tried you." "Oh, it is nothing," she replied, "compared with the exceeding weight of glory it works out." "It will make the crown the brighter," said the other. "Yes," said she, "and the melody sweeter." Truly, here might it be said, "Great is thy mercy towards me, and thou hast delivered my soul from the lowest hell."

Though the soul received "strength and cure," her bodily frame could not stand much longer. She lingered six days in peace and hope, recognising her Christian friends, and expressing, a few minutes before her death, her longing to be taken home by the Saviour. She died Sabbath morning, the 16th of March, 1856. Her remains bore a striking aspect of sweet, triumphant repose.

It was singular how effectually, by this clear and conspicuous deliverance, the Lord "rolled away the reproach" which the enemy doubtless expected to be left on the cause of religion by her extraordinary state. She died with the full measure of respect recovered, in which she had in her best days lived. The funeral was distinguished for numbers and solemnity. The minister of the congregation gave public thanks in prayer, that the Lord had "loosed this daughter of Abraham, whom Satan had bound" for a time, and warned the assembled people that the first family who should have a wedding with those wicked customs of payment, drinking and dancing, after so many warnings from the Word and from Providence, would be lifting the standard of the kingdom of darkness in Stratherrick. It remains to be seen whether the warning will be respected or slighted.

Her friends put the following inscription on her grave in Boleskine Burying-Ground, Foyers:

"Here rest the remains of

Mrs. ELIZABETH FRASER,

Who died at Tomvoit, Stratherrick,

On the 16th March, 1856, aged 67 years."

"Brought in early life to follow the Lamb,
She passed, once and again,
Through a dread furnace of temptation,
From which she emerged
To a life of Christian usefulness,
And, finally, to a peaceful death.
Through the blood of the covenant.

(Zec. ix. 11.)

This stone is erected by friends
In token of affectionate remembrance
of

'A mother in Israel.'

The memorials of this humble disciple will not be appreciated aright, unless the reader has the same allowance for human infirmity, in the subjects of divine grace, which he is instinctively led to make, if conversant with living Christians. Among all the family of God on earth, none but the Divine Head ever exhibited perfection; and yet, of the members in their state of infirmity, it is said, "Be ye followers of them who through faith and patience now inherit the promises." As a faithful portrait, Christian biography ought not to suppress such blemishes when forming features of the character, especially when "the beauty of the Lord" is seen resting on them, turning even their infirmities into fresh illustrations of redeeming grace.

The case conveys warning to careless, light-minded persons, to beware of practices for which the Lord so sharply smote one of His people, only for countenancing these in a slight degree—Psal. xcix. 8—"Thou wast a God that forgavest them, though thou tookest vengeance on their deeds." If such vengeance be taken on His redeemed people here for compliances with the world, what vengeance must await those who go to eternity with such practices unpardoned and unrepented of! It is not the practices in themselves that are so heinous, though there is demonstrably much evil in them, apart from their connections. It is the system of dissipation and ungodliness, of which they form inseparable parts, that makes balls and intemperate festivities, ordinances of the kingdom of darkness. "The ball," says the late Rev. J. Macdonald, of Calcutta, in a valuable tract on the subject, "may be called one of the world's sacraments, by which it binds men in bonds, one to another, for its own maintenance, just as the Church of Christ by its solemn rites." The same fatal effect is produced alike by the more refined forms in use among the rich and fashionable, and by the grosser among the poor. It may be added that perhaps the most emphatic practical proof of the evil of balls and dancing parties is presented in the frequent hardening effect produced on any religious persons who are induced to join. Many who had entered upon a hopeful religious profession, on going once to a ball, have, in no long time, thrown off the fear of God, so as ultimately to make a mock of religion. Such a result, which is the more common one, is far more awful than for one to fall into remorse and even despair.

Finally, with reference to the examples related of dreadful spiritual temptation and deliverance. Profane and irreligious persons despise all deep religious distress as madness, and we need not say a word to induce them to alter their opinion, which is connected with a secret or open

contempt of the Bible itself. But a word to those who believe in the reality of religion. While the life we have sketched exhibits, as might be expected, national or Celtic peculiarities, we hope none of our readers will be so narrow-minded as to ascribe this particular to any peculiarity of the religion of the Highlands. It was not among Highlanders that the great delineator of religious character, Bunyan—the Shakespeare of Theology—drew such portraits as the man in the iron cage: Faithful in the hands of Moses, or Christian and Hopeful in the dungeon of Despair. Nay, He who “knows our fame,” and His own methods of dealing with His people, has given ample warning of such dangers in His word: warnings, from time to time fulfilled, not among Celts more than among Saxons, not in the ardent Eastern temperament more than in the cooler and more phlegmatic modern European, but wherever there is earnest, life-pervading religious sentiment and experience, encountering and giving way before the temptations of the devil and the world. Personal religion is compared to a building, the stability of which must be tried by storms; and temptation is one of these storms. The work of the foolish builder (Luke vi. 49), not being founded on the Rock, fell completely, although specious, “and the ruin of his work was great.” Of another class, who truly rest on the alone foundation, but store up what is perishable, “wood, hay, and stubble” (1 Cor. iii. 12-15), we are told that their work shall be burnt, but themselves shall be saved, “yet so as by fire”—a warning undoubtedly referring to personal religious character in general, as well as to the particular case of erroneous religious teachers specified in the passage. The writer was informed lately of a person in the middle ranks of society, very like Elizabeth in zeal, but wanting perhaps in spiritual contrition and self-denial, who fell ultimately into similar distress, and died in despair. An unstable, perishable superstructure of religious character and profession, and a consequent unpreparedness for the dreadful onsets of the enemy, are likely to result, wherever certain elements of Christian character and experience are wanting, such as those indicated in the following passages:—

Take unto you the whole armour of God, that ye may be able to stand in the evil day.

Blessed are the poor in spirit.—I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

Therefore, brethren, we are debtors, not to the flesh to live after the flesh. For if ye live after the flesh, ye shall die; but, if ye through the spirit, do mortify the deeds of the body, ye shall live.

Brief Obituaries.

“*Man goeth to his long home,*” are words of truth ever being fulfilled among us.

The past year saw the homecoming of several of the Lord’s dear people from our midst. Among these were the following who attained an average age of over four score years:—

The late Mr. SINCLAIR POLSON, Elder, Halkirk.

Following in the footsteps of his worthy father (Donald Polson, who died in 1904) the subject of this notice faithfully discharged the duties of Deacon, and for about thirty years as Elder, in Halkirk Congregation. He also rendered long and acceptable service as Precentor. Born at Claycock, Bower, he removed to Kirkhill Farm about twenty years ago. While diligent in business he was ever attentive to matters pertaining to the Cause of Christ. He had a deep attachment to the truth, having in his own soul experienced the awakening and enlightening power of it. This work began under the preaching of the Gospel early in life, and where the Lord begins He carries on to the end. The loss of a son in the 1914/18 war, and the death of his worthy wife (a true helpmeet) in 1935 was deeply felt but submissively borne.

The growing disregard of God's law in the County was a grief to him and to others likeminded. He genuinely appreciated the continued witness for the whole counsel of God by our Church, and the much needed, and distinctive testimony raised in 1893. This he proved in practice by an unwavering adherence to it.

The eminent Sandy Gair remarked, "The Lord brought His people out of Egypt in one night but He took forty years to drive Egypt out of them." Sinclair Polson was weary of Egypt within but that is now forever left behind and the heavenly Canaan reached. The expected end came at Kirkhill, on the tenth of May last at the age of seventy-eight.

To the bereaved family, of one son and three daughters, we express sympathy. May the prayers of their late parents on their behalf be answered.

The Late Mr. BENJAMIN SWANSON, Thurso.

The death of Benjamin Swanson, of Sinclair Street, Thurso, at the age of eighty-one, in December, 1943, meant the removal of one who was indeed a lover of "the old paths." He was for many years an Elder in the Reformed Presbyterian Church. The R.P.s, and the O.S. Church had congregations in Thurso for a long period, but they ceased to exist over twenty years ago. The former built a church there in 1856, in which the late Dr. Kennedy of Dingwall, at Communion seasons, preached in Gaelic, while English services were held in the Church of Dr. Taylor. The R.P. building was bought in 1927 by the Free Presbyterian Congregation, and Benjamin Swanson, who had previously associated himself with them, took a lively and prayerful interest in the services there until the end of his day. In prayer he frequently alluded to Scotland's Covenanters and Covenantants, but his hope for eternity was in the Covenant of Grace.

His integrity of life, and devotion to truth, commanded the respect of his fellow citizens. During his last illness it was evident that the Word was his great comfort.

To his sorrowful widow prayerful sympathy is extended.

The Late Mrs. DAVID MACKAY, Halkirk.

By the death of Mrs. Mackay a notable link with the past has been broken. She was one of the very few remaining members in our Church, who had been a Communicant in the Old Free Church.

She clearly manifested in her life and conversation that her desire was towards the Lord, and the remembrance of His name. It has been said that, "Never was a babe born in Bethlehem but there was a Herod in pursuit of it." She was not ignorant if this pursuing enemy; and more than once told of a sweet deliverance experienced, quoting Psalm 18, verse 16:

"And from above the Lord sent down,
and took me from below;
From many waters he me drew,
which would me overflow."

Before the Halkirk F.P. Church was built in 1896, the small, but loyal, company who separated in 1893 from the Declaratory Act Church, met in the house and workshop of Mrs. Mackay and late husband. To the warmth of these gatherings she often referred, and told many interesting notes of the excellent of bygone years. On eighth July last she passed into eternity at the age of eighty-four looking unto Jesus.

The surviving members of her family (in Dunfermline and U.S.A.) have been bereaved of a praying mother. Much will be required of them—may they realise it and by the grace of the Lord Jesus Christ be prepared to meet the Judge of all.

With those who mourn we sympathise.

W. G.

Notes and Comments.

Bad News.—*The Scotsman* (3rd January) has an article by Dr. Norman MacLean in which he makes the following reference to the Pope's recent message:—"The Pope's recent Christmas broadcast marks another stage towards the goal of collective security, for it places the whole influence and authority of the Catholic Church behind the movement that aims at abolishing war. Unlike the national and sectional churches is world wide and its voice reaches all nations." This is bad news indeed for all who have paid the slightest attention to Rome's strange attitude in the present war. "Meanwhile," concludes Dr. MacLean, "His Holiness, the Pope deserves the gratitude of all lovers of righteousness, justice and peace." We once read in an article by an American journalist of some one who was trying to white wash black sheep. We have never witnessed the process but the phrase has a meaning and Dr. MacLean did his best for the Pope but he made a poor job.

Church Notes.

Communion.—*February*, first Sabbath, Dingwall; third, Stornoway. *March*, first Sabbath, Ullapool; second, Portree and Ness.

Communion Services.—Free Presbyterian Church of Scotland, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1.

In connection with the dispensation of the Lord's Supper on Sabbath, 1st April, the following Services have been arranged (D.V.) to be conducted by the Rev. W. Grant, Halkirk, and the Rev. D. R. MacDonald, Tarbert, Harris:—

Thursday, 29th March, 7 p.m.; Friday, 30th March, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 31st March, 3.30 p.m. and 7 p.m.; Sabbath, 1st April, 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 2nd April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic), and 5 p.m. Weekly Prayer-meeting, Wednesday, 7 p.m..

Appeal from Northton, Harris.—The Northton section of the South Harris Congregation have been worshipping for the last 50 years in an old building in the midst of sand dunes far away from the village and difficult to reach especially in the winter months. After enduring all these years of discomfort, it is now unanimously resolved to remove as much of this building as can be used to a new site central to all the people. The Congregation will do their best to meet the expense, but will welcome any financial help which friends throughout the Church will be moved to give them. Mr. John Martin, 22 Northton and Mr. Sam. Morrison, 39 Northton will gladly and thankfully acknowledge any donation sent them for this purpose. The Outer Isles Presbytery cordially endorse this appeal.

MALCOLM GILLIES *Presbytery Clerk.*

Literature to Forces Fund.—The distribution of good literature continues, and extends to Navy, Army, Air Force, and Hospitals, etc. The Committee is able to secure further considerable quantities at reasonable cost. The fund needs further support. Pray that these efforts be blessed.

B.B.C. Broadcasting on the Lord's Day.—The Outer Isles Presbytery of the Free Presbyterian Church of Scotland hereby protest against the B.B.C. broadcasting English lessons to the Continent on the Lord's Day. There are six days in the week on which this work could be done. "Righteousness exalteth a nation, but sin is the reproach of any people." We have no objection to the propagation of the English language, but we think it is wholly unnecessary to desecrate the Lord's Day in such a manner, in a foremost profoundly Protestant and Christian country. We consider it unjust to use public money for such a purpose.

Ordination of Rev. Edwin Radasi as Missionary.—The Northern Presbytery met at Lairg on Friday the 1st December, 1944, for the ordination of Rev. E. Radasi as Missionary of the Church in South Africa. The Rev. R. R. Sinclair preached from Mark xvi. 20. Thereafter Rev. Wm. Grant, the Moderator of the Presbytery, put the usual questions to Mr. Radasi, who on answering them satisfactorily and signing the formula, knelt and was set apart by solemn prayer and by imposition of hands to the officer of the Holy Ministry as a Missionary of the Church. The Moderator and the other members of the Presbytery gave him the right hand of fellowship. He was suitably addressed by Mr. Grant as to his duties and work—and mention was made of Mr. Radasi's father—the Rev. John B. Radasi—who, forty years ago, was the founder of the Free Presbyterian Church South African Mission. There was a very large congregation, friends being present from Lochinver, Seourie, Kinlochbervie, Strathy, Wick, Halkirk, Rogart and Dornoch.

We pray that the Lord may abundantly bless Mr. Radasi in his prospective sphere of labour.

Acknowledgment of Donations.

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

Sustentation Fund.—"Strontian," £1; A Friend, Carr Bridge, £1; Mr. E. M., Tarbert, Harris, £1; "A Gairloch Lovat Scout," 1/a Coigach Congregation, per Mr. Rod. Graham, 10/-; Mrs. Macdonald, Opoho, Dunedin, N.Z., o/a Lochbroom Congregation, per Rev. D. N. MacLeod, £12.

China Mission Fund.—"Well Wisher," Applecross, £1; "Well Wisher," Skye, 10/-; Plockton Congregation per Mr. A. Gollan on behalf of Lady Cripps' Fund for China, £8 6/-.

Organisation Fund.—Friend, Carr Bridge, £1.

Literature to H.M. Forces Fund.—Friend, Tomatin, per Mr. A. V. Dougan, 5/-; Late Greenock Friends, per Rev. Wm. Grant, 5/-.

Magazine Fund.—Ness Congregation per Mr. W. MacLean, £2.

Jewish and Foreign Missions.—"A Free Presbyterian in Canada" (Half Yearly), £9 7/6; Anon, Oban, "In memory of the late Mr. Radasi, o/a New Buildings at Mission," £5; Friend, Carr Bridge, £5; Well Wisher, Applecross, £1; A Friend, Sheldale, £1; "Wee Maga," for Mission Schools, £2; "A. C.," Glasgow, £1; Well Wisher, Skye, 10/-; Mr. J. McP., Knockandhu, per Mr. A. V. Dougan, 14/7; Friend, Swordle, per Rev. M. Gillies, £2; Friend, Lochs, per Mrs. Gillies, £1; Mrs. McP., 50 Captain Street, Greenock, 10/-; "Skyman," per Rev. Jas. McLeod, £1; M. McL., Stanley Cottage, Brora, 12/6; "A Friend," o/a Glendale, per Rev. J. Colquhoun, £3; Mrs. MacRae (late of Inverness), 60 Stanley Road, Gisborne, New Zealand, £5.

Synod Statement Fund.—A Friend, per Rev. F. MacLeod, 2/6; Glendale Congregation, £2.

South African Mission—Clothing Fund.—In view of the much lamented death of Mrs. Millar, Wick, who had charge of this Fund, Subscribers will kindly send donations, for the present and until further notice, to Mr. J. Grant, 4 Millburn Road, Inverness. Rev. R. R. Sinclair, Wick, thankfully acknowledges the following received after the death of Mrs. Miller:—Balance of Funds on hand, £3 18/9; Edinburgh Congregation per Mrs. MacIntyre, £14 7/-; Miss M. A. M., 2 Bank Street, Plockton, £1; Friend, Gairloch, 5/-.

The following lists have been sent in for publication:—

Applecross Church and Manse Maintenance Fund.—Mr. M. Gillanders, Treasurer, thankfully acknowledges a donation of 10/- from A Friend, Diabeg.

Dingwall Church Building Fund.—Mr. S. Fraser, Treasurer, acknowledges with grateful thanks the following donations:—Friend, Gairloch, £1; Miss M.M., 7/6. Per Rev. D. A. Macfarlane:—Friend, Drumbuie, £2; Friend, £1 10/-; Miss J. J. S., 10/-; Friend, Muir-of-Ord, £1; Two Friends, £3. *Foreign Mission Fund.*—"One in trouble," £1; Mrs. G. P., £1; Mrs. N. C., £1.

Dornoch Congregational Funds.—Rev. F. MacLeod acknowledges with sincere thanks a donation of £2 from "Two Friends in the South," o/a Communion Expenses.

Halkirk Congregational Funds.—Rev. Wm. Grant acknowledges with grateful thanks the following donations for special purposes stated, "Surrey," £1; "Halkirk," £1.

Lochcarron Manse Building Fund.—Mr. G. Ross, Schoolhouse, Lochcarron, Treasurer, acknowledges with sincere thanks the following donations:—"Friend," Kishorn, £5; "Young Friend," Inverness, £1; J. McL., Uig, Lewis, £1; "A.S.," Applecross, £2, per Mr. J. Mackenzie, Kishorn; Capt. D. B. Killcarnan, £1 per Treasurer; D. B. Matlere, King's County, New Zealand, £5 per Rev. A. D. MacLeod.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations:—A London Friend of the Cause, £6; Mrs. C. M., Toronto, 10/-; A Friend, Shepherd's Bush Postmark, 10/-; Miss C. B., Montreal, £2.

South Harris Manse Building Fund.—Rev. D. J. MacAskill acknowledges with grateful thanks the following:—Collecting Card per Miss MacAnulay, Tarbert, £17 0s. 6d.; C. Card, Kyles, Scalpay, £17 8/-; C. Card per Mr. J. McInnes, Uig, Lewis, £14 8/-; Mr. and Mrs. M. M., Glasgow, £2; Friend, Borrisdale, £1.

Stornoway Congregational Funds.—Rev. M. Gillies acknowledges with sincere thanks a donation of £6 from Mrs. Orrock per Mr. N. MacLeod, Treasurer, on behalf of Stornoway Foreign Mission Collection.

Uig (Lewis), Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the following donations:—A Friend per M. McL., Clift, £1; Nurse McK., Tarbert, £2; Miss McA., Tarbert, £1; Dr. MacD., Gisle, £1; Mr. and Mrs. D. McL., 7 Ardvoil, £5.

Raasay Manse Building Fund.—Mr. E. Macrae, Treasurer, gratefully acknowledges the following:—C. Card, Edinburgh Congregation, per C. MacLeod, £41; A. N., Station Hotel, Achnasheen, £1; J. McL., Hazlemere, Surrey, £1; M. M. F., Sutherlandshire, £1, per Rev. D. Campbell; Friend, Inverness, per Mr. J. Grant, 10/3.