

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. ix. 4.

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Our Birthright.

OUR birthright as the dictionary tells us is, "That which belongs to one by virtue of his birth." It is not his by any foresight or intellectual gifts above his fellows. It is not his by purchase or by any agreement. Our birthright, let us repeat again, is something that is ours by virtue of our birth. It may be riches, lands, privileges. The Bible speaks of birthright; and we have the well-known story of Esau selling his birthright to Jacob—selling it for something that did not equal in value the gift he so thoughtlessly gave away. His cry, though "great and exceeding bitter," could not restore to him the birthright which he had despised—he found no place of repentance though his tears were bitter enough.

We too, as a people, have a great birthright. We were born in a land in which strenuous battles were fought, even to death, for the crown rights of Jesus Christ at the Reformation and the Second Reformation and again at the Disruption. Truly we may say that the lines fell to us in pleasant places and that the inheritance excelled in beauty. But alas! it holds true here, as in other things—easily got, soon forgotten. As a people, we began to despise our birthright, and then sold it for a trifle. It cost *us* nothing, but it was dearly bought and the least that might be expected of us is, that we would carefully guard against anything that would belittle it in the slightest degree. But there arose men in our midst who fought none of the battles for civil and religious liberty and did not hesitate to attack our noble Reformers. John Knox, particularly, was the target at which they aimed their shafts, until in the good providence of God, Dr. Thomas was raised up to give his countrymen a true picture of the man who delivered a crushing blow at the Church of Rome and became the Reformer of a kingdom. We entered into the labours of our Scottish Reformers and into those of Andrew Melville, Alexander Henderson, John Davidson (Prestonpans), Samuel Rutherford, and last but not least, the youthful, noble contender for the faith, George Gillespie. But others rose who were not in the battle and said hard things about the men who faced the enemy in our gates and handed down a precious heritage.

Again in 1893 a testimony was raised in the defence of the truth.

To be born in a godly home, where we are surrounded by a religious atmosphere, is a precious birthright. And while it requires a great deal more than this, ere we become true followers of Jesus Christ, yet who will deny that it is an inestimable blessing to be born into such a home,

rather than in one where irreligion and maybe open hostility to all that is honouring to God prevails. Surely it is a boon not to be despised, that during our young years, when our vagrant thoughts would drive us where we know not, that we should be under the restraint of a godly discipline. Yet here again, we must be reminded, useful though this is, we need a power greater than man possesses to lead us into the new and living way.

Again, to be brought up in a church where the truth of God is preached faithfully and His Word read, is surely a blessing not to be lightly esteemed. When we look around us and think of the kind of teaching that is given in so many churches around us, should we not be thankful to know that we belong to a denomination which, with all its faults, adheres to the preaching of the great fundamental doctrines of Ruin by the Fall, Redemption by Christ, and Regeneration by the Holy Ghost. Think what it would mean if we had been born in the R.C. Church or in a denomination where modernism with all its soul-destroying teaching is proclaimed. Is it wise, to say the least of it, to despise such a blessing and cut our connection with it for the most trivial reasons?

Synod Sermon.

Preached at Inverness, 18th May, 1948, by Rev. JOHN TALLACH.

"Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the Shepherd of his flock? Where is he that put his Holy Spirit within him?

That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley the Spirit of the Lord causeth him to rest; so didst thou lead thy people, to make thyself a glorious name" (Isaiah lxiii. 11-14).

ALTHOUGH there may be some disagreement about the interpretation of certain details in our text, yet there is general agreement that the reference here is to the deliverance of Israel from the Red Sea. For this reason, these verses are often stated in connection with deliverances afforded to the Church of Christ during its history in the world. As the Spirit spoken of here will be pleased to lead me, I desire to speak to-day of that deliverance, as yet not very far distant from ourselves, and yet far enough in the past to make forgetfulness of some of its important aspects easy—the deliverance afforded by the Lord to the church of our fathers. Let us then speak in the following order:—First—*A Solemn Deliverance*. Then let us briefly look at some of the Spiritual aspects of this deliverance. We shall then propose: *An Anxious Inquiry*. That will lead us to consider: *A Partial Withdrawal*. We shall follow that with: *A Hopeful Observation*, and finally we shall try to open this door of hope still wider.

Deliverance of Conscience.—When an honest man finds himself in a binding partnership with unjust men, he cannot but feel bondage of conscience. It may be true that he himself is incapable of any dishonest act, yet since he is partner in a system which supports dishonesty, his condemnation must cover both the dishonesty and his own relationship to it.

So long as this relationship continues, and conscience speaks, he can but feel most miserable.

Our fathers, men of enlightened conscience found themselves caught up in an unholy alliance with the enemies of God's Word. In passing the Declaratory Act, the majority in the Free Church got what they wanted and what their consciences approved of, but while they were jubilant, our fathers went into deep bitterness of spirit. They regarded the passing of this Act as a blow to the veracity of God's Word and their beloved Free Church as the instrument delivering the blow. There was another party who disliked the Act, and were very vocal in their condemnation of it, but who, as yet, felt no defilement of conscience following their decision to remain in the apostate church. Since the Act left them free to go on preaching and teaching as they used to do, apart from voicing their condemnation, they took no further responsibility in the matter. For reasons of their own, they looked past the fact that they were active members in a church which was now Free Church only in name, but the Declaratory Act Church in reality. From this weak and temporizing attitude, our fathers turned away in disgust and abhorrence. They were enabled to look the matter in the face, and this was how they saw things. "With the full approval of our consciences, we took ordination in the Free Church, in name that Church continues, and we are still active members in it. But it is now a church of two creeds while still remaining an organic whole, we cannot keep our old creed without supporting the new, and the new practically cancels out the old. In remaining, we remain to support a new creed, a new church, with both creed and church running contrary to God's Word. If we are to partake of this evil we must also reasonably partake of the consequent responsibility and guilt involved."

And so until there was separation there was bondage, bondage of the most trying kind for honest men. They felt defiled and guilty, they lost confidence in each other, they could hardly look one another in the face, they could take pleasure in nothing, and they could not engage in their old duties as Christians with any of the old liberty and joy. The questions which hourly pressed on them concerned their liberty. "When, how and by whom can we be delivered?" Not to man did they carry these weighty questions; they carried them before the Lord. "Send deliverance, Lord, stir up thy strength and might." And the Saviour of the oppressed, heard and answered: "For the cries of the needy, rise will I." He sent leaders for the deliverance of Israel as our text shows, and now anew He came forth to break the uncongenial and unnatural yoke. "Let my people go." He it was that gave them a church free of the abhorred Act. A church as pure as the Free Church should be pure, took form, drew near, and established itself in the religious life of our fathers. As the reproach of dishonesty and disloyalty was removed, a load fell off their consciences; anguish was withdrawn from their hearts. Once again they were honest Christians, once again they were under an unsullied banner, once again they could meet without the cloud of uncertainty over them, once again they could go to their work in the vineyard without disturbing qualms of conscience and without painful reservations. "The Lord hath done great things for us, hence joy to us is brought." What clearing, what humbling, what praise, as the cream of Highland Christianity in the "seeret places of the stairs," met to renew its vows with the Lord, and to stand shoulder to shoulder along the line of Evangelical truth in the Highlands.

The Scriptures. The Word of God is not bound and it will accomplish that which the Lord pleases. Its work is directly with the church of Christ's redemption and in its application to each of the Redeemed it will accomplish that which He pleases, but if they could, enemies would bind it. Hence, although we have an open Bible in all the pulpits in Scotland, the Word is not permitted to speak for itself. Very, very often on such important matters as the Divinity of Christ, the fall of man, the corruption of man's nature, the enmity of the natural heart to God, the love of God, and the veracity of the Word itself, it is commanded to keep silence. Where it would speak clearly, precisely, and with authority, it is permitted not so much as a whisper. Any fallen man with a little brain-power and a large estimate of that little, thinks that he has liberty to tell out the mind and will of God on everything spiritually important. And so to-day we have darkness for light.

How did this state of things come about in Scotland? When did it begin? Well, in a semi-secret way it began in the Divinity Halls of the Free Church prior to the passing of the Declaratory Act, but what up to then had been done covertly, now, through the passing of the Act, received full and open acknowledgment and approval. The Act, while inferring that the church as a whole still took the Word as its supreme authority, quietly substituted men's ideas of God's matters for the truth itself. It went further. It opened a wide door for further inroads into God's Word; a door that has been taken full advantage of during the last 50 years. By this door, hundreds of men of corrupt minds and unbelieving hearts have found their way to the pulpits of Scotland. They found an open Bible in every pulpit, which with the hearty approval of their church, they straightway began to silence the Word of God, and the revealed mind of God has been made to bow the knee before the small wisdom and large folly of fallen men. To our fathers a church without the word supreme and final was as a church with a bound Bible, and the shame and dishonour cast on it loaded their souls down to the dust, and their prayers came in before Him who is the Word Incarnate.

Thus they prayed and thus the Lord answered: "Lord give us grace to stand by Thy Word, Lord give us a church which will give that place we know to be due to Thy Word." The Lord heard their prayers, special grace was given, and the result is a matter of history. Very tenderly, very lovingly, did Mr. McFarlane and our fathers, his henchmen, lift the despised Word from before the seat of the scorner, very firmly did they carry it with them "without the camp," and there very solemnly did they again crown it Lord of All in the affairs of the Kingdom of their Master. And very clearly too, did the Lord give them a church in which they could have the assurance that the Word would be supreme; supreme in pulpit, pew, court and home; held supreme by ministers, tutors, office-bearers, preachers and members, and that supremacy maintained and defended by preaching, teaching and writing. If those who passed the Declaratory Act got what they wanted they got it from men. Our fathers, too, got what they wanted, but they got it from the Lord. "To them deliverance came." This supremacy of God's Word has reached us, their children, not by any accident nor on account of human power nor merit. May we get grace this day to receive it, each one, as our fathers did—from the Lord. And as they did, crown it in our hearts with that sovereignty with which God the Holy Spirit has invested it.

The Confession of Faith. The Confession of Faith was founded on the principle of making the Bible interpret itself and consequently our fathers found in it a compendium of Gospel truth which was in full accord with the mind of the Spirit. They received it not only as a teacher and guide but as expressing in an able and precise way their own convictions. They could not think of ordination vows, nor church courts, nor pulpit teaching without it. Further than that, it became a household friend and companion, as well as a standard and test in all the matters relating to doctrine and practice. Indeed, it had become so much a part of themselves that their theological vocabulary was largely cast in the mould of its language and terminology. Neither were they unacquainted with the other works of the framers of the Confession, and they often resorted to their writings for spiritual refreshment. It will be seen by this that the Westminster Confession of Faith was something indispensable to them, something which had been built into the pattern of their spiritual life, something they could not live without.

When the Declaratory Act rose as competitor to the Confession a new question emerged. It was this: "What are you to do with the Confession of Faith?" There was no doubt what the majority, now wearied of our fathers' beloved Confession, were to do. From its time-honoured place in study and session, in pulpit and presbytery, in Theological hall student circles (thanks to a cunning clause inserted into the Act), it was now, at one bound, relegated to the place of things obsolete and useless. From henceforth neither minister nor member could be taken to task on points of confessional obedience or doctrine. Orthodoxy and heterodoxy, the world and the church, nature and grace became meaningless and seldom used terms.

What were they to do with the Confession? Let it go into perpetual obscurity with no more protest than a doubtful disappointment uttered? This question raised another, yet more serious. What were they to do with the Church which had hitherto been characterised as a Church of the Confessional creed? What were they to do with those truths grouped under the system of Sovereign Grace? What were they to do with election, particular redemption, effectual calling, Gospel offer and Gospel responsibility? to mention but a few. Were these to go from Scotland forever? I am not forgetful that there were some who loved these doctrines, but in spite of all, decided to remain in the Declaratory Act church. I judge them not. History has already judged them. I am thinking of the church in the only way in which we can think of a church—as an organic whole. And again I ask the question: "Was there to be no church in Scotland which would continue to hold, complete and entire in doctrine and practice, the Confessional standards? This was the serious question our fathers had to face day by day. They did more. They laid it before the Lord of these doctrines and again He heard and sent deliverance.

When the late Rev. D. McFarlane went to the Assembly in 1893 he went with the prayers of our fathers, and the burden of these prayers was: "Lord, give us a church bound only by our beloved Subordinate Standards." May I be permitted to put it this way? When Mr. McFarlane drew near the table, there were two creeds lying there—the new creed embodied in the Act lying in the place of honour in the centre—the old creed left inconspicuously somewhere near the edge of the table. Let us again ask

the question: "What are you going to do with the old Creed?" "Choose ye this day whom ye will serve." He tabled his protest, denied the court any jurisdiction over him and came away. But he did not come away empty-handed. He carried with him that Confession which had been and now continued to be the subordinate standard of our fathers' church. By God's grace he left the one and took the other, and the Lord wrought a great deliverance in Israel that day. If the Confession was a receptacle of Evangelical truth and the Declaratory Act a pot of Arminianism; under the Lord, who was that day custodian in Scotland of the true Gospel? A church free of all taint of Arminianism came into being and therein did our fathers rejoice.

A Solemn Deliverance. The deliverance wrought for our fathers was a solemn one. It is solemn to see one earnest man in prayer and still more solemn to witness an answer to his prayer. It is solemn to see thousands of agonising Christians on their knees and to know that their prayers have had an entrance before their Lord. Solemn to observe serious-minded men come under vows to God—still more solemn to see the same men, whatever the cost, determined to honour these vows. Above all, it was solemn to see the hand of the Lord raised for the protection of His people and the things He loved in them. To see the Most High, in holy jealousy for His glory, moved out of His holy place to vindicate the right and to preserve His own precious things, is surely a solemn thing. To see the Power of Heaven raising Himself to take His weak things to confound the mighty is surely something to hold in awe. When the protection ordinarily afforded, now in place, time and manner, becomes extraordinary almost to the miraculous, and when the Good Shepherd interposes His intercession and majesty between His little flock and the robbers who care for none of the sheep, who can fail to see the hand of Him who is Judge within His holy place? Surely this is a solemnity of demonstrated power, of faithful covenant keeping, of holy and jealous love, a solemnity of that holiness and righteousness which is of the holy place itself. Solemn for the delivered, solemn for those left to the error they loved. Solemn in retrospect, solemn to-day. Solemn for us who are privileged to receive direct benefit from this deliverance. May we seek grace, to-day and every day, to stand in awe of this holy wonder.

Some Spiritual Aspects. I find it necessary to refer briefly to some spiritual aspects of the events we are now considering, as there is danger of our losing their significance under the weight of details attending the doings of these stirring days. For a moment I should like to lift them out of the arena of controversy with its dust, heat and confused noise; out of the atmosphere of mere dates, movements, debates and Latin phrases, to the plane from whence they had their origin. I should like to view them in the light of the purposes of Him, who, as King in Zion, ever ruleth by His power in the affairs of his church.

Means. Whatever friends or enemies may deny our fathers, they cannot, in the light of after events, deny them these—loyalty to God's Word and their own vows, tenderness of conscience about the things of God, spiritual discernment, holy resolution, devotedness to the coming generations in Scotland, readiness to forego all to secure spiritual interests and holy living. On the human side, it was out of these attitudes of mind and characteristics of soul that the movement began, took shape and grew.

Nor can it be denied that these are the graces through which the Holy Spirit normally works in order to keep the preservation of his truth from generation to generation. We had leaders from whom we will take nothing of that credit due to them, but they in turn were led by the Holy Spirit and only followed as He gave them grace. To-day, let us look past these leaders and let us see clearly the true and only efficient source of our existence as a church. The work of the Holy Spirit was a great reality to our fathers in those days and it is our responsibility to have a care that, as all was of Him in the past, all must be of Him in the present.

A Work Prepared to Hand. Some of us present here to-day remember the beginnings. They were small but full of promise. Was there not an almost immediate expanse and increase? Did it not appear as if in very truth a "nation was born in a day?" United in the truth, our fathers were united in the purpose to spread it. The Lord gave his blessing, there was power with the Word, there were conversions, there was a forth-reaching, an opening of doors, a possessing of the land, a people prepared, and uprising and forward surging of spiritual life. These are all matters of history now, but who gave point, direction, and fullness to a movement which had for its modest beginning, a lone man and his separation from an apostate church? Again we humbly bow before that Spirit of all grace who in very truth is to-day our life, as yesterday He was our birth.

Doctrine. I might speak of a number of doctrines which were brought into prominence when our church was formed, but to-day I shall speak only of two. (a) First, we have the redeeming work of Christ. A side attack was made by the Declaratory Act on this foundation doctrine and the reply of the Holy Spirit was to give this truth great prominence in the church formed for His testimony. As a fruit of their election, Christ's people are blood-bought. His precious blood is confined neither by place nor time; it is here now and it will be in eternity. There is but a short step from the Reformation to Calvary, a short step from 1893 to the Cross. The command of the blood to law and justice was then: "Let my people go," and when this command found ready obedience from law and justice, the blood again commanded, but this time to death and the Devil. Again the solitary majesty of the blood prevailed and effectual calling became an experience in each blood-bought sinner. But these bought by the Lamb must have the Lamb as their necessary food, their pastures must fall within the plot bounded by Gethsemane, Calvary and the empty tomb. The Declaratory Act would leave them outside these pastures, but the Lord who brought them out provided food convenient for them. From henceforth the redeemer and redemption, the redeemed elect and the redeemed called, the redeemed preserved and the redeemed sanctified, the song of the redeemed here and their song hereafter were to be the main themes of the church of the Lord's founding. This surely was His purpose in this particular, and to-day we humbly acknowledge the loving kindness of that hand that has placed redeeming love in the forefront of our pulpit ministry.

The Place of the Holy Spirit. What is the teaching regarding the Holy Spirit in churches to-day? Is it not so vague that one often wonders why they do not drop the mere mention of His name altogether? According to most preachers, human nature has outgrown the need of those experiences

which the Word regards as essential to salvation. This evil teaching is a child of the Declaratory Act. Our fathers believed that the Holy Spirit is God the Third Person and that the church on earth has been given into His hands in order to its preparation for Christ in glory. Apart from Him and His life-giving power, there is nothing but death and the devil. The objective knowledge of salvation and the inwrought experience of it, and both by the Holy Spirit, were doctrines gifted to our fathers by the Lord, and it is He who still gives this prominence to His work in our thought and preaching. To-day we have not one but many "aids" to salvation, with the Holy Spirit as a doubtful aid among the many, but for us there is definiteness in this matter. As we glory in being closed into Christ for salvation so do we glory in being closed into the Holy Spirit for the application of that salvation. No membership without regeneration, no regeneration without the Holy Spirit, no membership without the Holy Spirit—seems to be to be the order of our kirk sessions on this important matter. As our fathers stood witnesses to a salvation entirely of God in the soul of man, so to-day would we point a directing finger to God the Holy Spirit and with them witness—"neither is salvation in any other."

(To be continued.)

Glimpses of Work in Shangani.

By Rev. JAMES FRASER, M.A.

THE services at Zenka are still fairly well attended and in the past few weeks we have had the pleasure of welcoming several newcomers who have recently moved into this district from Bubi. Many of the old residents of the place, however, continue to live on in heathen darkness and it is an important part of our work to visit their kraals regularly, read the Bible and pray with them and try to induce them to attend the services. The following account of a Sabbath afternoon's visiting which took place about two months ago may serve to throw some light on this aspect of our work.

After the services of the day were over, Mr. Radasi, Mr. Paul Hlazo and I set off to carry the Gospel to some non-church-goers in the district.

Our first visit was to the kraal of Kumalo, an old heathen, whose wife, more than twenty years his junior, is one of our most faithful members. We found the old man sitting on a log by the side of one of his huts, as forlorn and pitiable a figure as one could meet with anywhere. His only clothing was a tiny bit of goatskin round his loins and a threadbare khaki greatcoat thrown loosely over his shoulders. On being asked why he did not attend church, he replied: "Ah! as you can see for yourselves, I am an old, weak creature, not fit to go anywhere." "How is it, then, that you are able to attend beer drinks?" said Mr. Radasi. "I cannot even go there now," he answered wistfully, "and I cannot go to church because I have no clothes. The children would laugh at me if they saw me entering the church like this," and he stretched forth his scraggy arms and revealed his naked, emaciated body to view. We pointed out to him that the wrath of God which abode upon him for his neglect of the Gospel was more to be feared than the laughter of children, but instead

of taking to heart the solemn words of warning, he kept bemoaning the feebleness of his body and his lack of clothes. We then read to him and his wife the first chapter of the First Epistle of John and spoke briefly on the words: "The blood of Jesus Christ, His Son, cleanseth us from all sin." Before parting we taught Kumalo the simple prayer: "Create in me a clean heart, oh God," and asked his wife to remind him daily that he had promised to make use of it. "I will remind him," said his wife cheerfully, "although I know that he will attack me bitterly for doing so." We assured the old man that if only he would come to hear the Word of God, we would gladly furnish him with clothing from the parcels which kind friends in Scotland have sent us.

Our next call was at the kraal of a man known as "Old Ngwenya," a veteran heathen with three wives and twenty-four children, one of whom is the local headman. ("Old Ngwenya" once had seven wives!) In spite of his numerous progeny, his kraal is in a derelict and filthy condition, with the cattle-kraal so close at hand that even in this comparatively cool season of the year, we were tormented by swarms of flies. After the customary exchange of greetings, the old man began to bewail his many infirmities, particularly the painful and well-nigh sightless condition of his eyes. We at once took the opportunity of speaking to him of his spiritual blindness and of his dire need of the Saviour who alone could save him from "the blackness of darkness for ever." While we were speaking to him, one of his wives arrived from the well with a calabash of water on her head. Taking in the situation at a glance, she warned us that we were wasting our time in speaking to her husband as he was too old and feeble in mind and body to grasp anything that we might say. Taking her statement at its face value we directed our fire on herself. It was pathetic to witness how often she shifted her ground of defence until she was at last reduced to complete silence. Her chief excuse for neglecting the means of grace was that her husband forced her to toil from dawn to dusk and that she had neither time nor energy to think of anything more than the physical necessities of life. After a word of prayer we left them with the exhortation to pray for the new heart which finds its delight in the things of God.

Our last call was on Nkala, a man who has more than once felt the power of the Truth and whose conscience is often much too lively for his liking. After a spell of beer-drinking and wife-beating he will attend church with great diligence for two or three weeks and then return to his besetting sin with renewed vigour.

Nkala was so ashamed of his recent misconduct that throughout a lengthy conversation he never once raised his head or looked us straight in the eye. His wife is one of our most regular attenders, and although on our arrival, she was prostrate with malaria, she rose from her "sick bed" to join in the prayer we offered, and she listened with obvious appreciation as we sought to bombard her husband's conscience with Law and Gospel for upwards of half-an-hour. As we left the kraal, she said: "You have been trying to catch a fish to-day but the fish has dived to the bottom of the pool and is hiding among the reeds."

The following Sabbath Kumalo was in church, probably for the first time in his life. Having made a start at the eleventh hour, he continued to attend regularly until his last illness overtook him a month later. He

died last Monday and was buried on Tuesday. During his illness, Mr. Radasi and I visited him frequently and while we cannot go so far as to say that he gave clear evidence of a saving change, we rejoiced to note how willingly and reverently he listened to the reading of the Bible and to prayer.

"Old Ngwenya" did not respond so promptly as his former drinking partner, Kumalo, but we gave him no peace until he too entered our place of worship for the first time in his life. Resplendent in ostrich-feather cap, khaki jacket and kilt of monkey tails and polecat skins, his entry caused quite a flutter in the congregation! He has attended several times since, and we trust that He to whom nothing is impossible will yet bring Old Ngwenya into the Light of Christ.

Nkala will not be persuaded to resume attendance on the means of grace. Giving as his reason that he has nothing suitable to wear, he absolutely refuses to present himself where prayer is wont to be made. May He who is mighty to save break down Nkala's refuges of lies and draw him to Himself with the bands of everlasting love!

Communism v. Romanism: Spain.*

THIS time we are to examine how President Roosevelt's "Freedom of Religion" fares in countries where the Papacy is in control, and for this purpose we cannot do better than to examine this "Freedom" in what is boasted as the "model Catholic state"—Spain.

St. Paul's mention of Spain seems to infer that it was one of the first lands in Western Europe to hear the Gospel's joyful sound; but we do know for certain that the Christian church was well established in the 4th century. During the latter half of that century, a Spaniard was made Bishop of Rome; and Roman persecution started from that time. There were two candidates for the bishopric, Damasus and Ursinius; but just before the election, when the latter's followers were gathered in church, Damasus hired a band of gladiators, gravediggers, armed them with axes, swords, etc., and set siege to the church, killing 160 men and women. Some escaped and re-assembled in the cemetery of St. Agnes, but Damasus fell upon them again with great havoc. Damasus was elected bishop, and has since been made a "saint," so Al Capone is in congenial company!

From that time till the present day, the Spanish people have struggled to free themselves from the steel-like grip of Rome. In the fifth century she revealed a dislike for Rome, which never ceased. For instance, in the eleventh century, the bishop of Compostella tried to emancipate the Spanish church, and was excommunicated. Later, the kingdoms of Leon and Castile rebelled against Gregory VII. and the Cluny monks. Coming down to modern times, the people revolted and a Cortes (parliament) was elected which abolished the Inquisition and established religious liberty; this was in 1822, but the following year the "Holy Alliance" sanctioned the entry of a French army, which remained till the royal absolutism was restored. In the early part of the present century, when illiteracy was 80% of the population, a great man arose, Senor Ferrer, who opened

* Article II. by Albert T. Tasker.

"lay schools" wherever possible; but alas, he was arrested as an anarchist, court-martialled and shot on October 13th, 1909. Indignation was so great at this outrage (especially in England) that the king was forced to hold another general election which resulted in another "Liberal" government with another great Spaniard at its head, Senor Canalejas. It was then discovered that *one-third* of the capital wealth of Spain was controlled by the Jesuits! Senor Canalejas immediately declared for liberty of conscience and freedom in religion for all. It was not long, however (November 12th, 1912), ere he was murdered by an "anarchist." Strange that U.S.A. Presidents, Lincoln and McKinley, also the Mexican President, Alvaro Obregon, were all murdered by "anarchists." And stranger still, all the murderers were Papists. In the case of Obregon (July 17th, 1928), the murderer confessed at his trial that the Mother Superior of the Convent of Espirito Santo had "inspired" his crime.

In the history of Spain, Rome has never been supreme by the will of the people. Franco, who is merely the cat's paw of the Vatican, commenced his rebellion on July 18th, 1936. The elections in the previous February resulted in an overwhelming victory for the Popular Front with 267 seats against 132 obtained by the Right, and 62 by the Centre. The Cortes had but 15 Communists. But with Franco having the assistance of 100,000 Italians, the Vatican and Hitler, together with the shameful blockade of the Republic by Britain and France, Franco was victor. Let it be noted—the *Vatican is indifferent to the masses, so long as she can get the power.*

And what of Spain to-day? Illiteracy is 46%. (*News Review*, 21/8/47). Bishop Modrego of Barcelona recently told some Boston newspapermen that reports of persecution of non-Catholics were "absolutely false," but "Propaganda by non-Catholics is prohibited, because Spain is overwhelmingly Catholic." Officially, the only Protestants in Spain to-day are foreign nationals. Every child born there to-day is born into the Roman Catholic church, it has no legal existence otherwise. If it goes to school there are only Catholic ones. The catechism used to-day (*Nuevo Ripaldo*), approved and blessed by the Pope, and in its twenty-second edition, insists that a Catholic cannot vote as he chooses. If he votes Liberal—if even he reads a Liberal journal without permission—he is committing a mortal sin. And by Liberalism is meant not Socialism nor Communism (each of these has a section to itself) but those "pestilential heresies"—freedom of speech, freedom of conscience, and freedom of the press. The Catechism says (page 74): "Catholics must make it their aim to destroy these freedoms."

But are there no Protestants in Spain? Yes, yes. "The gates of hell shall not prevail against it!" Persecuted down the centuries, the Inquisition, the *autos-da-fe*, the Church still stands. The head of the Spanish Christian Mission was sentenced to death but managed to escape with his family to Canada. That Mission reckons there are 7,000 Christians in Spain to-day. Seven thousand risking their daily bread, their employment, aye, their very life, for that liberty we enjoy. Reader, remember them at the "throne of grace." Will you?

Justice in Spain? Recently sixteen persons were put on trial. One was a shorthand typist, Hayde Alonso, another Maria Toledano. What was their crime? "Activities against the State." Marie stood before the judge, and facing a large crucifix, testified in a firm, clear voice that

she had a degree of philosophy and had given private lessons. The prosecutor asked for the death sentence, but at 31 years of age, she was sentenced to 20 years in gaol! A male prisoner, Tamayo by name, said the police had given him five terrific beatings to make him sign a second "confession." The presiding judge interrupted him, saying this was irrelevant.

Before the writer is a translation of a leaflet which was, on the 9th of November, 1947, distributed in all churches in Barcelona. It declares war on Protestantism by the Spanish Catholic Action. After deploring the increase of Protestants in that city, it continues:—"We are not allowed to grant this as Spaniards, for under the mask of this heresy suspected aims can be hidden; the underground power of certain groups, discord and disadvantage, aims which are all against the benefit of our country. . . . *We shall not approve of it.* That is why we want this anonymous voice of the Spanish Catholic to be a protest in the first place, against the utmost serious circumstances we are in, in consequence of misunderstood tolerance. . . . It is the duty of the authorities to extirpate this serious evil. At the same time it remains the firm duty of all Catholics not to suffer the Protestant activity in our native country. Barcelona, October, 1947. Long live Catholic Unity."

Spain is a country blessed by the Pope, ruled by the priest, and exploited by the Roman Catholic Church.—A. T. T.

Seolaidhean gu ruigheachd air Dearbh-bheachd a Chreidimh.

LE SEUMUS RENUIC.

(1) Cha'n fheum sibh ni air bith a chumail a dhorechaicheas bhur còir ann an Crìosd: agus mar sin cha'n fheum sibh aoidheachd a thoirt do iodhol air bith na àite san: oir cha ghleidh aon sam bith aig am bheil fìor ghràdh do Chrìosd, gràdh da'n cuid iodhalan, ach bheir iad an cridhe uile do Chrìosd, agus their iad maille ri Ephraim, "*Cìod mo ghnothuch-sa tuilleadh ri iodholaibh*" (Hosea xiv. 8).

(2) Feumaidh sibh an còmhnaidh a bhi ann an cleachdadh eagal eart; bheir e a ghràdh dhoibh-san da'n eagal e. Cha'n e eagal tràilleil air am bheil mi a labhairt, ach eagal cloinne; agus 's e tha'n sin ach fìor eagal diadhaidh.

(3) Feumaidh mòran maothalachd a bhi agaibh. O iarraibh cridhe tais gu bhi bròn air son na'n uile ole a tha air a dheanamh air Dia anns an tìr. O tha mòran brùidealachd agus cion maothalachd ga fhoillseachadh fein gu mòr na'r measg, nì tha mùlleadh ar muinghinn gu mòr.

(4) Bithibh dìchiollach gu bhi faotainn còir ann an Dia tre Iosa Crìosd. O cha ghabh so a bhi air fhaotainn air thuairmeis: feumaidh sibh 'ur n-uile dhìchioll a chleachdadh gu ruigheachd air, oir cha dean codal a chùis; agus mar sin na smuaintichibh gu faigh sibh e am feadh sa bhitheas sibh caoin-shuarach agus neo-dhìchiollach.

(5) A chum ruigheachd air a so feumaidh sibh mothachadh domhain fhaotainn air 'ur cor caillte. Beachd-smuaintichibh gu mòr air an lagh a chum tre'n a sin gu'n tig sibh gu bhi ga bhur faicinn fein caillte ann

an Adhamh; oir a dh'easbhuidh beachd ceart air an lagh agus air 'ur suidheachadh cailte fein tre bhriseadh air, cha bhi sibh gu brath air 'ur co-eigheachadh gu bhi 'g iarraidh am Fear daimh beannaichte sin, an Tighearna Iosa Crìosd, neach is e aon Fhear-saoraidh sluagh taghta Dhe, gu bhi ga'r saoradh a mach as an staid agus as an t-suidheachadh ehailte anns am bheil sibh a thaobh nàduir.

(6) An sin feumaidh sibh a bhi 'g iarraidh mothachadh domhain air gràdh Dhé ann an Iosa Crìosd; tha a ghràdh saor, cha'n eil ni annaibh-se gu bhi ga ghluasad gu truas a ghabhail dhibh. O iarraibh gu'm bitheadh moran dhe so air a nochdadh dhuibh, oir le sin tha e toirt dhuibh an dearbh-bheachd so.

(7) Beachd-smuaintichibh air na geallaidhean luachmhor a tha air an cumail fa chomhair chreidmheach anns na sgrìobturann trid Fear-saoraidh. O tha comhfhurtachd mhór ann an crannchur a chreidmheach a bhitheas a beachd-smuainteachadh gu minic air na geallaidhean a tha air an toirt gu bhi cumail suas agus a toirt comhfhurtachd do shluagh Dhé.

(8) Bithibh tric ann an cleachdadh creidibh leanmhainn, ni is e fìor ghnìomh a chreidibh, a chum a bhi ruigheachd air dearbh-bheachd do 'n chreidmheach; agus ged nach eil e cho co-fhurtail ris an aon eil, gidheadh tha e cheart cho cinnteach.

(9) Feumaidh sibh fianuis an Tighearn fhaotainn le fhocal agus le Spiorad, gu bheil bhuir eòir cinnteach, a chum gu'm bi sibh air bhuir daingneachadh na shlighe agus na reachd.—*Eadar-theangaichte le I. M.*

Notes and Comments.

The Harvest.—The God of providence and the upholder of man and beast, has promised "seed time and harvest"; but we must not forget that He as sovereign ruler over all and all things, withholds temporal favours from whom, when, and where, He pleases; and especially in the case of those who provoke the eyes of His glory by their wickedness. It is therefore not to be wondered at, that throughout the British Isles this Autumn, harvesting conditions were difficult and most discouraging at times, because of adverse weather. And it is cause for wonder and deep gratitude to the Most High that, after all, in face of our national sins, the fruits of the earth this year have been plentiful and a large percentage gathered in safely. We would repeat past warnings against harvesting work on the Lord's Day. It is contrary to God's Word and the Moral Law; and let us guard against modern arguments for this sad declension from the ways of righteousness.

Highland Socialist Conference on Lord's Day.—Socialists in the North of Scotland held a conference in Inverness, during September, and on the Lord's Day, beginning at 11 a.m., while others in the Capital of the Highlands were commencing divine worship. The organisers of and participants in, this political meeting of a protracted nature, were doing themselves and their political cause most serious harm, to say the least of it. They failed to remember the Sabbath Day, they diverted it to worldly activities and purposes, they violated the law of God, they sinned and that boldly.

The Scriptures make known to us that the curse of God lies upon impenitent transgressors of His holy, just and good law; and the Fourth Commandment is at the very centre of that law. Those who do such things and take pleasure in them, can rest assured that they are lightly esteemed by Him who knows their lying down and rising up, and who will in no wise clear the guilty. Those at the Conference needed not one day in seven to concern themselves with the needs of their souls. Apparently, the material "heaven on earth," which many to-day desire before all else, requires the elimination of the Christian Sabbath; which is an earnest of the rest that remaineth to the people of God in the heaven which God, through the Lord Jesus Christ, has prepared for them in Eternity. Christ says: "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you." But how lamentable it is to have to record that the Socialist party in the Highlands of Scotland have embodied in their creed, "Seek ye first the things that are seen and temporal," by this official and public disregard of God's claims. We wonder what the clergyman who is the prospective Socialist candidate for Caithness and Sutherland, has to say on the matter.

The World Council of Churches Looking to Rome.—The following statement is taken from the *Gospel Witness and Protestant Advocate* (Toronto), and should be of interest to our readers, who may have seen references in the press during August to different meetings of Church Councils, at Amsterdam, Holland. Will readers note that the *International Council of Christian Churches* referred to, professes to adhere to the Bible as the Word of God and is anti-modernistic. The *World Council* was of a different character as can be seen by the report herewith given:—

"The newspapers of last week all carried news items about two councils of churches holding sessions in Amsterdam, Holland. The International Council of Christian Churches with representatives from twenty-six countries and sixty religious bodies, has elected as president, Dr. Carl McIntire, pastor of the Presbyterian Church, Collingswood, New Jersey. Dr. McIntire is a former president of the American Council of Christian Churches. The International Council of Christian Churches has by resolution declared its purpose to 'foster a loyal and aggressive revival of Bible Christianity all over the world . . . and to seek to awaken Christians everywhere to the insidious dangers of modernism and Roman Catholicism. . . .' It described the World Council as 'radically modernistic, anti-Biblical, anti-evangelical and un-Protestant,' and its leaders as 'some of the most notorious and near-blasphemous unbelievers of the day. It deplored the fact that the Greek Orthodox Church was affiliated with the World Council, which had also extended an invitation to the Roman Church to participate in its sessions.

"This is strong language to use, but the evidence shows it is in conformity with the truth. We believe that the International Council will do good work in laying bare the festering sore of unbelief in modern churches and in diagnosing the cause of its morbid hankering after Rome. News dispatches from Amsterdam dated August 22, reporting the meetings of the World Council of Churches, give the following information:—The Roman Catholic Church elected not to send any delegates on the ground that direct representation would be incompatible with tenets

of the Vatican, but it has nominated observers. A pastoral letter addressed to Dutch Catholics said the unity Christ wanted could be found only in the Roman Catholic Church. The letter urged Catholics to pray for the Council conferees and their communicants, who, 'longing for unity, and though separated from the flock of Christ, are looking up—perhaps often unconsciously—to the Church as the only harbour.'

"What could constitute a stronger condemnation of the attitude of the World Council of Churches than the pastoral letter addressed to Dutch Roman Catholics by their bishops, who observe that those who participate in the World Council of Churches 'are looking up—perhaps often unconsciously—to the (Roman) Church as the only harbour'? We wonder what answer the delegates at Amsterdam from the United Church of Canada have made to this. Do our Canadian and American Church people realize what their leaders are doing at Amsterdam and whither they are headed?

"Of course it will be said that Rome is not participating in the World Council at Amsterdam, but that does not change the fact that it was invited by so-called Protestants. Nor ought its refusal to send delegates blind our eyes to the fact that 'observers' are to be sent by it. As an evangelical French pastor remarks: 'What will Rome do at Amsterdam? Its position does not change: it does not parley; you cannot discuss matters with Rome, you submit! But it sends its mouthpieces hither and yon to state its point of view, to accelerate the evolution, to catalyze the movement towards Rome. That is less compromising, much more efficacious, and up to now it has succeeded well enough. Why change its method? It does not act on the stage in the bright light that beats down on public discussions, but behind the scenes, hoping thus to draw all possible advantages from Protestant unbelief. Rome displays 'an extraordinary, prodigious interest' in the ecumenical movement'—(*Le cri d'alarme*, Pastor W. H. Guntton).

"With this Methodist pastor in France we heartily agree: 'What Protestantism the world over needs is not the modernistic and Romanizing Ecumenicalism which kills, but an evangelical revival which will make it live.' "

I am very fully persuaded that no man can either think or speak of me and my works with so much disregard and contempt as I myself, from my soul, both think and speak; and having in no respect any other expectation than that of contempt to myself and name, providing divine truth be promoted, all these considerations had long ago become not only of small consequence to me, but appeared as the merest trifles. For why should we be anxious about what shall become of ourselves or our names; if only we commend our souls unto God, as to a faithful Creator, in well-doing, and by continuing in well-doing stop the mouths of ignorant babblers? God careth for us; let us cast our burdens upon Him, and He will sustain us. Let but the truth triumph, have free course and be glorified; let wretched sinners learn daily more and more of fellowship with Christ in His sufferings . . . and become willing people in the day of His power, and in the beauty of holiness, and I shall very little regard being judges of men's judgment.—*Dr. Owen.*

Church Notes.

Communion.—November—First Sabbath, Oban and Raasay; second, Halkirk and Glasgow; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London. *January*—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway.

Note.—Will each minister send at once to the Sub-Editor, a complete and up-to-date list of dates of Communion held under their moderatorship; particularly noting if a Communion is held on the *last Sabbath* of a month (whether or not it is the fourth or fifth Sabbath) or always on the *fourth Sabbath*.

London Congregation—December Communion.—Hitherto the London congregation of the Free Presbyterian Church of Scotland held only one Communion annually, but it has now been decided to hold a Communion twice a year. Communion Services—Free Presbyterian Church of Scotland, Ecclestone Hall, Ecclestone Street, Buckingham Palace Road, London, S.W.1.

In connection with the dispensation of the Lord's Supper on Sabbath, 5th December, 1948, the following services have been arranged (D.V.) to be conducted by the Rev. William MacLean, M.A., Ness, and the Rev. Donald MacLean, C.A. Thursday, 2nd December, 7 p.m.; Friday, 3rd December, 3.30 p.m. (Gaelic); 7 p.m. (Fellowship Meeting); Saturday, 4th December, 3.30 p.m. and 7 p.m.; Sabbath, 5th December, 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m.; Monday, 6th December, 3.30 p.m. (Gaelic); and 7 p.m.

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

Resignation of Rev. Donald Beaton, Oban.—At a meeting of the Southern Presbytery, held in Glasgow, on Tuesday, the 21st day of September, 1948, the Clerk reported having received a letter from the Rev. Donald Beaton, Oban, in which for reasons of health and other considerations, he tendered his resignation of the pastoral charge of Oban Free Presbyterian Congregation. Mr. Beaton stated that it was only after long and serious consideration he had been constrained to take this step. After taking all the circumstances, as far as that was possible, into consideration, the Presbytery agreed unanimously to accept Mr. Beaton's resignation. It was with great reluctance that this decision was arrived at, and only because the circumstances appeared to leave no other course open.

While desiring to bow in humble submission to the will of the Lord in this matter, the members of Presbytery wish to record their sincere and profound regret for the loss sustained in the Presbytery by the retirement of Mr. Beaton from active duty.

Mr. Beaton became a member of the Southern Presbytery when he was inducted to the charge of Oban on the 3rd day of November, 1930, when the induction sermon was preached by the late Rev. N. Cameron. During these 18 years, the Presbytery found it necessary to deal with many serious and difficult problems of church government, procedure and discipline. In the elucidation of these problems, Mr. Beaton took a full share, and gave to the Presbytery the benefits of a ripe experience, a wise and well-balanced judgment. An extensive and accurate knowledge of Presbyterian Church law, and a character noted for its fairness, patience and firmness.

It is with a deep sense of appreciation that the Presbytery remembers the help thus rendered on many a momentous occasion throughout these 18 years.

The members of Presbytery earnestly hope and pray that in his retirement, the same Gospel of redeeming grace, which many rejoiced to hear from his lips, may be the strength, comfort and joy of Mr. Beaton's own soul.—D. J. Matheson, *Moderator*, J. A. Tallach, *Clerk*.

Resignation of Rev. D. Beaton, Oban.—We have received word from the Clerk of the Southern Presbytery, that, at a meeting of that Court, on Tuesday, 21st September, 1948, a letter was presented from Rev. D. Beaton, containing his resignation from the pastoral charge of the Free Presbyterian Church, Oban. The Presbytery accepted the resignation, which was given in for health reasons; and instructed the Interim-Moderator of Oban, Rev. J. A. Tallach, to preach the charge vacant, on Sabbath, the 3rd October, 1948. We are assured that this step taken by Rev. D. Beaton, after serious deliberation, will be most keenly felt by his congregation, who have held their pastor in affectionate and Gospel esteem. And friends throughout the Church will, we are sure, desire that Mr. Beaton and Mrs. Beaton will enjoy much of the Lord's blessing and favour in retirement.

Resignation of Rev. D. M. MacDonald, Portree.—At a meeting of the Western Presbytery on 27th July, the Rev. D. M. MacDonald tendered his resignation of the pastoral charge of Portree, giving as his reason for doing so, his inability, owing to severe deafness, to perform his pastoral work and the duties connected with the Session. Mr. MacDonald, having previously intimated his intention to resign, the Presbytery were in a position to investigate the case, and after serious consideration of the circumstances regretfully accepted his resignation, which is to take effect from 30th September.—J. C.—*Clerk of Western Presbytery*.

We would like to add to the above notice of Rev. D. M. MacDonald's resignation, that friends in Portree and Skye, and throughout the Highlands, will miss Mr. MacDonald very much indeed, as a minister and a man, most highly respected by all with whom he came in contact. We are glad to learn, that although Mr. MacDonald is to reside in Edinburgh, he will be willing to hold services in supplying congregations and at Communion seasons, when this will be convenient. The people of our Church wish Mr. MacDonald and Mrs. MacDonald much comfort from the Lord, in retirement.—*Sub-Editor*.

Bible Societies and Church Support.—The Synod issued and published an *Advisory Statement anent Bible Societies*, in the *Synod Proceedings* and the *Free Presbyterian Magazine*. In this statement, Free Presbyterians and congregations within the Church were advised, for the future, to support the Scottish Bible Society, 45 George Street, Edinburgh, and the Trinitarian Bible Society, 7 Bury Place, London, W.C.1. Since the publication of this statement, the Clerk of Synod has received a letter from Rev. Thos. Caldwell, D.D., Aberlady, East Lothian, the Secretary to the Scottish Bible Society, in which he makes the following observations:—"While the Scottish Bible Society issues only copies of the Authorised Version of the Bible, it is at liberty within its Constitution to issue at any time any other version which may commend itself to it. The Gaelic Bibles which it issues are obtained through the National Bible Society of Scotland. I think it right that these facts should be known." From this, we conclude

that there has been some misunderstanding in recommending our people to support the Scottish Bible Society. Congregational and local arrangements were to be made to obtain subscriptions and collections for both the above-mentioned Societies. Such subscriptions and collections should now be forwarded to the Trinitarian Bible Society *only*. This Society is worthy of our financial support and the prayers of the Lord's people for the success of the work being done by it. In thanking the Church for their promised support, Mr. G. A. Warburton, Chairman of the Trinitarian Bible Society, writes: It is refreshing in these apostate days to find our Free Presbyterian friends over the border, contending earnestly for the faith once delivered to the saints. The T.B.S. is doing all in its power to send the pure Word of God out, and I and my Committee greatly appreciate the practical help of the Lord's people, but most of all, their prayers; and we would say, 'Brethren, pray for us,' and let it be continued as the Holy Spirit endites.'—*Church Interests Committee*.

Overseas Church Deputy.—Rev. F. MacLeod reports from New Zealand that he expects (D.V.) to sail for Vancouver on the 26th October, and to arrive there for the second Sabbath of November. Friends will note his address as follows:—c/o Mr. H. Mackay, 778 West 24th Avenue, Vancouver. His visit is intended to include Calgary, Winnipeg, etc., and he will give due notice of dates arranged and further movements.—*W. G.*

Increase in Price of Magazines.—The Treasurer would like to notify subscribers that the Synod last May, decided to increase the price of the Church Magazines, as from 1st January, 1949, as the cost of printing has increased during recent years. We are sure that our people will appreciate the necessity for the increases. The *Free Presbyterian Magazine* subscription will be 6/- per year; and the *Young People's Magazine* 4/-; and subscription for both, 10/- per annum.

Mr. Lachlan MacLeod, Student.—Mr. Lachlan MacLeod, 2 Roag, Dunvegan, Skye, was received by the Western Presbytery on 27th July, as a student for the ministry of the church. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Increased Expenditure.—At a meeting of the Finance Committee held in Inverness on the 12th October, the amount by which the salaries of Ministers and Missionaries were increased was under consideration. It was unanimously decided that in order to meet this extra outlay an opportunity be given to all our people to increase their contributions to the Sustentation and Home Mission Funds. The Committee feel that since the increase was essential, this additional expenditure should be met by increased contributions. "He which soweth bountifully shall reap also bountifully."—D. J. Matheson, *Convener*.

Acknowledgment of Donations.

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

Sustentation Fund.—Anon., Mull, £1; Mr. and Mrs. K. L., Colony Cottages, Larbert, £1; Miss J. E. M., 125 East Clyde Street, Helensburgh,

10/-; Mrs. McL., Strathfillin Terrace, Crianlarich, 10/-; Miss M. McK., T.D., Hospital, Bankhead Road, Paisley, £1.

Dominions and Colonial Missions Fund.—Matiere Mission, New Zealand, per Mr. I. F. Beaton, £25 10/9.

Home Mission Fund.—Wellwisher, Psalm ix. 14, per Mr. Wm. Lobban, £1.

Synod Proceedings Fund.—Friends, per Mr. J. Nicolson, North Tolsta, 10/-; Mr. L. R., Badcall, Scourie, 3/6; Mrs. McK., Garve Hotel, per Rev. D. N. McLeod, 3/6.

Magazine Fund.—Mr. D. Lewis, White House, Douglas Avenue, Carlton, Notts, 10/-; Surg. Lt. E. MacSween, R.N., H.M.S. "Ocean," G.P.O., London, 3/6; Mr. S. Bernard Green, 37 Dollis Park, Finchley, London, N.3, 10/-; Mr. John Fraser, Sienloss, Beaulieu, 10/-; Mrs. W. Macdonald, Easandubh, Dunvegan, Skye, 4/-; Matiere Mission, New Zealand (Special Collection), per Mr. I. F. Beaton, £4 1/3.

Legacy Fund.—Received with grateful thanks from the Executors of the late Hugh Henderson, East Williams, Ontario, the sum of one thousand dollars (£247 10/4), bequeathed to the Free Presbyterian Church in Scotland, "to be used by the said Church for Missions as is considered needful," per Messrs. Carrothers, MacMillan, Egner, Solicitors, London, Canada.

Jewish and Foreign Missions.—Lochbroom Congregation, for Shangani Schools, per Mr. J. A. McLean, Treasurer, £60 19/6; Mr. D. McK., 7 Diabaig, Terridon, "In memory of his cousin, Mrs. Cowan, late of Vancouver, o/a Shangani Schools, £30; Mr. A. Mackay, F.P. Missionary, Staffin, for Paul Magaya, Neube, in appreciation of his services as reported in Synod Proceedings, £5; Mr. J. N. M., Bayhead, Leverburgh, £5; Mr. A. McKay, F.P.M., Staffin, o/a Miss J. Mackay, for assistance given to the young boy Job, £7 6/-; "Grateful," Breakish, towards Shangani School Fund, £5; A Friend, o/a Shangani Schools, £2; Anon., London postmark, £2; Anon., Mull postmark, £1; Wellwisher, Psalm ix. 14, per Mr. Wm. Lobban, Bonar Bridge, £6; Mrs. C. M., Larriehmore, Birnam, o/a Shangani Schools, £2 2/-; Wellwisher, Drumbeg postmark, £1; Mr. E. M., 1 Carrigrie, Tarbert, £1; Miss J. E. M., 125 East Clyde Street, Helensburgh, 10/-; Psalm lxxii., o/a Shangani Schools, per Rev. J. Colquhoun, £2; Psalm lxxii., o/a Bibles for the South African Mission, per Rev. J. Colquhoun, £1; Nurse Friend, Inverness, £1; Mrs. McK., 10 Mid Street, Clachnaharry, Inverness, 14/-; A Friend, Raasay, o/a Shangani Schools, per Rev. John Tallach, £2; A Friend, Skye, o/a Shangani Schools, per Rev. John Tallach, £3; Mrs. Mackay, F.P. Manse, Inverness, o/a Clothing Fund, £29 10/-; Matiere Mission, New Zealand, per Mr. I. F. Beaton, £10.

The following lists have been sent it for publication:—

Bracadale Church Repairs Fund.—Mr. P. Beaton, Treasurer, thankfully acknowledges the following donations:—A Skye Friend, per Rev. M. MacSween, £5; I. N., £1; Skye Friend at Communion, £1.

Glendale Congregational Funds.—The Treasurer acknowledges with sincere thanks £3 from Friends for Minister's Car Expenses, per Rev. J. Colquhoun.

Lochbroom Congregational Funds.—Mr. J. A. MacLean, Treasurer, acknowledges with grateful thanks the following donations:—Anon., £5, per Nurse Mackenzie, o/a Sustentation Fund; Mrs. S. Garve, and Mrs.

H. McK., Garve, 10/- each, for Congregational purposes, per Rev. D. N. McLeod.

Lochcarron Manse Building Fund.—The Treasurer gratefully acknowledges the following:—M. M., per R. M. R., £1; D. G., Kishorn, per D. McL., £1.

Lochgilphead Congregation.—Mr. D. Dewar, Treasurer, acknowledges with sincere thanks a donation of £12 from "Interested," Dundee postmark.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £1 from "A Friend," Acton postmark.

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