

# THE Free Presbyterian Magazine

## AND MONTHLY RECORD

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

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

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THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD.

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**Roman Catholics and Scotland.**

IN the *Glasgow Observer and Scottish Catholic Herald* of 9th December, 1949, there appeared a report of speeches made at a dinner held by the Caledonian Catholic Association in Glasgow, on what is called St. Andrew's Day. Priests and laymen expressed their views upon Scotland in the light of Roman Catholic desires and designs for the turning back of the people of Scotland to the blasphemies of Papal claims and the Mass, the religious bondage and superstition of past ages; from which enlightened Reformers, godly martyrs, and multitudes of pious persons were instrumental in delivering their land, in the merciful providence of God. One of the chief speakers was a layman, Mr. John Bayne, M.A., LL.B. He referred to the fact that in the minds of many people in Scotland the Roman Catholic Church was regarded as an Irish institution. We wonder if Mr. Bayne has met people who regard it as an Italian, Romish, and Vatican institution, which of course it is. Italy, Spain, Eire, and other Rome-ruled countries reveal in many ways the deadly and despotic influence of the Italian man called the Pope, who arrogantly and wickedly claims to be the vicar of Christ on earth, and impudently declares himself to be the rightful ruler of Kings, rulers and all kingdoms throughout the world, Scotland included.

"The hierarchy," said Mr. Bayne, "have contributed much to the progress of Scotland and in maintaining the prestige of Scotland." What a deceitful and ignorant assertion! The bishops, monks and friars of Rome in Scotland, prior to the times of reformation, only contributed to the progress of superstition and idolatry and maintained the people of Scotland in spiritual darkness. John Knox and his pious and enlightened contemporaries contributed in reality to the spiritual progress of Scotland. They acted in the light of an open Bible and preached the Word of God to the people of Scotland, and down went many of the strongholds of popery and prelates. Those who followed, by divine grace, in the footsteps of the first Reformation, aided the progress of Scotland into the light of the glorious Gospel of Christ. This progress came not by bishops or priests of the Roman Catholic faith, but by converted, godly, eminent and intellectual ministers of the Lord Jesus Christ, professing the Christian and reformed faith, solidly based upon the Inspired and Infallible Word of God. The secular education of the people of Scotland in general had its origin and beginnings from the Reformed Church. As to maintaining

the prestige of Scotland from generations past until recent times, unbiased world opinion will testify to the fact that the preaching of the Gospel, family worship, Sabbath observance, the Shorter Catechism, and character moulded by regard to the Law of God, gave Scotland and the Scottish people the prestige enjoyed for many generations. The mass, confessional box, penances, begging friars, and crucifixes, etc., never, never had any part in this.

Mr. John Bayne, speaking for the Caledonian Catholic Association, further declared: "We Catholic Caledonians must consider it our greatest duty to restore the Catholic faith to our country." We know this is the grand aim of Roman Catholics. What does it involve? The restoration of priestly rule in all walks of life, the widespread acceptance of the blasphemous mass, the confessional box, belief in the non-existent purgatory, the farce of an infallible Italian Pope and the elimination of the preaching of the pure, unadulterated doctrines of the Word of God; and much more to the same effect. This Mr. Bayne also proposed: that St. Andrew's Day should become a *feast* of his Church (whatever that means), which would be spent in prayer for the *conversion of Scotland*. Yes, conversion, not from sin to the Saviour of the Gospel, but from the faith of the pure Gospel, the Reformed faith, to the faith of the Vatican. Let Roman Catholics concentrate, from the Pope outwards, on the question of the "conversion" of millions of communists and many atheists at the doors of Vatican City in Italy. Undoubtedly Scotland needs conversion, but not the kind of conversion indicated to the Caledonian Catholic Society. Scotland needs to be warned against the menace of Rome. Scotland needs conversion by an outpouring of the Holy Spirit and the raising up of men who would truly fear God and be enabled fearlessly and faithfully to preach the whole counsel of God to guilty, lost, hell-deserving sinners in our beloved Scotland; the Lord working with them, to the turning of men, women and children from darkness to light and from the power of Satan unto God, that they might receive the forgiveness of sins through Jesus Christ; the only Priest who can forgive.

Free Presbyterians, we know, are conversant with the unscriptural doctrines and dark practices of the Roman Catholic Church; but we need to be more alive than we may be, to the dangers of Anti-Christ at our doors. When the rod of Communism is smashing organised Catholicism to pieces on the Continent, then the freedom and liberty of our democratic and professed Protestant land are being taken advantage of by the astute priests of Rome to keep in existence and if possible, to advance, the influence and power of popery, as compensation for lost territory. Let us not treat this situation with complacency, but let us witness, as occasion demands, to the precious heritage of our Christian and Protestant faith, and against the proved and centuries-old evils of Roman Catholicism. "Let God arise, let his enemies be scattered," (Ps. lxxviii, 1).

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"This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. xxxiv, 6). If that poor man did so, and had that blessed issue, why should not we do so also? David makes it a great encouragement unto waiting upon God, that others had done so, and found success.—*Owen*.

## A Sermon.

Preached in Greenock, Second Sabbath of October, 1949,  
by Rev. J. MACLEOD, Greenock.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men," etc. (Ps. cvii, 8, 9).

(Continued from page 169.)

(3) The Lord will satisfy the poor in Zion with life eternal. The food, drink, and life of their souls is Christ in His glorious finished work. He did all things well, and they may be sure He will fulfil the whole purpose of God in the spirit and letter, and this itself is food to hungry souls. They were brought face to face with the realities of a future eternity—the infinite future! It is not a dream but a great soul-searching experience which is so real, so true, that time and sense fades out of sight as if the last five thousand years were but like a shadow. They lean upon Christ in the Word of God as a sure foundation, firm, eternal, and unchangeable—"He is my Rock and stay." He is indeed Almighty, near, precious, and always ready to help.

The poor believer hungers after holiness, peace and assurance of eternal life. He cannot, and dare not, act the part of the foolish virgins. He seeks the oil of saving grace in the lamp of his profession—true faith, love, genuine humility, and spiritual desires after communion with God. He must examine himself in the light of the truth of God. Hath love to self been destroyed? Is the love of the world overwhelmed by the fear of God? Does he hate sin in his heart? Is it a fact or mere sentiment that he would like to see his enemies, as well as his friends, relations, nation and generation, brought into the kingdom of God? If he is right in heart in these matters the promise is sure: "For He satisfieth the longing soul, and filleth the hungry soul with goodness." The gospel is the "goodness" that filleth the soul—the Word, the Spirit, and promise. Some poor man may say, "I am so corrupt, vile and dead that I am afraid that it is a delusion with me from the beginning." If this poor man will go back like Job and think of the years that are past, we believe that he will find the true marks of saving grace in his soul. First, trace out how the Lord and His Word began to deal with you. Was it yourself that began, or was it the Word of God? When the Word of God began to deal with you did you see then your sin and misery, and your need of Christ as your Saviour? Were you assured then that Christ alone could save you? "Yes, but I seem like one that would have lost something most precious, and do what I will I cannot find it!" You must realise that feeling is one thing, and resting your soul by faith in the finished work of Christ is another matter. Your questions never trouble the hypocrite, and the formalist. They are sure of themselves, and they can adjust their religion, feelings and profession to suit the occasion. If you were to refer them to chapters vii and viii of the Romans they would tell quite frankly that such doctrines were not for them! They had no wars, parties and such laws operating in their hearts—that belonged to Paul and his times. They have no need of the precious blood of the Lamb. They are so good and perfect that the corruption of the heart never troubles them. What they live for is a name among men, not a place among the children of light. The believer can see in all this, danger, hypocrisy and extreme corruption, which is hid from the eyes of the poor miserable formalist. Another source of temptation



to the poor in Zion is the religious hypocrites who declare on the house top the "portions of Scriptures" they get for all occasions and for every use that suits their own carnal ideas. "But unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth. Seeing thou hatest instruction and castest my Words behind thee," (Ps. 1, 16, 17). They will not be instructed by the Word of God. It is they that will "instruct" and twist the Word from its context to establish their own notions, opinions and conclusions about their fellow beings. "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son," (Ps. 1, 19, 20). They are the people that "get the passages" which their own memories ferret from the Bible to their eternal destruction if saving grace will not in mercy prevent it. The poor of the Lord love the whole Bible, as it is to them the Word of God in every part and portion of it. If the Word in the hand of the Spirit speaks to their understanding, they know it is the voice of their Beloved. It may speak to them in a way of reproof, exhortation, admonition, comfort, enlightening their minds in the path of duty; what they should do, and not do, what they should say, and not say. When the Word is silent to them they must wait upon the Lord.

They have no quarrel against the Law of God. The Law is holy, just and good. They quarrel with themselves for their evil heart of unbelief and carnality of thought, worldly affections and deadness of mind. Satan is watching them and seeking to destroy them by their heart corruption. Will they ever get rid of it? What a deep pit that heart is; they struggle against fierce enemies, and often conclude that the enemy gains every battle. That is not the case, although it is their conclusions. It is not the Armenian "faith" they have which can defeat every foe according to the unholy imagination of the poor silly free-willers. They must wait upon the Lord for grace and in His providence as well as in His Word. They love the gospel as they can see in it that God can save them for Christ's sake without the efforts of their dead, wicked and corrupt wills! It is grace that renews the will, and changes the affections and understanding and creates living desires in their poor souls. Otherwise, how could a dead creature resurrect himself? Never! The Holy Spirit quickens the dead. He is the quickening power that operates in the soul. Man is dead spiritually, and divine and eternal power alone can bring him back to life: "For this thy brother was dead, and is alive again; and was lost, and is found." "And you hath He quickened who were dead in trespasses and sins." What has the bold Armenian to say to this? He won't be silenced by the truth of God. It is at the Tribunal of the Judge of all that his deceitful tongue will be forever silenced! The poor of the Lord know very well that the grace of God in Christ alone can save them. They pray for mercy, mercy, and for mercy all the time. They pray for faith, protection and guidance in every step. They are much afraid of themselves, and well they may be as they found out a little of the wickedness of their vile natures. They learn by experience. It is not book experience which they have drawn from the sayings and writings of the saints of God. The Bible is their Book. The blessed Holy Spirit brought them to the Bible, and keeps them at the Book of God. They could do without every book in the world but the Bible. Christ meets with them in the Bible, and they see Him there, and love His blessed name. They desire to see Him in His own Ordinances. If Christ is

not at the communion services by His Word, presence and spirit it is no communion to them. If He is not in the Word preached, the sermon is so much mere dead empty sound to their ears. It is for Christ they are looking, seeking, and following on. Now, if you are of those who are described in the text your portion will be with the saints in light, in heaven, and you will not be lost. You may be cast down, tried, tossed, and tempted to write hard things against yourself, but the Lord will not cast you off. He went to prepare a place for you in heaven, and that place is for you. You cannot be deprived of it. You are not worth a place in heaven, but Christ is worthy to prepare it for you. So you see, that you must leave it with Christ Himself to carry you to heaven at last. Christ will meet you to carry you up there, and then, and not till then, your troubles will be at an end for ever. "Then they be glad because they be quiet; so He bringeth them unto their desired haven," (Ps. cvii, 30).

All the promises are for His people from the beginning of the Bible to the end of it. You may be complaining of your want of love to the blessed Redeemer, that if you had that, your life would be more comfortable than it is. That may be your "Crook in the Lot," and if it is you must bear with it patiently for the Lord's sake. You may be complaining that your prayers are so dead, formal and heartless that you are ashamed of your poor efforts. That shews one thing clear enough, that you are not a son or daughter of the Pharisees. They are quite pleased with their own long wordy prayers. You are complaining that you do not fight and war on the side of Christ as you used to do against the devil and corruption. The enemy is so active and you so weak in resisting the murderers of your soul. You may be afraid to sit at the Lord's Table, and indeed an enemy within saying that you ought not, and in fact that you should never have done it from the beginning. Satan would have blotted out the name of Christ long ago, and any recollection of His love, mercy, death, resurrection, and intercession within the veil, and surely you would not like to support Satan in this work? Not for a thousand worlds. My fear is that I am not honouring Him as I should and that I am not right in my heart and conscience before the all-seeing eye of God. Can you pray without Christ? No, nor eat, drink, sleep, walk or move about this life without seeking that He would guide, keep, protect and lead me in the right way. Is His blood your only refuge against the blasts of corruption that rise in your mind? Yes, I would die in despair if it were not for the blood of Christ. Listen to this from the pure water of life: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." You are in duty bound to witness for your Lord and Saviour Jesus Christ as long as life lasts. In this day of darkness, spiritual decay, the poor of the Lord are tossed on the sea of uncertainty—the enemy raging within and without on Sabbath days and week days; idolatry, immorality, blaspheming the very name of God, Christ, the Holy Spirit, the Word, and true piety which pains the hearts of the godly. The dance, cinema, and that other instrument which is largely used by the devil and his agents on the Lord's Day—the wireless. God shall bring them to judgment. In the midst of all this, and facing all you have to meet with, you have, daily and hourly, cause why you should praise God for His goodness. Cast your burdens upon the Lord, and He will sustain you to the end.

## A Proposed Film.

By Rev. D. A. MACFARLANE, M.A., Dingwall.

IN an issue of *Everybody* in the month of September of last year, there are two articles describing a film to be made on the crucifixion of Christ, called "The Divine Tragedy." The estimated cost is £400,000. Sir Stafford Cripps is, according to the article by Lady Ravensdale, permitting money to the amount of £50,000\* to be sent out of the country to help in preparing this religiously sensational film. The first article, in praise of the benefits to accrue from the showing of the film, is from Baroness Ravensdale; the other is by a reviewer of the name of Graves. A number of pictures are provided in the issue, which give an idea of the film. The purpose of the film is to save people from ignorance and lethargy in religion; to impart love to Christ and to the Church, which, in this case, appears to mean the Papacy.

Some of the leading points of the two articles are:—(1) "We live in an age of atheistic materialism"; (2) The man who is to act Christ never acted before, and when finished intends to enter a monastery; (3) For those in countries where it is thought irreverent to see a film representation of Christ, there will be a version of the film in which Christ does not actually appear; (4) All working on this film are dedicated beings who relentlessly look for Christ, the Lord of life; (5) The faithful of all lands are helping to build up this film: America, France, Italy, Belgium, Holland, Spain, South America, and Great Britain; (6) It is to cost £400,000: therefore help the battle against Communism; (7) The script was submitted to the greatest theologians in Great Britain, the U.S.A., and the Continent, who have given their unanimous approval; (8) The leading scenes are to be shot at Rome. Therefore, Lady Ravensdale says, let "subscribers buy shares." This implies that there is an expectation of a profitable return.

The question which arises regarding all this is whether the film is really such a boon as it is advertised to be? Is such a film even seemly? Can it be included in Paul's category of the things which are "true, honest, comely, of good report"? The answer of course is according to the religious taste and views of those for or against such a film. Those in favour of it will generally agree with the views of Lady Ravensdale. Why can others not cordially agree also if the film is to be so beneficial as indicated? Our answer is that we do not believe it can be beneficial. The film, if made and exhibited, with the accompanying script in various languages, is harmful to the well-being of immortal souls, and dishonouring to the name of God. However costly and elaborate, and—in its own way—realistic, it may prove to be, it is in its nature exactly on a par with the exhibition of a stucco-babe in a manger shown at "Christmas" time, or with the figure of Christ sculptured on a cross, or, for that part, with Holman Hunt's painting, "Light of the World." All such sculptures or paintings or pictures of Christ are not only of no value evangelically, but also are positively harmful, idolatrous and dishonouring to the Lord. Stronger epithets than these could easily and righteously be used, although we forbear their use at present.

\* This money is of course donated by private subscribers; and as the law stands, Sir Stafford Cripps may permit this sum to be sent abroad for this Romish purpose.

—Editor.

It may be asked: if approval cannot be given to the making and showing of such a film, what is to be put in its place? How are people to see the Saviour? One thing is true: that no soul can be saved or sanctified by a film. Although the Saviour were pleased to return from glory and manifest Himself in a way externally bearable to human eyesight, this would never convert men. Although He were to appear with the measure of visible glory which the angel showed on the morning of the Resurrection, when the keepers of the tomb fainted and became as dead men, this of itself would never convert men.

What then is necessary if men are to see, to prize, to appropriate Christ? We mention two portions of Scripture which help to answer this question. The first is in the Gospel of John, chapter xvi, verse 7:—"It is expedient for you that I go away." It was better for the disciples to have Christ absent from them, once His redemptory work was accomplished, that they might rather live on Him by His divine Spirit fulfilling to them the promise, "Lo, I am with you alway." The heart in its natural state would live on carnal emotionalism, but this is poles asunder from spiritual discernment. If it be objected that living by spiritual discernment may really mean living according to our feelings and prejudices and devices, then this is not so where souls really live in the Spirit, for He leads souls taught of God to understand the written Word; to obey from the heart the form of doctrine into which they are delivered; to aim unfeignedly that every thought be brought into captivity to the mind of Christ. Where this is lacking, there is no spiritual mindedness which will stand the scrutiny of Christ.

The other truth which is essential in this connection is in I Corinthians ii, verse 4, regarding "the demonstration of the Spirit and power." All believers have this, although few may be able to speak much of what they have. It means that God, in conjunction with the truth of the Gospel, creates a spiritual understanding in the soul, so that such know Him that is true, and believe in Him who is true. In the clearest light of God, they clearly light do see.

What is needful for men in all generations is not useless and noxious films or pictures of Christ, but a knowledge of our sinfulness and misery, and faith of the operation of God to "Know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

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Frosts and snows conduce very much to the well-rooting of the seed. So do those sanctified afflictions which the people of God usually meet with after their calling, and often in their very seed time. "And ye became followers of us and of the Lord, having received the word in much affliction" (I Thess. i, 6). But if they have fair weather, then they will meet with weather hard enough afterwards. "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions" (Heb. x, 32).—*Flavel*.

## Meditation on Revelation, Chapter One.

By REV. D. J. MACASKILL, M.A., N. Uist.

THE Book of Revelation has been attacked, in common with other books of the Bible, by rationalists and pseudo-Christians, but it has had great defenders, such as Sir Isaac Newton. It is good that all scientists are not proud infidels, but that there are some humble followers of Jesus of Nazareth among them. Sir Ambrose Fleming and Michael Faraday did not find that science and religion opposed each other. We know from the last book of the Bible that goodness is to overcome evil on this planet. Anti-Christ and the false prophet are to be destroyed, although their devotees are numbered by millions of the human race. However few and obscure the followers of true religion are, the victory is to be theirs.

"The meek shall inherit the earth." The Apostle John was one of the meek, who are blessed. When the Saviour was on the earth in our nature, John lay on His bosom, the bosom of Eternal Love. He was the disciple that Jesus loved. He was changed from a state of nature to be a beautiful character. He was eminently the servant of God. It was not only in one office that he served Him, but in three—as apostle, evangelist and prophet. As Daniel was in the Old Testament, John is in the New. They saw great visions of events yet to be fulfilled in the course of the world's history. The apostle was the last of the original disciples. The others had gone to eternity. He was privileged with as great a manifestation of the Divine glory as was ever seen on the earth.

Ezekiel and Isaiah had seen the Divine glory at the beginning of their prophecies. They had seen the Throne, and angels around it; as a prelude to the subsequent revelations of the mind and will of the Most High. John was a prisoner for the kingdom and patience of Jesus Christ in the isle called Patmos. It is not many that can be happy in prison, but some very valuable books were written in a prison, e.g., John Bunyan's *Pilgrim's Progress* and Samuel Rutherford's *Letters*. The apostle had known and loved the Lord in His state of humiliation. He had enjoyed a vision of His Divine glory on the Mount of Transfiguration. Subsequently he had seen Him being crucified in weakness.

Now he saw Him in His might in His state of exaltation, no longer as a man of sorrows or as a "worm and no man," but as the exalted and glorified Redeemer, and Head of the Church, not only Head of the Churches in Asia, but of all the Churches among Jews and Gentiles. He was both King and High Priest. One of the Roman kings was a high priest. Melchisedec also combined the two offices in one person. When the Roman emperors died they were deified and worshipped, and a portion of the heavens was assigned to them. This adorable Person was the King of Kings, so it is no wonder His disciple fell in a dead faint at His feet. His voice was like the sound of many waters, which is very majestic and awe-inspiring. Those who live in the Highlands are accustomed to seeing torrents coming down from the mountains.

Christ had the human nature still, but now He was glorified. Here was the Creator, who had formed the waters and had created the sun, by whom the worlds were and by whom they are still maintained. The beloved disciple saw his own unworthiness and insignificance as Isaiah saw on a similar occasion, when he cried out, "Woe is me. I am undone, for

mine eyes have seen the King.' When any soul sees by faith the King of Kings the effect is the same, humbling and sanctifying. Christ uses the same words in regard to Himself as are applied to the Father, "Which was and is and is to come, the Almighty." He was from everlasting and is to everlasting, without change, or variableness, or shadow of turning. We see many changes taking place, some for better, some for worse; but the Lord Jesus Christ will never change, neither will His truth. All His names are holy and reverend, to be honoured and feared, yet we hear often these very names taken in vain, even by children, regardless of the third commandment, and its warning that God will not hold him guiltless that taketh His name in vain. However much Christ may be despised and rejected, His enemies will yet be terrified at the sight of Him.

Out of His face shone uncreated glory. He was Himself the Sun of righteousness, with healing in His wings. The rays of the sun appear to dart out on either side, so that the sun seems to have wings. The natural sun is supposed to be a healer for tuberculosis and kindred diseases. Christ has healing for all the spiritual diseases of the human race. Before the face of this Lawgiver and Judge the heavens and the earth will flee away, and there will be found no place for them. Every eye shall see Him, however much men refuse to believe in Him now. His hair was white, for He was the Ancient of Days, without beginning of days nor end of life. Out of His mouth went a sharp two-edged sword, with which He will defend His people and destroy His enemies. He was clothed with a robe, to show He was a King and High Priest. A golden girdle was round his paps, on which were the names of His people. His feet were as if they burned in a furnace. His members on the earth burn many a time in the furnace of affliction, but He as the Divine Head sympathises with them and supports them. His eyes were as a flame of fire against iniquity and injustice.

He, the Son of God, walked amidst the seven golden candlesticks, and had seven stars in His right hand. There was light and life in the Churches of Asia then. It is to be feared that there is no light there now, but the darkness of Mohammedanism. Christ removed His candlestick, as He said He would. He removed it to Europe and Britain, where our ancestors roamed the primeval forests as savages. He is now removing it again to Darkest Africa, and the heathen are rejoicing in its light. The ministers were the stars in His right hand. The poor, despised ministers are looked on by Christ as stars. They have no light in themselves, but as they receive from the Sun of righteousness. They that turn many to righteousness shall shine as the stars for ever and ever. One star differs from another star in glory. Some give more light than others, but it is true of them all that God shone in their hearts with the light of the knowledge of the glory of God in the face of Jesus Christ. This was the "Light of the world," and those who hate Him love darkness.

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Sinners are called on to believe, but to believe after the order of free grace, that is, that they be first self-lost and sick, and then be saved by the Physician.—*Rutherford*.

## Our Church Magazines and Readers.

By A READER.

IN a sermon preached by the late Rev. Lachlan MacKenzie, the eminently saintly minister of Lochcarron, in the year 1803, he declared that "Popish, Pagan, and Mahometan delusion shall universally prevail for some time previous to the millennium." He added that this state of things would spring up in the professedly Protestant Church, and that the true witness would be subject to tyranny, intolerance, and persecution. In another sermon, preached in the same year, he speaks of the glorious days at the end of this sad period, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." As the writer believes we are now in the midst of the first part of the fulfilment of the prevailing delusion, he urges, with all the emphasis possible, that every effort should be made to extend the circulation of our Church Magazines, as they have a more balanced grip of the religious situation to-day than any other magazines known to the writer. For instance, the modernistic World Council of Churches, nominally Protestant, and a modern international ecumenical movement, holds annual meetings in, among other places, Egypt, where Greek Orthodox and Mahometans take part, and to which the members of the Papal System are cordially invited. Thus, Rev. Lachlan MacKenzie's words, above referred to, are already finding ample fulfilment, but, we believe, things will be still much darker and more terrible before the brighter days dawn. We, therefore, need all the guidance possible.

It is, therefore, of the utmost importance, in the *terribly* dark period between now and the dawning of the millennium, that the *Free Presbyterian Magazine* and the *Young People's Magazine*, with their finger on the pulse of the prevailing apostate movements, should be circulated far and wide. Like charity, of course, the circulation must begin at home. It is lamentable that there are still some nominally Free Presbyterian families into which the Church magazines never come. The present writer has been circulating several copies of our Church magazine monthly since 1922, at his own expense, that being the year when he first took, or rather, was led to take, an interest in spiritual things.

The writer belongs to a congregation where every individual is a regular subscriber to our magazines, and this ought to be true of every congregation in our Church at home and abroad, and of every individual Free Presbyterian everywhere. Special and constant prayer for blessing on the circulation and reading of the magazines ought to prevail. It is most gratifying to see, from time to time, some of those to whom the writer has sent copies becoming regular subscribers, and this has been happening from year to year, from the date above mentioned. Motives in such efforts ought to be: (1) the glory of God in maintaining and vindicating His truth, and exposing soul-ruining error; (2) the conviction and conversion of sinners; and (3) the edification and confirmation of believers in their most holy faith. Never was there greater need than there is in these back-sliding apostatising days to circulate doctrinally and Scripturally sound literature, such as the two magazines of our Church so ably presented to their readers.



Another matter intimately connected with the foregoing subject is that of regular attendance at Church by our people, for in these dark days Free Presbyterians have the unspeakably blessed privilege of hearing from our pulpits a full-orbed Gospel, such as the Apostles, martyrs, Puritans and Covenanters laid down their lives for. Apart from the spiritual loss to those involved, the Free Presbyterian Church is not so large that it can afford to be losing its adherents for such reasons as marriage outside the Church, general neglect and indifference relative to attendance on the public means of grace. What else but sheer sinful carelessness can account for the fact that young men and women from the Highlands and Islands, coming to our larger towns and cities, such as Inverness, but especially Glasgow, Edinburgh and London, never darken a church door, though some of them are resident for years in these places? Ministers from whose congregations these young men and women go, should be informed of the fact by parents and relatives, and let that particular minister, in turn, inform the minister in the town or city in which they have come to reside. Ministers, missionaries and office-bearers should do everything possible relative to every Free Presbyterian family subscribing to the Church magazines, and parents and relatives should see to it that their sons and daughters leaving home should continue subscribing to the magazines in their new place of residence. The perusal of our magazines would thus not only become a strong binding link with the Church, and a counter-acting influence against the evil practices prevalent in their new environment, but, by the blessing of the Holy Spirit, an effectual means of salvation and edification. Being a Free Presbyterian is a most precious privilege, which should not be sacrificed or bartered away for anything this vain fleeting world has to offer.

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### **Notes of Sermon by African Preacher.**

Preached at Zenka, Africa, on Sabbath, 18th December, 1949,  
by JOHN MPOFU; and translated from Sindibele.

Ephesians ii, 11-13.—“ . . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the World . . . ”

At the first service to-day the missionary reminded us that all flesh is grass. This is a truth which we do not like, but it is the Truth of God and we cannot get away from it. When we wash our bodies and comb our hair nicely and put on fine clothes, we think we are very handsome and we find it hard to believe that we are only grass. But that is all we are—just grass! A few strokes of the sickle lay low the finest grass in our valleys, and in a short time all its beauty is gone and it becomes just a withered heap. One stroke of God's sickle lays low the strongest and most beautiful man or woman and in a short time the person whom we admired is just a mass of corrupting flesh. We should remember this. It is good for us to do so although we don't like it.

At this service I want to remind God's people of another unpleasant truth: what you were before God called you to be His. You were without Christ; strangers, having no interest in the Bible or its promises; having

no hope and without God in the world. The old nature in God's people doesn't like this truth and tries hard to forget it, but if we are to stand firm on Christ's foundation we must never forget the pit from which He rescued us. We must fight with all our might against this tendency to forget what we were and to give ourselves the credit for what we are. If we are Christ's people to-day, we are His people only by the power and the grace of God. All we could do was to sink deeper and deeper into the fearful pit; it was Christ and Christ alone who stretched forth His mighty arm and lifted us up and set our feet on the rock. There is no room for boasting in this, and if any believer among us forgets what he was and begins to congratulate himself on his own strength and wisdom and how well he is managing his life, God will come and sweep all that rubbish out of his heart and show him his emptiness and his weakness.

To forget what we were means to forget what Christ did for us, and if we forget that, we have nothing left but an empty shell of religion, which we would be better without. Everything we have, God gave us; everything we are, God made us. We were uncircumcised, but the Holy Spirit circumcised our hearts. We knew nothing of Christ, but the Holy Spirit made Christ more precious to us than all the world. We had no hope, as none of our forefathers had, but God gave us a strong, sure hope. We had no God; now we have a God. There was a wall, a thick, high wall between us and God. No man could break it down or find a gap in it, but Christ by His precious blood destroyed it altogether and brought us into the presence of God in peace. Can we forget that? If we can, the wall is still there, and we must then remember, not what we were, for that would be useless, but we must remember the fate of those who are strangers to God, having no hope and without God in the world. Oh! ye Matabele, ye children of Mzilikazi and Lobengula, beware! beware! Remember how our forefathers treated the Word of God and His messengers when these first came to our country. They would not have God's Word; they would not listen to His messengers; and where are they to-day? Where are they? My friends, God will be defeated by no man. His plans will be fulfilled whoever opposes them. It was God's purpose to bring the Gospel to us, and when our forefathers opposed Him they were swept out of His way, and God has raised up witnesses to Himself from among the children of our stubborn fathers. Be careful, then, you who see no value in what Christ has done, lest God sweep you out of the way in order to bring His salvation to others.

And you, people of God, remember what you were so that Christ may ever be precious to you. To-day I stand before you decently clothed and you may not know what I was; but I cannot forget that I was a naked heathen, never having any better clothing than bits of animals' skins. Who has made the difference? Christ, and Christ only!

God's people are no longer without hope. They have a sure hope which even death cannot take away. Why are some of God's people so little afraid of death? Is it because they do not realise its terrors? No, they know something of death's sting, but they know also that their Saviour has conquered death and the grave, and that death is now His servant, His messenger, to call His people into the presence of God. Christ Himself broke down the dividing wall and brought His redeemed ones into the

presence of God, and when His time comes to call them into the fulness of that presence, He sends His messenger, death, to do that work. So death is a messenger of grace to God's people.

Yes, we have a hope, a sure hope, and if I did not have that hope, my mouth would be closed before you to-day.

## An Eye for an Eye.

By the late REV. JOHN MACDONALD, Helmsdale.

Notes from a sermon preached at Rogart on 22nd January, 1843, on Matthew v, 38, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth."

*Introductory observations* on the giving of this precept by the Lord. The way in which these minor laws regarding personal injury and property seem to have been abused by the Jews at the time of Christ's coming to the flesh, as well as the moral law. Our Lord rectifies these abuses which crept in among the Jews in reference to the moral law and to their judicial laws in this sermon on the mount. Evangelical meaning of the subject. When injury was sustained by one person at the hands of another, this law, eye for eye, and tooth for tooth, was to have been executed by the judges, (Exod. xxi), and not by the injured party. He was not to retaliate for himself. He was judged for by the judge. When the Christian is traduced, ill-used, his good name assailed, his character attempted to be hurt, he is to leave the vindication of his good name in the hands of God as judge. He is not to render evil for evil to any man, but contrariwise to do good against evil. Reference made to the power which the Lord has given to man to avail himself of the production of the civil judge when his life is in danger. Paul appealed to Caesar when his life was in danger. But he is not to have recourse to the civil judge except in cases when his usefulness in life may be in danger from silence, and his privileges as a citizen invaded. Thus, the apostle, in a certain case, told those who bound him that he was a Roman, and being so, asked was it right to use him as they did. But when these things are not involved, the believer is not to retaliate from mere personal grudge. He is to leave the case in the hands of God; and while engaged in a good cause—the cause of Christ—he is not to be led aside from the path of duty for giving vent to personal retaliation. He is to imitate Christ's example, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously."

## Searmon.

Leis an Urr. TOMAS HALIBURTON

(*Air a leantainn bho t.d. 179.*)

A dh'aon fhocal, Feuch tha e tighinn gu buadhach thairis air beanntaibh an eas-creidimh. Am bheil do pheacaidhean cho làidir, cho mòr, agus gu bheil thu faotainn cruaidh a chreidsinn, focal lom, gealladh lom, ged is ann eadhon bho Dhia do nach urrainn breug a dheanamh a tha e? Feuch

an so tha iongantas de mhaithreas. Cha toir e mì-mhisneachd dhuit air son so uile. An so tha e glaothaich riut, Thig agus faic; seadh, blais, agus faic gu bheil Crìosd maith. An so faodaidh tù a chluinntinn a labhairt; an so faodaidh tù fhaicinn a dòrtadh fhola, a bàsachadh, agus briste; leigidh an lot farsuinn sin, a rinn claidheamh ceartais, thù dh'ionnsuidh a chridhe, agus an sin faodaidh tu an dara taobh dheth fhaicinn làn bròn agus trioblaid throm, fodh bhruthadh làmh ceartais, agus an taobh eil dheth làn gràidh agus coibhneas dhuit-sa. O na bi mì-chreidmheach ach creidmheach. Innis dhomh, anam bhoehd a tha fannachadh, ciod a chunnaic thù ann an Crìosd, 'n uair a chunnaic thù roimh e? Na h-uile a tha ri fhaicinn fhathasd ann; faodaidh tù fhaicinn a dòrtadh a mach abhainn de fhuil, gu bhi glanadh truaghain shalach mar a tha thù ann; faodaidh tù fhaicinn a deanamh cuirm gu bhi neartachadh, gu bhi comhfhurtachadh anamaibh boehd, lag, fann, agus a tairgse na h-uile ni gu saor. Cha'n eil e'g ràdh, Gabh mo chorp agus m'fhuil, ma's aon thù a ràinig air a leithid sid, 's a leithid so de thomhas gràidh, na miann; ma's aon thu a tha saor de leithid sid, 's a leithid so de pheacaidhean; ach, gabh mi, gabh na h-uile, ciod air bith do pheacaidhean, ma's e's gu bheil thu toileach.

Cha'n urrainn dhomh stad gu bli'n tràth so a freagradh chunnuilbh; a mhàin tha mi'g ràdh, air falbh le mì-mhisneachdan neo-thorach agus gun bhunait. Cha'n urrainn mi innse ciod a their mi thaobh na smuaintean grànda, iosal, cumhann, agus ainneamh a tha aig cuid agaibh mu ghràs Chrìosd. O, tha neach air choir-eigin ag ràdh, 's mise an neach ud a tha cho salach, cho grànda, agus mo cho-luchd comanachaidh, tha iad cho salach, agus cho grànda, agus faodaidh e bhi, na ministeirean, tha iad na'n leithidean so de dhaoine, agus a leithidean so de chroin annta; agus uime sin cha tig Crìosd; Cha'n fhaigh e thairis air na beanntaibh sin. Tha mi'g ràdh, faodaidh sin uile bhi fìor; faodaidh ministeirean a bhi làn chroin, agus an sluagh mar an ceudna; ach tha mi'g ràdh, tha 'ur n'eas-creidimh ni's coltaich Crìosd a chumail air falbh, na nì air bith dhiubh sin. Air falbh leis na smuaintean cumhann so, a tha lagachadh gràis agus a dì-molaidh Chrìosd. Beannaicht', gu sìorruidh beannaicht', gu robh Dia, nach eil Iosa Crìosd cho àrdanach 's a tha cuid againn, air chor 's gu'n ruitheadh e air falbh air son cron ministear, na fear-comanaichidh. Cha chùim iomadh cron, iomadh beinn de chroin mhinisteirean agus shluaigh, air falbh e bho anam boehd air bith a tha ga iarruidh; agus beannaicht' gu'n robh Dia gu bheil a chùis mar sin. Air falbh leis na smuaintean neo-bhunaiteach, aineolach agus cumhann so. An d'thainig Crìosd thairis air na h-uile bheinn a tha da-rireadh ann am bith, agus an tog sibh suas beanntaibh ann 'ur mac-meannna? Tha mi toirt fianuis dhuibh nach eil sibh air 'ur cumhannachadh ann an Crìosd, ach na'r n'innibh fein. "Feuch the e teachd, a leumnaich air na beanntaibh, a toirt sithidh air na tulaichibh." "Agus tha an Spiorad agus a' bhean nuadh-phòsda ag radh, Thig, Agus abradh an ti a chluinneas, Thig. Agus an neach air am bheil tart, thigeadh e. Agus ge b'e neach leis an àill, gabhadh e uisg na beatha gu saor." *Tais.* xxii, 17. "Tha an ti a tha toirt fianuis air na nithibh so ag ràdh, Gu deimhin tha mi a teachd 'an aithghearr, Amen. Seadh, thig, a Thighearn Iosa." *Tais.* xxii, 22.—*Eadar-theangaichte le Iain Mac a Chòmbaich, Gleann-dail.*

## Notes and Comments.

### Rome's Holy Year.

Every twenty-five years the Pope calls for the observance of one year as a "holy" year. The public press, during the latter part of 1949, were heralding 1950 as a "holy" year appointed by the Vatican, and the City of Rome as the centre of celebrations. Charles Foley, a Foreign Editor of the *Daily Express*, published an article in this paper, written from Rome, on the 19th of December last, with large type heading: *Millions Queue up for the Great Pardon*. His article deals with the Pope's arrangements and specific intentions for this so-called "holy" year. Foley states that the Pope wants to reinforce his Church against the assaults of Communism and realises that social reforms are overdue in many Roman Catholic countries. We may observe here that the peasants of Spain, for instance, have realised this long ago, but the Pope's priests have seen to it for centuries that social reforms are not allowed. They tend to liberty of speech and action which are not good for "Holy Mother Church." What wicked hypocritical contradiction! But the core of "holy" year, Foley states, is the reward to be meted out to Roman Catholics who travel to Rome in 1950. Pope Pius XII lays down the terms. They must repent of their sins and take the sacraments; visit four specified Roman churches; and pray for the Pope. The reward is as follows:—"The *punishment* (the italics are Foley's) for his sins is wiped out. If he dies he goes straight to heaven, without the unpleasantness of purgatory." Now we know on an up-to-date report, that works, and not grace and Christ, constitute the basis upon which rewards are allocated to the dupes of Rome. And further, we have here up-to-date confirmation of the wicked, deceiving and blasphemous claims of the Pope in promising that the punishment for sins shall be wiped out, in the case of those who conform to his terms. What fools sin and the devil have made of men and women, when they believe that if they do what the Pope tells them, as above, they will go straight to heaven and avoid purgatory, which is only an invention of the devil to gain money to clothe cardinals in scarlet. Those who die depending on the Pope and his superstitions and false guidance and promises, will go straight to hell. Our view of Charles Foley's article is, that it is not altogether a commendation of "holy" year or of the Roman Catholic Church. He calls it "the greatest show on earth in 1950," and states that in Rome "night clubs are hiring bigger and better shows for pilgrims who may weary of well-doing"; and that one new luxury hotel being put specially up near St. Peter's is called the "Palace of the Penitents." In closing this note, we wonder if the Holy and exalted Redeemer, reigning at the right hand of God, will frown upon the unholy activities of Rome's "holy" year, by means of some dark providence.

### Roman Catholic Propaganda.

We have already referred in this issue to the Roman Catholic "Holy" Year and the desire of Scottish R.C.s to turn Scotland back under the heel of the Pope. There is so much Romish propaganda being continually put forth just now that it is not easy to deal with each fresh effort which confronts us. Yet we cannot refrain from noting cases brought before us recently. The first is that of a great R.C. campaign for England and Wales, during which "a doorstep invitation to every non-Catholic home in

the country to hear the truth about the Catholic Church," is to be one of many methods used by the Roman Catholic Missionary Society. Just one of the answers to this is, that no Protestant Missionary Society would be permitted such liberty for a day in Roman Catholic Spain and elsewhere. The second case of propaganda is rather different. We visited a teacher at the end of 1949. She showed us a pictorial card received from two scholars at what is called Christmas time (a Romish festival). The card portrayed, in appropriate colours, a stable, purporting to be at Bethlehem, with Joseph standing beside a manger and Mary reclining upon a heap of straw with supposedly the child Jesus in her arms. Mary is attired from the crown of her head to her feet in the black and white garb of a Romish Carmelite nun. This is just an irresponsible Popish pictorial lie, linking up the mother of Jesus with the Roman Catholic Church to influence a gullible public. The last item we cite just now is in the form of an advertisement. The Glasgow morning paper, the *Daily Record*, carried an advertisement during last December, with the heading, *Luminous Crucifix*. It included a sketch of a cross with Christ hanging upon it. The terms of the advertisement state: "It shines at night and is everlasting. It is especially treasured by the children, who find them very comforting when hanging beside their beds." The cost was stated. It seems that the *Daily Record* has opened its columns for the anti-Christ practice of selling and buying idolatrous representations of the Saviour, and comfort that exists only in the superstitious imagination of Roman Catholic merchants and propagandists. We learned some time ago on good authority that the *Daily Record* will not publish any news item unfavourable to the Roman Catholic Church. Let us watch, pray, speak, and act according to the pure Word of God in a dangerous day.

### The Coming General Election.

Mr. C. Attlee, the Prime Minister, having announced the 23rd of February as the day for the General Election, political parties are now actively campaigning for the support of voters all over the country. Parliament needs men to represent the people there, whose political actions shall be guided by moral and religious principles and precepts derived from the Scriptures. It is to be hoped that the Lord's Day will be left to its divinely ordained purposes by political organisers and speakers. A profaned Sabbath will be an evil pathway indeed for any candidate to enter the House of Commons by, as an elected Member of Parliament. Those who fear the Lord have a solemn call to prayer at such a time as this. We are a backsliding nation and therefore unworthy of the divine favour and guidance; yet God, in the case of Israel when they were brought low for their iniquity, regarded their affliction and heard their cry and repented according to the multitudes of his mercies, (Ps. cvi, 42-45). May we as a nation be brought to turn penitently to Him who ruleth in the Kingdom of men, seeking that He would guide our affairs to the glory of His Name and the spiritual and temporal prosperity of our beloved land.

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If ever the Spirit of God hath begun a sanctifying work in thee; He never will be the messenger to bring contrary news to thy soul; His language is not yea and nay, but yea and Amen for ever.—*Gurnall*.

### Literary Notice.

*"American Freedom and Catholic Power," by Paul Blanshard.*

This book is considered by competent critics the ablest exposure of the Roman Catholic Church in modern times. Mr. Blanshard was and is a Roman Catholic (as far as we know), and he writes from his personal knowledge of the Church of Rome from the inside. His assertions are verified facts, with proofs, references, times, places, persons, and subjects. His attitude towards the Church of Rome is not bitter or censorial. He states the facts, and that is absolutely sufficient to brand this abomination as the most dangerous organisation to the peace of nations that ever existed. The book is written in excellent style, chaste; and most certainly Mr. Blanshard is master of his pen. Every Protestant Minister should possess a copy of this book. We have read scores of books and histories dealing with pre- and post-Reformation times, but never one so damaging to the Roman Catholic Church as this one. The information is simply extraordinary of the efforts of the Vatican to get absolute control of the United States of America. Canada is virtually and, one might say, entirely, under the heel of the Vatican, which is a perfect scandal. We appeal to all Protestant ministers, lay preachers, and office-bearers in the United Kingdom to rouse the people to the depth of their being in preaching and lecturing; teachers to instruct the children in the schools against the curse of Romanism. It is the greatest curse of the age.

We recommend Blanshard's book. Price 3.50 dollars, or approximately 25/-. The Beacon Press, Boston, 1949; or apply to Protestant Truth Society, 184 Fleet Street, London, E.C.4.—*J. M.*

### Church Notes.

#### Communions.

February—First Sabbath, Dingwall; third, Stornoway; fourth, N. Uist. *March*—Second Sabbath, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and N. Tolsta. *April*—First Sabbath, Stoer, Portnalong and Achmore; second, Fort William and London; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh.

#### Rev. R. Macdonald's Arrival in Canada.

The Rev. R. Macdonald, M.B., Ch.B., has reached Canada safely in the good providence of the Lord and is now engaged in the work there. He is at present with our congregation in Winnipeg, and expects (D.V.) to reach Calgary and Vancouver in due time.

If our people in the U.S.A. desire a visit from him they may write him to Mr. H. MacKay's address at 778, 24th Avenue West, Vancouver. It is our prayer that the Lord will abundantly bless the labours of His servant among our people in Canada and the U.S.A.—*F.M. Convener, Canadian Committee.*

#### The Sermon from Africa.

The brief sermon by one of our native preachers in Africa, printed in this issue, was sent us by Rev. James Fraser, our missionary in Shangani. In his accompanying letter, Mr. Fraser writes:—



"I do not claim originality or any special interest for the accompanying article, but the preacher (John Mpofu) is one of the veterans of the Church's army in these parts—a man who has fought a long and a good fight and is now drawing near the end of his pilgrimage. The sermon of which the enclosed are notes, was a very striking one to listen to. It has suffered a good deal in the translation, and the earnest and forceful manner of the speaker cannot very well be conveyed by the printed word, but I believe it will nevertheless be of interest as a specimen of the fare issued to our people here by one of our most able native preachers."

### Acknowledgment of Donations.

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

*Sustentation Fund.*—Mr. N. McA., Ostaig, Sleat, £7 10/-; Mr. I. McK., Eilean Darach, Dundonnell, £2; Mrs. A. McP., Strontian, £1 14/-; Mr. and Mrs. I. M., Bellsgrave Lodge, Strontian, £2; Mrs. A. McL., Crianlarich, 10/-; Miss I. C., Cedar Cottage, Drimnin, Oban, £1; A Friend, Ross-shire, £1; Mr. A. C., 9 Broallan, Beauly, £1; Mr. S. C., Minard Cottage, Glencoe, £1; Mrs. McK., Badralloch, o/a Lochbroom, per Rev. D. N. McLeod, £2; M. P., Glasgow, £1 10/-; A Friend, Ross-shire, o/a Vatten Congregation, £3; A Friend, Ross-shire, o/a Struan Congregation, £1; A Friend, Ross-shire, o/a Flashadder Congregation, £1; A. M., o/a Beauly Congregation, £3; Mr. F. M., New South Wales, o/a London Congregation, £1 16/-; Mr. F. M., New South Wales, o/a Oban Congregation, £1 10/-; Mr. F. M., New South Wales, o/a Inverness Congregation, £1 10/-; Surg.-Lt. E. McS., R.N. Air Station, Donibristle, £4; Mr. J. C., 48 St. John's Road, Wembley, Middlesex, £2 10/-; Miss K. McK., E. Fearn, Ardgay, 4/-; Mrs. C. F., Insh Manse, Kincaig, £1; A Friend of the Cause, Ross-shire, 10/-; Mrs. J. McL., School House, Hermitage, Hawick, £5.

*Home Mission Fund.*—Mr. and Mrs. I. M., Strontian, £2; Mr. I. McK., Dundonnell, 10/-; A Friend, Ross-shire, £1; Mr. M. McL., Brora, 10/-; Mr. J. McL., Kerracher, Drumbeg, 4/-; Mr. M. C., South Erradale, Gairloch, £1; G., Dundee, o/a Lochgilphead Congregation, £5; M. P., Glasgow, £1 10/-; Mr. S. C., Minard Cottage, Glencoe, 4/-; Mrs. A. McL., 2 Rodel, Leverburgh, 14/-; Mrs. J. McL., School House, Hermitage, Hawick, £3.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Ontario Friend, £2; Mrs. D. McK., Ripley, Ontario, £5 4/8.

*College Fund.*—Mrs. M. McL., 1 Inverarish, Raasay, 5/-.

*Organisation Fund.*—Mrs. D. McK., Ripley, Ontario, £5 4/7.

*Dominions and Colonial Missions Fund.*—Mrs. D. McK., Ripley, Ontario, £5 4/7.

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