

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

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

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

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Hypocrisy.

THERE are fundamentally two classes of men in the world; and as God sees them from His throne on high, they are often referred to in the Scriptures as the righteous and the wicked. And both are variously described to denote some particular features of their respective characters. For instance, the wicked are called, as the case requires, ungodly, vile men, unbelievers, hypocrites, and so on. The hypocrite is a peculiar and conspicuous type of wicked person, although not always easy to discern as such, while he feigns and professes to be what he is not, in the religious world and the visible Church of Christ.

Much is recorded in the Word of God to identify, expose and condemn the hypocrite and his hypocrisy, none being more severe, as well as faithful, in this matter, than the Lord Jesus Christ. He encountered many hypocrites during His days on earth, and addressed them in terms which revealed the divine knowledge He possessed of their hearts and true character. In Matthew, chapter xxiii, we read that He spake to the multitude and to His disciples concerning hypocrites and their practices. The scribes and the Pharisees were the objects of His holy indignation and scorn, being full of hypocrisy although they sat "in Moses' seat"; and He gives warning against them as follows, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not" (Matt. xii. 3). And throughout this chapter, the meek and lowly Jesus brings to light one obnoxious and evil fact after another regarding these hypocrites, and pronounces a solemn "Woe" against them again and again; "Woe unto you, scribes and Pharisees, hypocrites!"

We perceive in the light of all this, in what manner the spirit of the divine, tender and loving Saviour of sinners viewed the hypocrite. It was truly said of Him, "This man receiveth sinners and eateth with them"; and the parables of the lost sheep, the lost coin and the prodigal son teach, in a wonderful way, this great, precious, gospel truth. But it appears that the hypocrite is in a class by himself

among the sinful and wicked children of Adam. His hypocrisy is a mighty bulwark of the devil against the claims and gracious invitations of Him who came to seek and to save that which was lost; and not to condemn the world, but that the world through Him might be saved. And yet He declares, "Woe unto you . . . hypocrites!"

Wherein lies the damning nature of hypocrisy? Is it not partly in the terrible fact that the hypocrite, by virtue of his own religion, rises superior, in his own estimation, to the divine way of salvation provided in the marvellous grace, mercy and wisdom of the everlasting God, through the Person and infinitely meritorious work of His own Son, the Lord Jesus Christ. For there is not only transgression of the divine law involved in hypocrisy, but an utter rejection and disdain of the whole scheme of salvation by grace; the views and practices of the hypocrite being positively and actively substituted for the same.

Whatever the hypocrite says or does which may *appear* consistent with gospel truth and practice, and however much he may deceive men, even godly and discerning persons, yet he remains the hypocrite, inasmuch as his heart and will cannot run in the ways of gospel doctrines and practices. This, the Son of God alone could search into with divine knowledge and accuracy. All the evil and wicked heart motions and activities of Judas were well known to Him, albeit the betrayer partook of the Last Supper and in the garden sought to kiss Him. And so the hypocrite possesses a miserable covering indeed over his heart which is always far off from God; while he concludes that he is a favourite of heaven and proceeds calmly on his way to eternity with a lie in his right hand. "Wherefore the Lord said, . . . this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Isa. xxix. 13).

This subject is not pleasant, but may be made profitable to precious souls by the blessing of the Holy Spirit. Hypocrisy to-day is rampant in the professing Christian Church, and has many characteristics and takes many forms; and must be repented of, watched against, and condemned by all who value their precious souls infinitely more so than a mere name to live among men. Indeed, multitudes of men and women who claim to be Christians and are recognised and regarded as such by their fellows, are nothing less, nothing more than hypocrites, in the light of the Word of God and judged by their opinions and conduct in relation to law and gospel. Their profession is qualified and vitiated by a settled refusal to accept the Scriptures, in their entirety, as the inspired and infallible Word of God, and by a mode of life wholly given over to the vanities and sins characteristic of worldlings who know not God and obey not the gospel of the Lord Jesus Christ. This applies to many who occupy pulpits, along with multitudes who regularly (or irregularly) partake of the Lord's Supper.

The aforesaid type of hypocrite flourishes and is emboldened in his hypocrisy, where a substitute for the gospel of God's grace is preached and where scriptural Church discipline is a thing of the past or feebly administered. Such are described by the Lord in Matthew xxiii. 23, ". . . ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." And so the general rule which prevails in many quarters at present is: support the Church with your presence and temporal substance and otherwise live as you please.

How deplorably sad the hypocrite's state is. Hypocrisy is only for time. Eternity and the judgment seat of Christ will utterly abolish this evil and flimsy substitute for God's salvation.

Now genuine and gracious believers upon Christ and Him crucified, are not ignorant of Satan's devices in insinuating into their minds, that after all they have professed and practiced as Christians, that yet they are but hypocrites. To this suggestion the believer will in effect reply: "This *may* be so to my great shame and condemnation, but may God in His free and bountiful mercy deliver me from hypocrisy and bestow upon me the broken and contrite heart and the good fruits thereof in my life and conversation, and wash me in the most precious blood of His Son, Jesus Christ." One thing the *exercised* child of God abhors in himself and others is a hypocritical spirit. But the hypocrite delights in his hypocrisy.

When Afflictive Providences are Blessings.

By REV. JOHN FLAVEL (1677).

AND, first, for sad and afflictive providences, in what kind or degree soever they befall us, we may warrantably conclude they are blessings to us, and come from the love of God, when,

(1) They come in a proper season, when we have need of them, either to prevent some sin we are falling into, or recover us out of a remiss, supine, and careless frame of spirit, into which we are fallen. "If need be, ye are in heaviness" (1 Peter i. 6). Certainly it is a good sign, that God designs your good by those troubles which are so fitted and wisely ordered to suit the opportunity. If you see the husbandman lopping a tree in the proper season, it argues he aims at the fruitfulness and flourishing of it; but, to do the same thing at midsummer speaks no regard to it, yea, his design to destroy it.

(2) When they are fitted both for quality and degree, to work properly upon our predominant corruptions, then they look like sanctified strokes. The wisdom of God is much seen in the choice of his rods. It is not any kind of trouble that will work upon, and purge every sin; but, when God sends such afflictions as, like medicine, are appropriated to the disease the soul labours under, this speaks divine care and love. Thus, we may observe, it is usual with God to smite us in those very comforts which

stole away too much of the love and delight of our souls from God; to cross us in those things from which we raised up too great expectations of comfort. These providences speak the jealousy of God over us, and his care to prevent far worse evils by these sad but needful strokes. And so for the degrees of our troubles, sanctified strokes, are ordinarily fitted by the wisdom of God to the strength and ability of grace within us. "In measure when it shooteth forth, thou wilt debate with it; he stayeth his rough wind in the day of the east wind" (Isa. xxvii. 8). It is an allusion to a physician, who exactly weighs and measures all the ingredients which he mingles in a potion for his sick patient, that it may be proportionate to his strength, and no more; and so much the next words intimate: "By this, therefore, shall the iniquity of Jacob be purged."

(3) It is a good sign our troubles are sanctified to us, when they turn our hearts against sin, and not against God. There are few great afflictions which befall men that do not make them quarrelsome and discontented. Wicked men quarrel with God, and are filled with discontent against him. So the scripture describes them: "They were scorched with great heat, and blasphemed the name of God which hath power over these plagues" (Rev. xvi. 9). But godly men, to whom afflictions are sanctified, they justify God, and fall out with sin, they condemn themselves, and give glory to God. "O Lord, righteousness belongeth unto thee, but unto us confusion of faces," etc. (Dan. ix. 7). "Wherefore doth a living man complain, a man for the punishment of his sins?" (Lam. iii. 39). Happy afflictions, which make the soul fall out and quarrel only with sin.

(4) It is a sure sign afflicting providences are sanctified when they purge the heart from sin, and leave both heart and life more pure, heavenly, mortified, and humble than they found them. Sanctified afflictions are cleansers, they pull down the pride, refine the earthliness, and purge out the vanity of the spirit. So you read, Dan. xi. 35, it purifies and makes their souls white. Hence it is compared to a furnace, which separates the dross from the pure metal. "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isa. xlviii. 10). But, for wicked men, let them be ever so long in the furnace, they lose no dross (Ezek. xxiv. 6). How many Christians can bear witness to this truth! After some sharp affliction hath been upon them, how is the earthliness of their hearts purged. They see no beauty, taste no more relish in the world, than in the white of an egg. Oh, how serious, humble, and heavenly are they, till the impressions made upon them by afflictions be worn off, and their deceitful lusts have again entangled them! And this is the reason why we are so often under the discipline of the rod. Let a Christian, saith a late writer, be but two or three years without an affliction, and he is hardly good for any thing: he cannot pray nor meditate, nor discourse as he was wont to do; but, when a new affliction comes, then he can find his tongue, and comes to his knees again, and lives at another rate.

(5) It is a good sign afflictive providences are sanctified to us, when we draw near to God under them, and "turn to him that smites us." A wicked man under affliction "revolts more and more" (Isa. i. 5), "turns not to him that smites him" (Isa. ix. 13), but grows worse than before: formality is turned into stupidity and indolence.

But if God afflict his own people with a sanctified rod, it awakens them to a more earnest seeking of God; it makes them pray more frequently, spiritually, and fervently, than ever. When Paul was buffeted by Satan, he "besought the Lord thrice" (2 Cor. xii. 8).

(6) We may conclude our afflictions to be sanctified, and to come from the love of God to us, when they do not alienate our hearts from God, but inflame our love to him. This is a sure rule, whatever ends in the increase of our love to God, proceeds from the love of God to us. A wicked man finds his heart rising against God when he smites him, but a gracious heart cleaves the closer to him; he can love as well as justify an afflicting God. "All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant: our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death" (Psal. xlv. 17-19). Here you have a true account of the temper and frame of a gracious soul under the greatest afflictions. To be "broken in the place of dragons, and covered with the shadow of death," imports the most dismal state of affliction; yet even then a gracious heart turns not back, that is, doth not for all this abate one drachm of love to God: God is as good and dear to him in afflictions as ever.

(7) We may call our afflictions sanctified when divine teachings accompany them to our souls. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law" (Psal. xciv. 12). Sanctified afflictions are eye-salves; they teach us sensibly and effectually, when the Spirit accompanies them, the evil of sin, the vanity of the creature, the necessity of securing things that cannot be shaken. Never doth a Christian take a truer measure both of his corruptions and graces than under the rod. Now a man sees that filthiness which hath been long contracted in prosperity, what interest the creature hath in the heart, how little faith, patience, resignation and self-denial we can find, when God calls us to the exercise of them. O it is a blessed sign that trouble is sanctified, which makes a man thus turn in upon his own heart, search it, and humble himself before the Lords for the evils of it!

The Last Speeches and Glorious Departure of John, Viscount Kenmure.

(Continued from page 119.)

The pastor being struck with fear and astonishment at the reckoning of those fearful sins, which my Lord had kept close, notwithstanding of such fair appearance of a sound mark of grace in his soul as he had conceived, did then stand up and read unto him the first eight verses of the sixth to the Hebrews, and discoursed to him of the far on-going of reprobates in the way of heaven, and of their taste of the good Word of God, and of the virtues of the life to come, and yet are but reprobates; and cited also Rev. xxi., "But the fearful, and unbelievers, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death;" and told him what everlasting burning was. And with that the pastor turned his back upon him, and

said, "Now, my Lord, I have not one word of mercy from my LORD to say to you. God hath sealed up my lips that I dare speak nothing to you but one thing, The wrath and ire of God Almighty."

My Lord hearing this with tears, cried out so, that they heard him in the withdrawing room, and in all the houses about. Then he said, "God armed in wrath is coming against me to beat out my brains; I would die, I would not die; I dare not live. O what a burden is the hand of an angry God! Oh! what shall I do? Is there no hope of mercy?" Thus in a fearful agony he lay a long time weeping, so that those who attended brake in, and said, "The pastor had no skill, he would kill him;" and others said, "I pray you beware, you will not fail to thrust him in despair." The pastor, not content with those speeches, did bear with them, and went to a quiet part, and sought from God his salvation, and words from God to speak to this patient; and some said that the pastor was a miserable comforter.

After this, another pastor came to visit my Lord, to whom my Lord said, "He hath slain me;" and before the pastor could speak for himself, my Lord said, "Not he hath slain me, but the Spirit of God in him." The pastor said, "Not I, but the Law hath slain you; and my Lord, I say yet again, the God of heaven hath a terrible process against your father's house, and a deep and a bloody controversy with the stones and the timber of the house of Kenmure; and my Lord, your name is in the process, see how you can free yourself: God is not mocked."

The other brother read to him the history of Manasseh's most wicked life, and how the Lord was entreated of him, and gave him mercy; but the former pastor went still upon wrath, and asked of him, saying, "My Lord, you are extremely pained, I know now, both in body and mind: what think you of the lake of fire and brimstone, of everlasting burnings, and of utter darkness, with the devil and his angels?"

My Lord said, "Woe is me! what can I think of it? I think if I should suffer my thoughts to dwell upon it any space, it were enough to cause me go out of my wits; but I pray you man, what shall my soul do?" The pastor answered, "My Lord, I am where I was. God knoweth I dissemble not, I have not one word of mercy to speak to you; only I know Christ hath not given out the doom against you, the sentence is yet suspended: therefore mourn and sorrow for the offending of your God."

The pastor said, "What, my Lord, if Christ had given out a sentence of condemnation, and come to your bed-side and told you of it, would you not still love him, and trust in him, and hang upon him?"

My Lord said, "God knoweth I durst not challenge him; yea, howbeit he should not love me, yet I will still love him; yea, though the Lord should slay me, yet I will trust in him, I will lie down at God's feet; let him trample upon me: I will die if I die at Christ's feet."

The pastor finding my Lord claiming kindness to Christ, and hearing him cry often, "O Son of God! where art thou, when wilt thou come to me? Oh for a love look!" Then the pastor said, "Is it possible, my Lord, that you can love and long for Christ, and he not love and long for you, or can love and kindness stand only upon your side? Is your poor feckless unworthy love greater than infinite love? seeing he hath said, (Isa. xlix. 15), 'Can a woman forget her sucking child, that she should

not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.' Verse 16, 'Behold, I have graven thee upon the palms of my hands;' and therefore your loving and longing for Christ is a fire of God's kindling; my Lord, persuade yourself, you are graven on the palms of God's hands.'

Upon this, my Lord, with a hearty smile, looked about to a gentleman, a good Christian, whom he had commanded to attend his body till his dying hour. "Man, (saith my Lord,) I am written upon the palms of Christ's hands, he will not forget me; is not this brave talking?" The pastor, finding him weaker, said, "My Lord, the marriage-day is drawing near; make ready the marriage-robcs; set aside all care of your estate and the world, and give yourself to meditation, prayer, and spiritual conference."

He was observed after that to be always upon that exercise; and when none was near him he was overheard praying, and many times when to our sense he was sound sleeping, he was at prayer. After a sleep he called for the pastor, and said, "I have been troubled in my sleep with this, that being at peace with God, I am not also at peace with men, and therefore send for such a kinsman, (with whom I am not reconciled,) as also for a minister that had before offended me, that I may friend with them;" which was done quickly.

When the preacher came, he said, "I have ground of offence against you as a natural man, and now I do to you what all men breathing could not have moved me to do; but now, because the Holy Spirit commands me, I must obey, and therefore I freely forgive you, as I would wish you to forgive me. You are in an eminent place; walk before God, and be faithful in your calling, and take heed to your steps: walk in the right road, hold your eye right; for all the world, decline not from holiness, and take example by me."

To his cousin he said, "Serve the Lord, and follow not the footsteps of your father-in-law (he had married the Bishop of Galloway's daughter). Learn to know that you have a soul; for I say to you, the thousandth part of the world knoweth not they have a soul: the world liveth without any sense of God."

He willed the pastor to sleep in a bed made upon the ground beside himself within the chamber, and urged him against his will to lie down and sleep, and said, "You and I have a far journey to go, make you [ready] for it." Some four nights before his death he would drink a cup of wine to the pastor, who answered, "I receive it, my Lord, in hope you shall drink of the pure river of water of life proceeding from the throne of God and of the Lamb;" and when the cup was in his hand, with a smiling countenance, he said, "I think I have good cause to drink with a good will to you."

After some heaviness, the pastor said, "My Lord, I come with news to you." He answered, "What be they?" The pastor answered, "Be not afraid of death and judgment, because the process that your Judge had against you is cancelled and rent in pieces, and Jesus Christ hath trampled it under his feet: your dittay [indictment] is burnt." My Lord said very pithily, with a smile, "O that is a lucky tale: I will then believe and rejoice: for sure I am that Jesus Christ and I once met, and will he

not come again?" The pastor said, "My Lord, you have gotten the first-fruits of the Spirit, the earnest, and Christ will not lose his earnest: therefore the bargain betwixt Christ and your soul holdeth."

He asked the pastor, "What is Christ like that I may know him?" The pastor answered, "He is like love, and altogether lovely (Cant. v. 6.) Love cannot but be known wheresoever it is."

The pastor said, "My Lord, if you had the man Christ in your arms very now, would you not thrust him to your heart, howbeit your breasts and side be pained with a stitch?" He answered, "God knoweth, I would forget my pain, and thrust him into my heart; yea, if I had my heart in the palm of my hand, I would give it him, and think it too unworthy a gift for him."

He complained of Jesus Christ's going and coming. "I find," said he, "my soul drowned with heaviness. When the Lord cometh he stayeth not long."

The pastor said, "Woers dwell not together, but married folks take up house together and sunder not. Jesus Christ is now wooing, and, therefore, he feedeth his own with hunger, which is as growing meat, as the sense of his presence."

He said often, "Son of God, when wilt thou come? God is not as man that he should change, or as the son of man that he should repent. Those that come to Christ he casteth not away, but raiseth them up at the last day."

Still, after peace and full assurance of reconciliation, he cast back his eyes to his sins and mourned.

The pastor discoursed to him of the new Jerusalem, and the glory of our Father's house up above; and said, "What will you think, my Lord, when Christ shall dry your watery eyes, and wipe all tears from your face, and lay your head upon his breast, and embrace you in his arms, and kiss you with the kisses of his mouth?"

He said, "I want words to say what I think, but I know heaven is above the commendation of all earthly men, howbeit they had the tongues of angels."

He was heard to say in his sleep, "My well-beloved is mine, and I am his." Being asked if he had been sleeping, he said he was asleep, but he remembered he was giving a claim to Christ in his sleep.

Another time, after sleep, he wakened with exceeding great joy not long before his death, saying, "I have felt an extreme sweetness, which did arise from the lower parts of my body, and come up to my heart as sweet perfume, and so filled it that I was not able to contain the same, but as a precious perfume it diffused itself through the whole rooms about me with a most delicate and odoriferous smell."

The doctor of physic desired him to say over the words again, which he did, and said he felt joy unspeakable and glorious.

After a sound sleep in the dawning, the pastor said, "My Lord, where lay Christ all night? Did not your well-beloved lie as a bundle of myrrh betwixt your breasts?" He answered, "Nay, not betwixt my breasts, but within my breasts, locked in my heart."

He asked, "When will my heart be loosed, and my tongue untied, that I may express the sweetness of the Law of God to my own soul?" And

before the pastor answered anything, he answered himself, "Even when the wind bloweth."

Being asked by the pastor if ever he had benefited by the word of God in public, which he had heard preached these many years, he answered, "I never came to your communion but I was filled with the sense of God, and Christ was powerfully borne in upon my soul, that do my best I was not able to hold him out, but in would he be, whether I would or not; but oh, oh! my woeful outbreakings, for the saints¹ I was inclined to. The devil and temptations took me at such a nick as I could not win by unhurt; but, oh! strong, strong Jesus. O the deep of his love that would not want me!"

Being asked what was his judgment anent the ceremonies now entered in the kirk of God, he answered, "I think, and am persuaded in my conscience, they are superstitious, idolatrous, and anti-Christian, and come from hell; and I repute it a mercy that my eyes shall not see the desolation that shall come upon this poor church. It's plain Popery that's coming among you. God help you; God forgive the nobility; for they are either key-cold, or ready to welcome Popery, whereas they should resist; and woe be to a dead, time-serving, and profane ministry: they are but a company of dumb dogs."

He called his Lady, and a gentleman who was a friend to his Lady, and had come from the East country a good way to visit him with the pastor: [he] caused shut the chamber-door upon all others, and from his bed directed his speech to the gentleman, saying, "I ever did find you kind and honest to me all the time of my life, therefore I must now give you a charge which you shall deliver to all the noblemen you know, and with whom you are acquainted. Go through them, and tell them all how heavy I have found the weight of the Lord's hand upon me for not giving testimony for the Lord my God when I had occasion once in my life at the last Parliament. For this foul fault how fierce have I felt the wrath of the Lord my God! My soul hath raged and roared. I have been ript up to the heart. Tell them that they will be as I am now. Encourage others that stood for the Lord. Tell them that failed, that as ever they would wish to have mercy when they are as I am now, they should repent, and crave mercy from God. Would to God I had such an occasion again to testify my love to the Lord! For all the earth should I not do as I have done, tell them."

To a gentleman, a kinsman of his, he said, "I love your soul, and I love your body; you are a blessed man if you understand it, because ye may have the blessed means of the word preached beside you; and seeing you are but a tender man of body, I would not have you to drown yourself so much with trysting and fasheries of this world (as I did): who knows but you may be the first man may follow me. My greatest grief is, that I had not the occasion of good means as you have; and if you yourself make not the right use of the occasion of your means, one day they shall be a witness against you. Alas! take example by me; I was a fool, and lifted up with folly; and now, when I was at the very top, I was taken by the Lord when I expected least. The Lord hath smitten me; therefore take example by me, and leave the world and the fasheries of friends timeously, tender your soul, and tender your worn body. If I were to

1. Printed thus in former editions. Should it be *sins*?

live in the world again, I should not vex and fash myself so much as I did, but should dwell at the Rusco the most part of my life, that I might have the happiness of the exercise of hearing God's word preached as you have; good cousin,² use the counsel of your pastor."

To a lord, that was his brother-in-law—"Mock not at my counsel, my Lord. In case you follow the course you are in, you shall never see the face of Jesus Christ; you are deceived with the merchandise of the whore that makes the world drunk out of the cup of her fornications; your soul is builded upon a sandy foundation. When you come to my estate, you will find no comfort in your religion; you know not what wrestlings I have had before I came to this estate of comfort. The kingdom of heaven is not gotten with a skip or leap, but with much seeking, thrumbling, and thrusting." My Lord Herries not liking this discourse, did press to break it off by these words, saying, "My Lord, I thank you kindly, I am content to see your Lordship so resolved; if I had known of your Lordship's sickness, I had seen you sooner." My Lord Kenmure answered, "I pray God give you grace to make good use of your coming: seeing you are now come, condemn not good counsel, for I have interest in your Lordship, and love your soul, and I must exoner myself as I will be answerable to God."

To a lady, that was his own sister³—"Who knows, sister, if the words of a dying brother may prevail with a living sister. Alas! you incline to a rotten religion. Fie, cast away these rotten dregs; they will not avail you when you are brought to this case as I am. The half of the world is ignorant and goeth to hell, and knoweth not that they have a soul; it's a wonder to see any to know that they have a soul: read the Scriptures, they are plain Scottish language to all who desire wisdom from God, and to be led to heaven."

To a gentleman, his neighbour—"Your soul is in a dangerous case, but you see it not; and as long as you are in the case you are in you will never see it. I pray you, as you love the salvation of your soul, leave these courses; you must seek out another way to heaven than you are in, else you land at hell. There are small means of instruction to be had because the most part of the ministry are profane and ignorant. Search God's Word for the good old way, and search and find all your own ways."

To a gentleman, his cousin, he said, "You are a young man, and know not well what you are doing; seek God's direction for wisdom in your affairs, and you shall prosper; and learn to know you have need of God to be your friend."

To another cousin—"David, you are an aged man, and you know not well what an account you have to make; and if you were in the case I am in, you would count more of your accompts than you do. I know you better than you believe, for you worship God according to man's devices; you believe lies of God; your soul is in a fearful case; and until you know the truth, you shall never see your own way aright."

To a young man, his neighbour—"Because you are but a young man, beware of temptations and snares; and above all, be careful to keep yourself in the use of means; resort to good company; and howbeit you be nicknamed a Puritan, and mocked, yet care not for that, but

2. Supposed to be John Gordon of Cardoness.

3. Lady Herries.

rejoice and be glad, that they who are scorned and scoffed by this godless and vain world, and nicknamed Puritans, would admit you to their society; for I must tell you, when I am at this point as you see me, I get no comfort to my soul by any second means under heaven but from those who are nicknamed Puritans. They are the men that can give a word of comfort to a wearied soul in due season, and that I have found by experience since I did lie down here.”

To one of his natural sisters—“My dove, thou art young, and, alas, ignorant of God! I know thy breeding and thy upbringing well enough; seek the Spirit of regeneration. Oh! if thou knew it, and felt the power of that Spirit as I do now; think not all is gone because your brother is dead; trust in God, and your Father liveth, and beware of the follies of youth; give yourself to reading and praying, and careful hearing of God’s word: and take heed whom you hear, and how you hear. God be with you.”

To another pastor—“Mr. James,⁴ it’s not holiness enough to be a minister, for you ministers have your own faults, and those more heinous than others. I pray you be more painful in your calling, and take good heed to the flock of God; and know that every soul that perisheth by your negligence shall be counted to you soul-murderers before God; think not but such a man as I may at this time give a wise man counsel. Take heed in these dangerous days how you lead the people of God, and take heed to your ministry.”

(To be continued.)

The Believer's Communion with God.*

By late REV. MATTHEW HENRY.

My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up.—Psalm v, 3.

THE good work which we are here taught to do by the example of David, is, in one word, to pray; a duty dictated by the light and law of nature, which plainly and loudly asks, should not a people seek their God? But for which the gospel of Christ gives us much better instruction and encouragement, than that which nature furnishes; for it tells us what we must pray for, in whose name we must pray, and by whose assistance. It invites us to come “boldly to the throne of grace,” and to “enter into the holiest by the blood of Jesus.” That throne of grace is always open; humble supplicants are always welcome, and cannot come unseasonably. If we look inward, and can say by experience, that God has prepared our hearts; we may look upward, and say with confidence, that He will cause His ear to hear: Notwithstanding the distance between earth and heaven, and our great unworthiness of any notice or favour, yet God hears our voice, and will not turn away our prayer, or His mercy.

4. Understood to be Mr. James Irving of Parton, who appears to have been one of the time-serving men then so common, who were Prelatist or Presbyterian, as occasion required.

*A tract printed by the Religious Tract Society, 1882.

So the promise is, John xvi. 23; and its truth is sealed by the concurring experience of the saints in all ages, ever since man began to call upon the name of the Lord.—Prayer is the lifting up of the soul to God; yet as far as the expression of the devout affections of the heart by words, may be of use to fix the thoughts, and to excite and quicken the desires, it is good to draw near to God, not only with a pure heart but with an humble voice.

Yet, He requires that by prayer we solemnly pay our homage to Him, and give honour to His name, that by this act and deed of our own, thus frequently repeated, we may strengthen the obligations we lie under to observe His statutes, and keep His laws, and be more and more sensible of their weight. "He is thy Lord, and worship thou Him;" that by frequent humble adorations of His perfections, a constant humble compliance with His will may become the more easy. For by doing obeisance, we learn obedience.

We all have something to ask of God every day. Many are not sensible of this, and it is their sin and misery. They live without God in the world; they think they can live without Him, and are not sensible of their dependance upon Him, or of their obligations to Him.

But I trust we can come to God daily as a friend we love and have freedom with: Abraham is called the "friend of God," and "this honour have all his saints." Christ says, "I have not called you servants, but friends; His secret is with the righteous; we are invited to acquaint ourselves with Him, and to walk with Him, as one friend walks with another; the fellowship of believers is said to be with the Father, and with His Son Jesus Christ.

God speaks to us as a friend every day, by His written word, in which we hear His voice, by His providence, and by our own conscience. When He says, "Seek ye my face," should we not answer from our hearts, as to one we love, "Thy face Lord will we seek." When He says, "return ye backsliding children," we should readily reply, "behold we come unto Thee, for Thou art the Lord our God." If He speaks by way of correction or reproof, we should answer by confession and submission. If He speaks by way of comfort, we ought to reply in praise. We should come to God, as a Master we serve, and have daily business with. Think how numerous our concerns are with God, and you will readily acknowledge that we have much to say to Him. We have constant dependance on Him, all our expectation is from Him; we have constant dealings with Him; "He is the God with whom we have to do." Heb. iv, 13.

Do we not know that our happiness is bound up in His favour? It is life; the life of our souls; and have we not business with God, to seek His favour, to intreat it with our whole hearts, to beg as if for our lives, that He would lift up the light of His countenance upon us, and to plead the righteousness of Christ, as that only plea through which we can hope to receive the loving kindness of God?

Do we not know that we have offended God, and by sin have made ourselves obnoxious to His wrath, and that we are daily contracting guilt? Have we not then to confess our fault and folly, to ask for pardon in the blood of Christ, in Him who is our peace, to make our peace with God, and in reliance on His strength to go and sin no more?

Do we not know that we have daily work to do for God, and our own souls, the work of the day, that is to be done in its day? Ought we not then to beg of God to shew us what He would have us do; to direct us in it, and strengthen us for it? to seek to Him for assistance and acceptance; to work in us both to will and to do that which is good?

Do we not know that we are continually in danger? Our bodies are so, our life and comfort. Have we not business then with God, going out and coming in, lying down and rising up, to put ourselves under the protection of His providence? Our souls are in great danger: it is that, our adversary the devil, a strong and subtle adversary, wars against and seeks to devour; should we not then go to God, to put ourselves under the protection of His grace, that, clad with His armour, we may be able to withstand the wiles and violences of Satan?

Do we not know that we are dying daily: that death fetches us to judgment, and that judgment fixes our everlasting state? shall we not say, Lord, make us to know our end! Lord, teach us to number our days! that we may be so enabled to judge ourselves, that we be not judged?

Have we not business with God, as members of that body whereof Christ is the head; as living members have we no intercession to make for His church, for Zion, for Jerusalem, for the peace and welfare of the land of our nativity?

Have we no relations, no friends, who are dear to us, in whose joys and griefs we share? Have we nothing to say to God for them? No complaints to make, no requests to make known? Now if we have all this to say to God, let not distance hinder us. It need not; for though it is true that God is in heaven, and we upon earth, yet He is nigh to His praying people, in all that they call upon Him for; He hears their voice wherever they are. David says, "Out of the depths have I cried unto thee" (Ps. cxxx, 1). "From the ends of the earth I will cry unto thee" (Ps. lxi, 2). In all places we may find a way heavenward. Thanks be to Him, who, by His own blood, has "consecrated for us a new and living way into the holiest."

Let not fear hinder you from saying what you have to say to God. Such are His compassions to humble supplicants, that even His terror need not make them afraid. It is against the mind of God that you should frighten yourselves; for you have not received the spirit of bondage again to fear, but the spirit of adoption, by which you are brought into this, among other of the glorious liberties of the children of God. Nor is this all, we have an advocate with the father. Did ever children want an advocate with a father? But that, by those two immutable things, in which it was impossible for God to lie, we might have strong consolation; we have not only the relation of a father to depend on, but the interest and intercession of an advocate; a high priest over the house of God, in whose name we may approach with confidence.

It is true all your desire is before God; He knows your wants and burthens, but He will know them from yourself: He has promised relief, yet we must plead His promise, and He will for this be enquired of by the house of Israel to do it for them (Ezek. xxxvi, 37). Though we cannot give Him information, yet we must by prayer give Him honour, and help to put ourselves into a frame of mind fit to receive mercy. How easy

and reasonable a condition is this of His favours; ask, and it shall be given unto you. No other business should prevent our saying what we have to say to God. It is not necessary to our happiness that we should be rich or great in the world, but it is absolutely necessary that we should be at peace with God, obtain His favour, and keep ourselves in His love; and the closer we keep to prayer, and to God in prayer, the more will all our affairs prosper. The word of God must be the guide of our desires, and the ground of our expectations in prayer; nor can we expect He should give a gracious ear to what we say to Him, if we turn a deaf ear to what He, in Scripture, says to us.

As you say you have frequent occasion to speak to God in prayer, you are concerned to grow in acquaintance with Him, to take heed of doing anything to displease Him, and to strengthen your interest in the Lord Jesus, through whom alone it is, that you have access. And in every prayer remember you are speaking to God, and make it appear that you have an awe of Him upon your spirits. Let us not be rash with our mouth, nor hasty to utter anything before God, but we must speak from the heart heartily, for it is for our lives and for the lives of our souls we pray. Let not self be the spring and centre of your prayers, but God; let the eye of your soul be fixed upon Him, as your highest end in your applications to Him; let this be your design in all your desires, that God may be glorified. Our Saviour has plainly taught us this, in the first petition of the Lord's prayer, "Hallowed be thy name." In that we fix our end, and other things are desired in order to that. Prayer is directed to the glory of God, in all whereby He has made Himself known, the glory of His holiness; and it is with an eye to the sanctifying of His name, that we desire, that His kingdom may come, His will be done, and that we may be fed, kept, and pardoned. An habitual aim at the glory of God, is that sincerity which is our gospel perfection; that single eye, which where it is, the whole body, the whole soul, is full of light.

We must look up after our prayers, as those who, having referred themselves to God, are easy and well pleased, and, with an entire confidence in His wisdom and goodness, patiently wait the event. We must observe, what returns God makes to our prayers; we must look within us, and observe what the state of our minds are, after we have been at prayer, if satisfied in the will of God, and disposed to accommodate ourselves to it. We must observe how Providence works concerning us; that if our prayers are answered, we may return thanks: if not, to remove any hindrances, and continue waiting. "Thus we must sit ourselves upon our watch-tower to see what God will say to us" (Heb. ii, 1); and ready to hear (Ps. lxxxv, 8). "Expecting that God will give us an answer of peace." Thus we must keep our communion with God, and trust, that when we lift up our hearts to Him, He will be pleased to lift up the light of His countenance upon us.

The particular time fixed by David, for this good work, is the morning. Let that be one of our hours of prayer. Every Christian should pray in secret; and every master of a family with his family, morning by morning. The morning is the first part of the day; and it is fit that He that is first should have the first, and be the first served. A heathen could say, "Whatever you do, begin with God." Wisdom has said, "Those that

seek me early shall find me"; early in their lives, early in the day; for hereby we give to God that which He ought to have, the preference above other things. Hereby we shew, that we are careful to please Him, to approve ourselves to Him, and that we seek Him diligently. David expresses the strength and warmth of his devotion, when he says, in Psalm lxi, 1, "O God, thou art my God, *early* will I seek thee."

Worshipping God is work that requires the best powers of the soul, when they are at the best; and it well deserves them; how can they be better bestowed? "Let all that is within me bless His holy name"; and all little enough. When our spirits are refreshed, and have gained new vigour, then let us stir up ourselves to take hold on God.

In the morning we are most free from company and business, and, in general, have the best opportunity for solitude and retirement. It is the wisdom of those who have much to do in the world, and have scarce a minute to themselves all day, to take time in the morning, before business crowds in upon them, for the business of their religion, that they may be entirely for it, and therefore the more intent upon it.

Our Lord Jesus has set us an example of this, who, because His day was wholly filled up with public business for God and the souls of men, rose up in the morning a great while before day, and went out into a solitary place, and there prayed (Mark i, 35).

In the morning we have received fresh mercies from God, which we are concerned to acknowledge with thankfulness to His praise. He is continually doing us good, and loading us with His benefits, and every day we have reason to bless Him; for every day He is blessing us.

Have we had a good night, and ought we not to return thanks for it? How many mercies concurred to make it a good night. Distinguishing mercies granted to us, but denied to others. Many have not where to lay their heads; our Master Himself had not. "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head"; but we have houses to dwell in, quiet, peaceable habitations, perhaps stately ones. Many have beds to lie on, yet dare not, or cannot lie down in them, being kept up either by the sickness of their friends, or the fear of their enemies. But we have laid us down, and there has been none to make us afraid; no alarms of the sword, either of war or persecution. Many lay them down and cannot sleep, but are full of tossings to and fro, until the dawning of the day, through pain of the body, or anguish of mind; but we have laid us down and slept without any disturbance: our sleep was sweet and refreshing, the pleasant parenthesis of our cares and toils. Many lay them down and sleep, and never rise again; they sleep the sleep of Death: But we have slept and waked again; have rested, and are refreshed, because the Lord sustained us. Have we a pleasant morning? have we clothes to wear, change of raiment, not for necessity only, but for ornament? we have them from God. Are we in health and ease? Have we been long so? We ought to be as thankful for a constant series of mercies as for particular instances of it. Perhaps we have experienced some special mercy to ourselves or our families, in preservation from fire or thieves; for dangers we have been aware of, and for many more unseen, all call aloud upon us to own the goodness of God.

In the morning we have fresh cause for adoration of the greatness and glory of God. We should notice, not only the gifts of God's bounty to us, they are narrow souls that confine their regards to them; but we ought to observe the more general instances of His wisdom and power, in the kingdom of providence, which redound to His honour and the common good of the universe. We have also the word of God to converse with, and a portion of it should be read every morning. By that God speaks to us, and in it we ought to meditate day and night. If God in the morning, by His grace, directs His word to touch our hearts, that will engage us to direct our prayer to Him.

In the morning we begin the work of the day, and are therefore concerned by prayer, to seek for the presence and blessing of God. We come, and are encouraged to come boldly, to the throne of grace; not only for mercy to pardon what has been amiss, but for grace to help in every time of need. And, therefore, what morning should pass without morning prayer? We read in Ezra iii, 4, of that which the duty of every day requires; and, in reference to that, we must go to God every morning, to pray for the gracious disposals of His providence concerning us, and the gracious operations of His Spirit upon us.

If we have families to look after and provide for, let us every morning, by prayer, commit them to God, put them under the conduct and government of His grace, and then we effectually put them under the care and protection of His providence. Holy Job rose up early in the morning to offer burnt-offerings for his children; and we should do so, to offer up prayers and supplications for them. Thus we cause a blessing to rest on our houses. If we go about the business of our callings, let us first look up to God for wisdom and grace, to manage them well in the fear of God, and to abide with him in them. If we have journeys to go, let us look up to God for His presence with us; and go to no place where we cannot in faith beg of God to go with us. We have perhaps a prospect of opportunities of doing, or getting good; let us look up to God, for skill, for will, for courage to improve them, that it may not be as a price in the hand of a fool. Every day has also its temptations, some of which perhaps we foresee; but there may be many more of which we think not; and should therefore be in earnest, in prayer to God, that we be not led into any temptation, but guarded against all; that whatever company we come into, we may have wisdom to do good, and no hurt to them; to receive good, and no hurt by them.

We know not what a day may bring forth; little think in the morning what tidings we may hear, or what events may befall us before night; and should therefore beg of God, grace to carry us through the duties and difficulties which we do not foresee, as well as those we do; that in order to our standing complete in all the will of God, as the day is, so the strength may be. We shall find, that sufficient unto the day is the evil thereof; and that therefore, as it is folly to take anxious thoughts for the events of to-morrow, so it is wisdom to take thought to the duty of to-day; that sufficient unto this day and the duty of it, may be the supplies of divine grace, thoroughly to furnish us for every good word and work, and thoroughly to fortify us against every evil word or work, that we may not think of, speak, or do anything, all the day, which we may have cause upon any account to wish unthought, unspoken, and undone again at night.

Thus make conscience of your secret worship, keep it up; not only because it is a custom received by tradition from your fathers, but because it is a duty, concerning which you have received commandment from the Lord. Keep up stated times for it, and be true to them. Let all who have hitherto lived in the total neglect, or in the frequent omission of secret prayer, be persuaded from henceforward to look upon it as the most needful part of their daily business, and the most delightful part of their daily comfort. God looks not at the length of your prayers; nor shall you be heard for much nor fine speaking; but He requires *truth* in the inward part, and it is the prayer of the upright that is His delight. And when you have prayed, look upon yourselves as thereby engaged and encouraged, both to serve God and to trust in Him, that the comfort and benefit of your devotions, may not be as the morning cloud which passeth away, but as the morning light which shineth more and more unto the perfect and eternal day.

Popery Brings Disaster.*

The Times, in a message from its correspondent in Rome on 24th June, reported that Sir Walter Roberts, the new British minister to the Holy See, the previous day presented his letters of credence to the Pope. He was convinced, he added, that the British Government and people were imbued with ideals, and were pursuing aims, similar to those proclaimed by the Holy See. The newspaper correspondent says that the Pope, replying in English, expressed gratification at this assurance. Freedom and peace, he said, were spiritual values, and could not be had without "faith in a personal God" and acknowledgment of the Christian moral law.

The Pope might well express "gratification" at such an assurance. If it is true that the British Government and people are imbued with ideals, and are pursuing aims, similar to those proclaimed by the Holy See, then our Protestantism is an empty sham, the Reformation a mistake, and the Bible no longer the only rule of faith and practice for our national Church. I will go further: the judgment of God upon our nation cannot be long delayed. History has shown again and again that flirting with Popery brings disaster sooner or later. The idea that Roman Catholicism can be trusted as a bulwark against the "specious claims of dialectical materialism" is a fallacy that it does not require much vision to expose. Europe is a hot-bed of such materialism precisely because millions have experienced the utter emptiness of the Roman system, with its oppression, lies, and priestcraft. These are strong words, but not, I venture to suggest, too strong for these milk and water days.

"Flirting with Popery brings disaster." I ought perhaps to substantiate that statement. It is a remarkable fact that, as a broad rule, Papal blessings entail disaster, whilst Papal curses bring blessings. For instance, Pope Pius IX sent the Golden Rose to the King of the Two Sicilies, and in less than a year the latter had lost his crown and kingdom. When the Pope acted similarly in the case of Queen Isabella of Spain, she lost her crown not long after and died in exile. The Golden Rose was also sent to the Empress Eugenie of France: in less than a year the Emperor and

*An article which appeared in *The English Churchman* on 13th July, 1951.—Editor.

Empress lost their crowns and both died later in exile; their only son was killed by Zulus in Africa. Princess Ena of Battenberg forsook her Protestant faith and became a Roman Catholic in order to marry the King of Spain. Within a fortnight, she narrowly escaped death at the hands of an anarchist, 13 others being killed and 80 wounded. In May, 1931, she, with her husband (King Alfonso) lost the throne and fled the country.

Coming nearer our day, we recall that the Pope blessed the Italians as "a great and good people" after Mussolini had butchered the Abyssinians and sacked their land. The Italian Empire was not of long duration, however, as we all recall. On the other hand, Papal curses have often meant blessing. Garibaldi, the Italian patriot, was ex-communicated by the Pope, but he helped King Emmanuel to defeat the Pope and make a free and united Italy. The Papal curses on King Henry VIII and Queen Elizabeth were followed by spiritual blessings such as no other country has enjoyed, whilst the Papal blessings upon Southern Ireland have produced an opposite effect.

King Edward VII, we remember, restarted the custom of calling on the Pope. He was given a signed photograph of Leo XIII. There was immediate news of a reverse to British troops in Somaliland; the King's health began to fail and was never restored. When the Pope blessed Lord Denbigh, special envoy of the British Sovereign, disaster befell the British Army in South Africa the same day. These *may* be all coincidences—I could give dozens of others—but they make us think. So does the loss of the *Affray* and 75 gallant men in mysterious circumstances only three days after Princess Elizabeth's visit to the Vatican.—*Locum*.

Present-Day Intrigues of Popery Against Britain.

By REV. JOHN P. MACQUEEN.

It is the clear and definite duty of a professed watchman on the wall-towers of Zion to give warning as to the approach, movements, and intrigues of the enemy in one's day and generation. In doing so, he thereby gives the Lord's true praying people an opportunity to plead with the Most High to forestall the deep-laid undermining plots, intrigues, and machinations of a cunning, ruthless, sleepless adversary. Knowing that his time is short, till he shall be bound a thousand years, Satan to-day, as probably never before in the history of our fallen race, has every iron in the fire in his ceaseless characteristic efforts to ruin as many precious immortal souls as possible. While he leads unregenerate men and women everywhere captive at his will, suiting his plans and craftiness to their several tastes and sinful propensities, he has evolved in the papal system, for the fatal deception of our fallen race, what the justly-renowned Calvin called "the masterpiece of Satan."

On the other hand, the prayer of faith is the most potent weapon that the Most High has ever placed in the hands of righteous men and women; for prayer, when in accordance with the will and purpose of a covenant God, actually moves the heart and hand of Him who rules the universe. Concerning, for instance, the great and precious promise of the taking away the heart of stone, and implanting the grace-softened impressionable

penitent heart, the promise-fulfilling covenant-keeping God puts Israel under obligation to plead its fulfilment:—"I will yet for this be inquired of by the House of Israel to do it for them." The Scriptures of truth exhort the Church of Christ that "men ought always to pray and not to faint," and the Psalmist, next to the Saviour Himself, is the outstanding example and living embodiment of obedience to this divine exhortation, for there is no situation in which he found himself, however desperate from the mere human viewpoint, but he had recourse to prayer. This surely is the proper exercise, in view of the fact that the prayer-hearing, prayer-answering, soul-delivering God is omnipotent, omniscient, and omnipresent. It is consequently unreasonable, this side Hell, to indulge despair. Let the 17th and 18th verses of the fifth chapter of the General Epistle of James serve for ever as a demonstration of the truth that "the effectual fervent prayer of a righteous man availeth much."

Such God-fearing praying people as passed through the terrible fiery ordeal of the aerial bombardment of London, had also ocular demonstrations, up-to-date, of the fact that prayer is no mere beating of the air, but a divinely-taught, efficacious, not-disappointing cry for help to God in time of need. Let us gratefully and prayerfully remember that at this moment we owe our marvellous undeserved immunity, from the inconceivable horrors of an atomic war, solely to the blessed fact that "the Lord God omnipotent reigneth," who delighteth in mercy; as otherwise Hell, the Vatican, the Jesuits, the Romanist Hierarchy in the U.S.A., and the Kremlin, would have the world in the unspeakable throes of an international shambles. Recently, a Romanist bishop in the U.S.A. declared publicly, according to *The Converted Catholic*, with its meticulous regard for accuracy of statement, that if any people in the world deserved a papal dispensation, to feign atheism in the interests of "Holy Mother Church," they were the people who went out into the wilderness as Communists, self-denyingly dispensing, some of them for years, "with the blessed rites of the Catholic Church." Those who do not realise and believe that Popery is led by the evil spirit, Satan, as the Church of Christ is taught and led by the Holy Ghost, will never understand Romanism. Papal Rome occupies much the same relation to Hell that the crater of the volcano occupies to the internal boiling lava; it is the aperture through which belches forth the international intrigues of Satan on a sin-deluded world.

It is, therefore, with the earnest, sincere, solemn purpose in view of urging and stirring up the Lord's praying people, among readers of our Magazine, to plead with Heaven, importunately and solemnly, to thwart and utterly defeat the plots and schemes of Hell, the Vatican, the Jesuits, the Romanist Hierarchy in the U.S.A., and the Kremlin, that we have been at pains to set before them the following information. Before doing so however, let us emphasise that after defeating the Pope-blessed so-called invincible Spanish Armada and the setting up of the Reformed Church of Christ in Britain, God gave this nation the greatest and most distinguished empire the world has ever known. Since we officially linked ourselves to "the man of sin and son of perdition" by appointing an envoy to the Vatican in 1914, that empire has degenerated, and is continuing rapidly to disintegrate, and it will continue doing so as long as we, as a nation, continue that envoy at the Vatican. We are thus nationally linked officially with Satan's masterpiece, in the teeth of the

Bill of Rights of this Protestant nation. Let the Lord's people, therefore, continue wrestling, with more holy violence than ever, at a Throne of Grace, till Britain officially terminates this God-dishonouring embassy at the Vatican, for "the kingdom of Heaven suffereth violence, and the violent take it by force." Satan and the Pope have a perpetual controversy with Britain, vowing vengeance, because of the blow given to their dark kingdom of lies, hypocrisy, and deception, at the Reformation, and because there are still too many of the Lord's praying people, too much Christianity, too much Bible, and too much Sabbath observance in Britain, while the Most High has a totally different controversy with us, as a nation, because of the increasing lack of these. The Lord is to-day saying, in effect, loudly and solemnly to Britain:—"Thou hast preferred the Pope, and consequently Satan, to Me, and thou hast gone to Egypt for help, except for the small remnant according to the election of grace, therefore, in righteous judgment, in the form of increasing judicial blindness, I will, in a lamentable measure, give thee over, in degraded captivity, to the tender mercies, which are terribly cruel, of the Pope and the Jesuits, under Satan." That that is the language of the Most High's providential dealings with Britain to-day, no right-thinking intelligent Christian should deny, as the following facts and information will prove:—

During the Second World War, Papal Rome, characteristically, took advantage of Britain's commitments, to indulge in clamouring for the so-called nationalisation and expropriation of the oil-wells of Mexico, where millions of British capital had been sunk, with a view not only of enriching Romanist Mexico at Protestant Britain's expense, but especially on set purpose to deprive the British Navy of much-needed oil. The leader of this so-called industrial group in Mexico was actually a Romanist priest, who refused to pay a penny compensation. Britain weakened in oil, the British Navy is weakened, and so our national defences are weakened to prepare Papal Rome, in course of time, to dictate its Satanic Heaven-provoking "religion" to a reduced and degenerated Britain.

Having thus succeeded in Mexico, the Jesuits moved the Romanist dictator, Peron, to try the same methods of nationalisation and expropriation with the British railways in the Argentine. He has recently boasted in the public press that as he had no money he sold wheat to Britain, through Socialist Government bulk-buying, at four times the price he paid the farmers of Argentine, who expressed themselves as highly satisfied with their share. Thus Peron, in the Jesuitic name of nationalisation and expropriation, got the British railways in the Argentine for a song. The Jesuits, thus successful, are now carrying out similar methods in Persia, to which country a Papal envoy was recently sent from the Vatican, while Mr. Stokes, a Romanist Socialist millionaire, is negotiating at the time of writing this article, with the Persian Government, with a view to the dissolution of the Anglo-Iranian Oil Company, and the handing over of its assets to the tender mercies of the Persian Government, to give what so-called compensation the latter thinks fit. If this is not an instance of daylight robbery, I have yet to learn what is.

Papal Rome is now allied to Mohammedanism, with envoys from the Vatican, for the first time in history, in almost every Mohammedan nation in the world. During the Second World War, Cairo was the world's most

outstanding hot-bed of Jesuit intrigues, and Britain is now, as a consequence, to be forced from the Suez Canal, while Egypt, allied to the Vatican, continues to insult Britain. Franco Spain is clamouring for Gibraltar, and thus the Most High is making Britain pay dearly for our alliance with the Vatican. How clearly verified in our national case is the truth, "They that observe lying vanities forsake their own mercy."

Rome thus, urged by Hell, is feverishly planning and plotting, day and night, through world-wide Jesuit intrigues, to disintegrate and destroy the British Empire. France has already asked the U.S.A. if her object in offering to help Franco Spain, by arms and money, is to retire, in the event of a Third World War, behind the Pyrennees, leaving France and Britain as proving grounds for atom bombs. Mr. A. J. Cummings, the well-known political correspondent of the *News Chronicle*, has already publicly revealed in that paper, that an American War Department document stated that, in the event of the Third World War, Britain must expect the first onslaught of atomic bombs from Russia, while General Sir Frederick Pile, the war-time defender in charge of Britain's anti-aircraft defences, has declared that five atomic bombs dropped on Britain, and scattered proportionately, would knock us out as a war-waging nation. Thus we see what Satan, Papal Rome, the Jesuits, and the Hierarchy in the U.S.A., are planning for much-hated Britain, but "the Lord that is on high is more of might by far, than noise of many waters is, or great sea-billows are," so let the Lord's praying people "give Him no rest till He make Jerusalem a praise and a joy in the earth," as assuredly and infallibly He will.

In conclusion, let it be noted that the U.S.A. and Britain, urged on by the Hierarchy in the U.S.A., pressed Protestant Holland to part with the Dutch East Indies, the best governed colony in the world, while Romanist France continues to govern French Indo-China. This is all revealed in the book recently published by the war-time Prime Minister of Holland, resident in Britain. To-day, Mr. Foster Dulles, the U.S.A. Far-Eastern roving ambassador, is doing his utmost to get very favourable peace terms for brutal, ruthless, savage Japan, at the bidding of the Romanist Hierarchy in the U.S.A. Was there ever so much need of prayer and national evangelical repentance?

The late Mrs. James Macuish, Sollas.

THE above was one of our members in North Uist. The writer made enquiries as to when the good work began in her, but all that could be ascertained was that she feared the Lord from her youth. Her father was a noted Christian. So it is likely she would have been brought up in the nurture and admonition of the Lord. This seems to have been blessed to her, unlike some who saw a good example in their homes, but who became apostates from all religion. It is said that one would not be long in her company when she would make known by her conversation that she was one who feared and obeyed the Lord. Not only was she very circum-spect in her personal life, but she commanded her family to be good to the Lord's people and the ministers.

Unlike many parents, she was concerned about the souls of her children. She would like them to get Christ as well as herself. Being a good singer, she taught them to sing the songs of Zion. As regards steadfastness and loyalty to the Free Presbyterian Church of Scotland, and all that it stands for, no one could find fault with her. Having obtained a ripe old age, she had seen better days in Uist than these in which we live.

Before 1893, the constitution of the Free Church was unimpaired, resting solidly on the Word of God and the Westminster Confession of Faith, as her subordinate standard. Thousands used to congregate at Craig Hastein, from as far south as Barra, and from Bernera and Harris. Now the crowds can only be gathered by a pipe-band from Barra, and the annual Highland Games, which are held on Hosta Machair.

Mrs. Macuish was one who "washed the saints' feet." She counted it a privilege to show hospitality to strangers. The writer was under her roof, and experienced the warm, Christian atmosphere of her home. The congregation at Sollas was quite large originally. Mrs. Macuish was the last of our female members there, so there is great need that the Lord would raise others to fill her place as a witness in the "cloudy and dark day." The North Uist congregation was very large in 1893, when about 300 came out of Paible Free Church, to maintain intact the Reformed Church of Scotland as by law established in 1560. Many went to eternity. Some went to the New World as emigrants. Not many retraced their steps to Paible.—*D. J. Macaskill.*

The late Mrs. Annie Ross, Hilton.

WE have to record the death in December, 1950, of Mrs. Annie Ross, 10 King Street, Hilton, Fearn, widow of the late Donald Ross, who was for many years an elder in the Fearn congregation.

Mrs. Ross was a faithful witness on the side of the Free Presbyterian Church testimony during many years of her earthly pilgrimage. She was one who had the ornament of a meek and quiet spirit, and until a month before her death, she was a regular attender at the means of grace. For many years she walked to the church at Fearn, and amid all the afflictions and sorrows which were her lot in the world, she never failed in her attendance at God's House.

On the last Sabbath evening before she lay down on her death-bed, she was as usual at the meeting in Hilton. Her sweet voice could be heard that evening as the service concluded with the words of Psalm ii:—

Kiss ye the Son, lest in His ire
Ye perish from the way,
If once his wrath begin to burn:
Bless'd all that on him stay.

It was a great consolation to those who watched over her during her illness, for a month previous to her death, that preparation had been made by her during her life-time for eternity, and that it was true of her that she was staying herself on the Son, the Lord Jesus Christ, as her Saviour

and Redeemer. Her illness was such that, had that not been the case, there would be no opportunity to talk with her on her death-bed, as perfect quietness and no conversation were ordered by the doctor.

The Fearn congregation is very much the poorer for her death, as her prayers for the Cause will be greatly missed. We tender our sincere sympathy to the members of her family—two sons and two daughters—who have lost a loving mother. May they be enabled to make choice of their mother's God and Saviour.—*J. H. M.*

Notes and Comments.

Portrayal of Christ in a Film Allowed.

According to a press report, "for the first time the face of Christ will be represented on the cinema screen when the film, "Behold the Man," will be shewn in London on September 20th." No doubt this has now taken place. Two Roman Catholic priests first produced the play when they were serving at Westminster Cathedral in London in 1939. In the present film version, one of these priests plays Christ and the other reads the English version of a narrative from the text of the four Gospels. The British Board of Film Censors, who normally ban any film portrayal of Christ from the screen, made an exception in this case, which they had no right to do. Such a portrayal of the Lord Jesus Christ is idolatrous and blasphemous. But the Board of Film Censors provide unwarranted and plausible reasons for lifting the ban on this Romish method of propaganda. The Board states, "The general treatment was so reverent that we felt it in order to waive our usual ruling and give the film a 'Universal' certificate so that audiences of all ages could see it." The Roman Catholic Church is determined to get its idolatrous methods of presenting Christ to men, into the cinema, and thereby hopes to influence "non-Catholics" (as Rome now calls Protestants in this country) to become accustomed to representations of Christ. Rome's perverted gospel is preached largely by images of wood, stone and metal, representing Christ as a babe in the arms of His mother, and also hanging on a cross. This is all anti-law, the moral law, and anti-Christ, the great High Priest who alone can forgive sin. It seems that Vatican influence in the case in hand has bent the minds of the members of the British Board of Film Censors. But whatever successes anti-Christ will obtain in this Protestant realm of ours, to our detriment and shame; yet Papal Rome is doomed to destruction.

Korean Peace Talks: A Reminder.

In a recent issue, just when the Korean peace talks were proposed, we pointed out that the press headings emphasised that these talks were to commence on a Sabbath Day; and also that we did not expect success to follow the beginning of such negotiations on God's Day. This was no striking or exceptional prediction, but a simple observation based on scriptural teaching and guidance. And what has been the result? At the time of writing, the negotiations, after going from bad to worse, have now completely broken down. No doubt it can be asserted and argued

that other vital and undesirable factors have contributed to the ending of these peace talks; nevertheless they began with disregard to the moral and spiritual claims of the God of peace, relative to the Fourth Commandment: "Remember the Sabbath Day to keep it holy."

Modern Dancing Condemned.

The Dutch Reformed Church of the Orange Free State, South Africa, on 22nd August issued a report by the Church's Commission for Combating Social Evils, in which popular modern dancing was condemned as "heathen." It stated that 75 per cent. of divorcees started on the dance floor; and that chastity disappears and sexual desires are gratified by the promiscuous association of one sex with the other. The Commission also declared that it could find no justification in the Scriptures for modern dancing; and that dancing creates ideal circumstances for depraved human nature to enjoy itself under the enticement of the greater enticer. The above appeared in the daily press on the 23rd of August. We endorse this up-to-date condemnation of the devil's device of dancing, which has been the procuring cause or means of bringing about the moral ruin of young persons, single and married, not only in the cities of Scotland, but in the country villages and parishes. And this evil of modern dancing is followed, in all parts of the world, by much evil fruit, as may be expected. The Free Presbyterian Church of Scotland, about fourteen years ago, had to suffer the opposition and even abuse of many, because of its firm stand against dancing and the exercise of discipline in connection with some who sought to support this worldly practice. But it seems we are strongly supported in our views on this matter from the Orange Free State, and by a Church with which we have no ecclesiastical ties.

Church Notes.

Communion.

October—First Sabbath, North Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Any corrections to be notified at once to Editor.

London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 2nd December, 1951, the following services have been arranged (D.V.) to be conducted by the Rev. R. R. Sinclair, Wick, and the Rev. John A. MacDonald, Applecross:—Thursday, 29th November, 7 p.m.; Friday, 30th November, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 1st December, 3.30 p.m. and 6 p.m. (Prayer Meeting); Sabbath, 2nd December, 11 a.m., 3.30 p.m. (Gaelic), and 7 p.m.; Monday, 3rd 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.

Obituaries.

We have received quite a number of obituaries recently, and some of these are unavoidably held over till later issues of the Magazine.—*Editor.*

Binding of Church Magazines.

All friends who are endeavouring to complete their Magazines for binding in volumes please note that information as to the number of volumes ready to be sent to the binders is required early. This should be done within two months' time.—W. GRANT.

Acknowledgment of Donations.

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

Sustentation Fund.—Tokomaru Bay, New Zealand, Collections, per Mr. Murdo MacPherson, £15; A Friend, Lag, Tarbert, Argyll, £1; Anon. (Psalm cxi. 3), £1 1/-; Mr. N. McA., Ostaig, Sleat, £7 10/-; Mrs. M., Badrallach, o/a Lochbroom, per Rev. D. N. McLeod, £2; A Skye Friend, £2.

Home Mission Fund.—Anon. (Psalm cxi. 3), £1; Mrs. S., 314 Old Farm Avenue, Sidecup, 10/-.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Anon. (Psalm cxi. 3), £1.

Dominions and Colonial Missions.—Tokomaru Bay Collections, per Mr. M. MacPherson, £10.

Organisation Fund.—Tokomaru Bay, New Zealand, per Mr. M. MacPherson, £3.

Publication Fund.—Mr. E. McS., 13 Inverarish, Raasay, 6/6; Tokomaru Bay, per Mr. M. MacPherson, £2.

Jewish and Foreign Missions.—Mr. A. McD., "Carnus," Lochawe, in loving memory of the late Rev. Neil Cameron, St. Jude's, Glasgow, £100; An Oban Friend, to help purchase of Rev. Jas. Fraser's new house, £50; Ontario Friend, £10; Friends, Halkirk, £7 10/-; Friend, Carr Bridge, £6; Tokomaru Bay, New Zealand, per Mr. M. MacPherson, £10; Dresser Tin, o/a Shangani Clothing Fund, per Miss McLean, Cairnglass, £3 10/-; M. N., Portree, towards cost of Mission lorry, £2; Anon. (Psalm xevi), £3; Wayfarer, Lochearron, £2; Anon. (Psalm cxi. 3), £3 2/-; Anon. (Psalm cxi. 3), o/a Mission lorry, £1; Anon. (Matt. vi. 3), o/a Shangani Schools, 10/-; Miss A. McN., 37 Crown Drive, Inverness, £1; Miss R. McL., Dingwall, o/a Lochbroom, per Rev. D. N. McLeod, £3; A Skye Friend, £3.

Magazine Free Distribution Fund.—Mrs. McLeod, 1 Inverarish Terrace, Raasay, 10/-; Friends, Edinburgh, per Mr. P. Anderson, 12/-.

The following lists sent in for publication:—

Applecross Church Repairs Fund.—Mr. Colin Gillies, Treasurer, thankfully acknowledges a donation of £4 from A Friend, Gairloch, per Rev. J. A. Macdonald.

[Contd. on page 156]

Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR YEAR ENDED 31st DECEMBER, 1950.

PLACES.	MINISTERS and MISSIONARIES.	Sustentation Fund.			Home Mission Fund.			Jewish and Foreign Missions.			Aged & Infirm Ministers' and Widows' Fund.			College Fund.			Organisation Fund.			General Building Fund.			TOTALS.		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
<i>Northern Presbytery—</i>																									
1. Creich	Elders	67	9	6	22	1	11	17	13	6	5	13	6	4	18	6	3	18	6	4	3	0	125	18	5
2. David ... ..	... ..	66	5	0	17	13	0	11	13	4	6	15	0	5	13	9	6	7	0	5	12	0	119	19	1
3. Dingwall	D. A. Macfarlane, minister	320	18	6	75	9	6	114	2	6	32	10	0	7	11	7	12	8	6	11	3	4	574	3	11
4. Dornoch	F. McLeod, minister ...	100	0	0	10	0	0	27	0	0	10	0	0	4	0	0	10	0	0	4	0	0	165	0	0
5. Farr ... ..	... ..	9	0	0	2	7	0	1	10	0	—	—	—	—	—	—	—	—	—	—	—	—	12	17	0
6. Fearn ... ..	... ..	28	0	0	5	0	0	1	10	0	1	10	0	1	10	0	1	10	0	1	0	0	40	0	0
7. Halkirk	Wm. Grant, minister ...	210	0	0	37	13	0	28	13	3	5	9	4	6	4	4	5	19	0	6	0	2	299	19	1
8. Helmsdale	Do. do.	80	0	0	3	0	0	10	0	0	2	0	0	1	0	0	2	0	0	2	0	0	100	0	0
9. Inverness	A. F. Mackay, minister ...	320	0	0	58	9	11	37	1	9	22	0	6	18	1	3	19	0	6	8	5	6	482	19	5
10. Kinlochbervie ...	A. Macdonald, Missionary	37	14	6	23	0	0	13	9	6	4	10	0	4	14	0	3	10	0	5	0	0	91	18	0
11. Kilmorack	D. A. Macfarlane, minister	157	6	7	17	14	2	54	11	3	7	14	11	7	16	9	9	5	2	6	5	2	260	14	0
12. Lairg	Elders	54	2	6	12	8	1	21	6	0	4	5	2	3	7	4	4	0	5	4	6	8	103	16	2
13. Moy	R. Watt, missionary ...	60	0	8	34	6	0	17	15	6	8	10	0	8	10	0	8	7	0	8	1	0	145	10	2
14. Rogart	F. MacLeod, minister ...	60	0	0	7	0	0	10	0	0	1	5	0	2	0	0	2	0	0	2	0	0	84	5	0
15. Stratherrick ...	F. Beaton, missionary ...	60	0	0	15	0	0	9	12	4	5	0	0	4	0	0	5	0	0	4	0	0	102	12	4
16. Strathy	A. Macdonald, missionary	30	0	0	43	10	0	24	1	0	6	0	0	4	5	0	4	0	0	3	10	0	115	6	0
17. Scourie	A. Macdonald, Missionary	27	0	0	29	15	0	18	14	0	6	10	0	3	17	6	4	10	0	3	1	0	93	7	6
18. Tain	A. Robertson, missionary	47	0	0	13	0	0	7	0	0	3	0	0	2	0	0	2	10	0	2	10	0	77	0	0
19. Thurso	Wm. Grant, minister ...	35	0	0	20	0	0	3	0	0	—	—	—	—	—	—	—	—	—	—	—	—	58	0	0
20. Wick	R. R. Sinclair, minister	120	0	0	18	1	5	18	3	0	7	16	2	4	0	10	4	0	8	4	19	10	177	1	11
		1889	17	3	465	9	0	446	16	11	140	9	7	93	10	10	108	6	9	85	17	8	3230	8	0
<i>Southern Presbytery—</i>																									
21. Clydebank ... ..	... ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
22. Dumbarton	Students and Elders ...	26	3	6	3	4	6	5	6	6	—	—	—	—	—	—	2	19	0	—	—	—	37	13	6
23. Dunoon	Do. do.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
24. Edinburgh	N. Macintyre, minister ...	132	14	6	26	10	0	55	2	6	7	0	0	5	0	0	7	0	0	5	10	0	238	17	0
25. Fort William ...	Elders	23	11	0	4	4	2	14	6	6	—	—	—	—	—	—	—	—	—	4	2	8	46	4	4
26. Glasgow ... ..	... ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. St. Jude's Ch. ...	D. J. Matheson, minister	848	10	6	105	14	3	220	12	6	42	0	6	28	13	6	34	13	6	24	0	0	1304	4	9
28. Greenock	J. MacLeod, minister ...	120	0	0	20	0	0	20	0	0	3	0	0	2	0	0	2	0	0	2	0	0	169	0	0
29. Kames	Jas. A. Tallach, minister	300	0	0	20	6	6	48	17	3	13	19	0	14	14	0	14	4	6	—	—	—	412	1	3
30. Lochgilphead ...	J. Macdonald, missionary	—	—	—	6	0	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6	0	0
31. Oban	John Tallach, minister ...	220	0	0	10	12	2	23	6	10	6	17	1	7	1	5	6	14	1	4	3	2	278	14	9
32. London	J. P. Macqueen, minister	250	0	0	10	0	0	30	0	0	2	0	0	2	0	0	2	0	0	2	0	0	298	0	0
		1920	19	6	206	11	7	417	12	1	74	16	7	59	8	11	69	11	1	41	15	10	2790	15	7
<i>Outer Isles Presbytery—</i>																									
32. Achmore ... ..	... ..	44	2	6	10	0	0	6	12	6	2	11	3	—	—	—	—	—	—	—	—	—	63	6	3
33. Bayhead	D. J. Macaskill, minister	115	13	6	26	4	6	12	16	0	5	10	0	6	10	0	5	4	0	4	5	0	176	3	0
34. Breasclete	Elders	57	12	0	19	1	0	9	14	0	3	10	0	3	10	0	3	10	0	3	0	0	99	17	0

35. North Tolsta ...	Elders	180	0	0	38	0	0	35	0	0	9	10	0	7	5	0	11	0	0	7	5	0	288	0	0
36. Tarbert, Hars ...	D. R. Macdonald, minister	321	0	3	82	8	6	27	4	6	11	12	4	5	10	0	12	7	9	6	4	2	467	13	6
37. Northton ...	Elders	77	17	6	20	0	0	22	10	0	5	10	0	6	10	0	5	0	0	135	7	7	126	9	6
38. South Strond ...	... ..	81	1	0	16	0	0	13	0	0	3	0	0	3	14	9	3	6	9	3	7	0	126	9	6
39. Harris Pinsbost ...	A. Maclellan, Missionary	160	15	9	33	13	0	17	17	6	—	—	—	2	16	0	4	5	6	2	6	10	221	14	7
40. Sellabost ...	... ..	35	8	0	8	5	0	2	0	0	3	3	0	2	5	0	3	2	0	—	—	—	54	3	0
41. Ness, Lewis ...	Wm. McLean, minister	240	0	0	30	0	0	104	0	0	6	0	0	8	0	0	6	0	0	2	6	0	400	0	0
42. Stornoway ...	D. Campbell, minister	300	10	6	45	14	7	87	6	4	19	15	0	17	0	0	15	0	0	15	0	0	500	6	5
43. Uig, Lewis ...	Elders	105	0	0	16	0	0	50	0	0	5	0	0	10	0	0	4	0	0	5	0	0	195	0	0
		1719	1	0	345	6	7	391	0	10	74	11	7	72	16	9	72	16	0	52	8	0	2728	0	9

Western Presbytery—

44. Applecross ...	J. A. Macdonald, minister	140	13	0	44	3	2	50	16	6	6	4	4	7	7	2	6	1	3	8	3	6	263	8	11	
45. Aultbea ...	A. MacLean, missionary	68	0	0	16	2	6	8	16	6	2	10	0	6	3	5	6	2	10	0	2	12	6	103	17	0
46. Bracadale ...	M. MacSween, minister	188	7	0	69	8	0	24	16	0	8	8	10	7	19	0	5	18	0	6	3	0	311	0	5	
47. Broadford ...	J. Nicolson, missionary	50	17	0	12	9	6	9	7	0	—	—	—	—	—	—	—	—	—	—	—	—	72	13	6	
48. Eigoll ...	J. Nicolson, missionary	20	11	0	8	10	6	3	12	6	—	—	—	—	—	—	—	—	—	—	—	—	32	14	0	
49. Flashadder ...	D. MacSween, missionary	41	14	0	10	14	6	4	12	0	2	11	6	2	9	6	2	12	5	1	10	0	66	3	11	
50. Gairloch ...	A. Beaton, minister	458	18	6	116	17	8	78	10	0	18	0	0	20	12	0	21	0	0	0	0	0	713	18	2	
51. Glendale ...	J. Colquhoun, minister	155	17	0	27	4	9	20	5	6	6	10	4	8	16	8	7	12	8	5	15	11	232	2	10	
52. Kilmuir ...	A. Mackay, missionary	99	6	9	27	0	0	31	10	0	9	0	6	6	7	0	7	0	0	0	0	0	180	4	3	
53. Kyle of Lochalsh	Missionary	42	11	6	16	5	2	9	6	0	6	4	6	2	18	4	4	13	7	3	9	0	85	8	1	
54. Lochbroom ...	D. N. Macleod, minister	285	4	6	79	17	6	23	14	7	6	17	8	8	10	8	6	16	4	7	15	7	418	16	10	
55. Lochcarron ...	Elders	124	14	3	39	10	6	47	4	0	6	2	7	5	10	0	4	4	3	5	0	0	232	5	7	
56. Lochinver ...	A. Macaskill, minister	170	0	0	47	15	6	37	3	6	7	13	0	7	15	6	8	15	0	5	6	6	284	9	0	
57. Luib ...	Missionary	62	14	6	31	5	0	90	8	0	3	10	0	5	1	6	2	15	0	3	10	0	199	4	0	
58. Plockton ...	Missionary	327	19	0	54	2	4	78	10	6	14	5	2	16	4	0	15	19	3	14	11	8	519	11	11	
59. Portree ...	D. MacLean, minister	121	14	0	66	6	0	63	1	0	9	8	6	8	0	0	9	13	3	7	4	6	285	7	9	
60. Reasay ...	Elders	94	2	6	34	15	6	13	0	6	5	0	0	4	13	4	6	7	0	3	7	0	161	5	10	
61. Shieldaig ...	A. Macaskill, minister	118	12	6	60	3	0	32	14	6	5	8	0	3	11	0	4	8	0	3	6	6	228	3	6	
62. Storr ...	J. Colquhoun, minister	100	0	0	15	0	0	30	0	0	3	0	0	4	0	0	4	0	0	—	—	—	156	0	0	
63. Vatten ...	Do.	19	8	0	3	14	0	2	9	6	1	13	9	1	5	0	1	10	0	1	3	0	31	3	3	
64. Watnish ...	Do.	2691	5	6	781	5	1	657	18	1	122	8	8	124	6	2	121	16	7	78	18	8	4577	18	9	

SUMMARY.

Northern Presbytery	... ..	1889 17 3	465 9 0	446 16 11	140 9 7	93 10 10	108 6 9	85 17 8	3230 8 0
Southern Presbytery	... ..	1920 19 6	206 11 7	417 12 1	74 16 7	59 8 11	79 11 1	41 15 10	2790 15 7
Outer Isles Presbytery	... ..	1719 1 0	345 6 7	391 0 10	74 11 7	72 16 9	72 16 0	52 8 0	2728 0 9
Western Presbytery	... ..	2691 5 6	781 5 1	657 18 1	122 8 8	124 6 2	121 16 7	78 18 8	4577 18 9
Congregational Contributions	... ..	8221 3 3	1798 12 3	1913 7 11	412 6 5	350 2 8	372 10 5	259 0 2	13327 3 1
Legacies	... ..	148 16 5	—	148 16 5	—	2 9	—	—	297 12 10
Donations	... ..	201 3 11	75 9 4	409 1 0	228 3 0	0 10 0	179 1 7	—	1183 8 10
Interest	... ..	5 9 1	5 0 3	41 10 6	55 11 9	32 9 2	—	2 6 1	142 6 10
Balance at 31st December, 1949	... ..	8576 12 8 284 13 7	1879 1 10 —	2602 15 10 1748 2 2	696 1 2 2418 0 5	383 1 10 1567 19 4	551 12 0 6 12 10	261 6 3 698 6 2	14950 11 7 6723 14 6
Sums held on Deposit Receipt not included in above	... ..	8861 6 3	1879 1 10	4350 18 0	3114 1 7	1951 1 2	558 4 10	959 12 5	21674 6 1 6872 19 2 28547 5 3

Bayhead Church and Manse Repairs Fund.—Rev. D. J. MacAskill acknowledges with grateful thanks the following donations:—Well-Wishers, £3; A Friend, £1; Mr. R., Vancouver, £3; Nurse McC., Sollas, £3; Mr. A. L., Glasgow, £1; Ontario Friend, £3, per Mr. J. Grant.

Fort William Mission House Repairs Fund.—Mr. A. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with sincere thanks the following donations:—Well-Wishers, £10; A Skye Friend, £1.

Glendale Manse and Church Repairs Fund.—Mr. A. MacLean, Treasurer, acknowledges with grateful thanks the following donations:—Mrs. G., Glasgow, 10/-; Miss I. F., £1, per Rev. J. Colquhoun, Glendale; Friend, £3. Also o/a Foreign Mission Fund:—Portree Friend, £1; Well-Wisher, £2, per Rev. J. Colquhoun.

Greenock Foreign Mission Fund.—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks the following donations for above Fund:—A Friend, Gairloch, £25; Skye Nurse, £5, per Rev. James McLeod; also the sum of £196 11/-, per Rev. J. MacLeod, from A Friend in the South, for purchasing Lorry and other Mission purposes as the Convener may direct.

Lochcarron Foreign Missions Fund.—Mr. R. Macrae, Treasurer, acknowledges with sincere thanks the following donations:—Friend of the Cause, Lochcarron, £9; Two Friends, Lochcarron, 15/-.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks £7 from A Friend, Nr. Askford, Kent; £3 from A Friend, N.S.W., Australia.

Ness Manse Building Fund.—Mr. D. MacKay, Treasurer, 72 Cross, Skigersta Road, acknowledges with grateful thanks the following donations:—A Friend, Skigersta, £1; A Friend, £1.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks the following donations:—Friend at Portree Communion, £1; Miss J. McL., Portree, £2.

South Harris Manse Building Fund.—Mr. Alex. MacLennan, Treasurer, acknowledges with grateful thanks the sum of £7 6/6, Collecting Cards, per Rev. D. J. McAskill, N. Uist.

Stratherrick Congregational Funds.—Mr. J. Fraser, Migovie, Treasurer, acknowledges with sincere thanks the following donations:—From Dr. A. F., Manchester, £5, o/a Communion expenses; M. A. F., R.A.F., £1; also £1 from Mrs. S., Little Urchany, o/a Manse Building Fund.

Tain Congregational Funds.—Mr. A. Robertson, Treasurer, acknowledges with sincere thanks £5 from A Friend, Stornoway.

Portree Congregation.—The Treasurer desires to acknowledge with sincere thanks a legacy of £200 received from the Executors of the late Miss Isabella Stewart, Portree, bequeathed to the Portree Sustentation Fund; also 10/- for Organisation Fund, from Anon., Portree.