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A Criticism of Christmas.

Christmas is said to be a religious festival celebrated on 25th December, in memory of the birth of Jesus Christ. The word "Christmas" of course is not to be found in the New Testament or any reference to such a religious observance. The word was no doubt "coined" by Romish ecclesiastics long ago. The dictionary tells us that it was an annual festival, originally a mass in memory of the birth of Christ. Obviously the word is made up of two words, viz., Christ and Mass.

The ordinance of the Lord's Supper is called in the Roman Catholic Church "the Mass." In the Creed of Pope Pius IV, it is said: "I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the Most Holy Sacrifice of the Eucharist there is truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ—that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Roman Catholic Church calls Transubstantiation; I do also confess, that, under either kind alone Christ is received whole and entire and a true Sacrament."

This doctrine of the Mass, reveals great darkness, deceit, superstition and blasphemy. Because Christ, "once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. Chap. 9, v. 26). He is as to His person now glorified at the right hand of God. It is madness and folly to even imagine that unholy men can be instrumental in doing what the doctrine of the Mass claims, that a little wafer and some wine are turned into the body, blood and divinity of Christ, and all who believe that Christ can thus be offered afresh upon thousands of Romish altars at one and the same time, throughout the World, have been sent in judgment by God this "strong delusion that they should believe a lie." (2nd Thess. chap. 2, v. 11). And so the word "Christmas," made so familiar today, and by many dissociated from anything of a superstitious nature, yet on examination savours of the creed of Rome.

This festival was first celebrated in the ancient Church, by the Eastern Church on January 6th, and by the Western Church on December 25th. The gospels give no date of Christ's birth. The 6th of January apparently was settled upon from the fact that the first Adam was created on the 6th day, and the conclusion that Christ the second Adam ought to be born on the sixth day. The Roman date of December 25th has no solid foundation and is quite arbitrary, as the actual date of the Saviour's birth is really unknown.

During the dark middle ages, it is recorded that "the celebration assumed in accordance with the taste of the time, quite a theatrical aspect. The manger was shown, with the Virgin Mary sitting beside it, surrounded with chanting angels. The wise men, the shepherds etc., were also represented, and a complete mystery was formed." But this practice of the middle ages in all the theatrical and superstitious details thereof, is now back in Scotland in some congregations of the professed protestant Churches, such as the Church of Scotland. The narrative of the birth of Christ recorded in the inspired Word of God is not enough for the carnal, unconverted hearts of ministers, members and adherents, of backsliding and worldly Churches who profess protestantism. The Roman Church and her people, and also the Anglican Churches are of course steeped by centuries of tradition in this idolitrous practice, an image of Christ as a babe in a manger, being obviously an idol. The sight of the eyes and the emotions of unrenewed hearts, and not faith upon Christ as revealed in the truth of God and the gospel, are thus the order of the day here. Symbolism, idolitry, and superstition are weapons of Satan and anti-Christ, directed at setting aside the Word of God as *the* warrant of a spiritual faith, and to eliminate the preaching of the gospel. "It pleased God by the foolishness of preaching to save them that believe," and not by dolls, cradles, and candles.

In the origin of the celebration of Christmas there were many features of a non-Christian character, such as the use of lighted tapers reminiscent of the Jewish festival of purification, the giving of presents which was a Roman custom, and the use of the Yule-tree and the Yule-log which were remnants of old Tuetonic nature-worship. In England the Reformation did not do away with Christmas, but sought to exclude every feature which had not a religious character. The dissenters of the Church of England however abolished Christmas altogether as far as they were concerned, seeing so much of an unchristian character connected with it, which came down from the middle ages.

In Scotland in the sixteenth century, John Knox, in the First Book of Discipline, "thought good that the feast of Christmas, Circumcision, Epiphania, with the feasts of the Apostles, Martyres, and Virgin Mary, be utterly abolished because they are neither commanded nor warranted by Scripture . . ." (Extract from Act of Assembly of Kirk of Scotland, at Glasgow, 10th December, 1638).

And certainly Scotland was remarkably free from the observance of this unscriptural festival, by the people in general since those times of Reformation until indeed recent years. But now Scotland is practically as foolish about Christmas as England. The Scottish reformers observed about Easter to quote the aforesaid Act of 1638, as follows—" . . . how superstitiously the people run to that action at Pascheven; as if the time gave virtue to the sacrament, and how the rest of the whole year they are careless and negligent; as if it appertained not to them, but at that time only."

How clearly applicable the aforesaid quotation is to the most of people today in reference to their observance of Christmas. They make a great noise and fuss about it in the month of December; but have no thought or concern about the advent of Christ the Lord, as the Saviour of lost and ruined sinners, and their need of Him as such. And this great gospel and Christian truth is out of mind more or less for the rest of the year. Empty churches, the faithful preaching of the gospel of Christ despised, materialism, a mad thirst for the pleasures of sin, and widespread ungodliness, are outstanding witnesses to this assertion.

If the recognition and observance of so-called Christmas was enjoined by Scripture and commanded by God, would this back-sliding generation in religion and morals in Scotland, be increasingly enthusiastic about it, as they appear to be? That is a pertinent question. Does even a lighthearted and worldly recognition of this festival, render a subtle and superstitious salve to the consciences of many, and engender in them a false hope of having somehow or other a personal interest in the Name of Christ which will be to their benefit here and hereafter? We think it does and dangerously so. Men are satisfied with everything and anything short of Christ himself dwelling in the heart by faith. Now God commands us to "Remember the Sabbath Day to keep it holy." Yet many professed Christian ministers, and multitudes of professing Christians, along with the Churchless masses, are utterly lax and sinful in their treatment of this Command from God. And among other vital matters, the Sabbath Day is a memorial of the Resurrection of Christ. But this is flouted and disregarded by hearty supporters of Christmas.

This man made festival occurring at a stated time once a year, has become the occasion for concentrated carnal activity. Big business is out to make millions of profit from the sales of a thousand and one articles with the Christmas label. The order of the season includes Christmas plays, carnivals, concerts, balls, dances, card-parties, football matches and a host of other activities of a like nature. There are illuminated trees in public places and elsewhere; and even in the quiet places of northern Scotland miniature trees lit up with coloured electric lights are to be seen at night in the windows of many homes. What a nation-wide Vanity Fair! Is there reverence here for the holy mystery of the Incarnation? Is there in all this an understanding

of the goodwill of God in Christ Jesus toward lost sinners? Is there a desire for the promotion of the glory of God in the highest? Surely not.

The god fearing lover of the Lord Jesus Christ appreciates and rejoices in the coming of Christ into the World, as revealed in the gospel, time and again during the year, as the Holy Spirit leads into the preciousness of that great event. Such do not need the 6th of January or the 25th of December to remind them of their blessed Redeemer's appearing to work out Salvation manifold in the midst of the earth.

The influence of Rome and Episcopacy seeks to reassert itself throughout our Nation. Christmas and Easter are now being made popular and are becoming so in Scotland, among a people who neglect the Word of God and have turned their back on the true and faithful preaching of the whole counsel of God, including the Incarnation, Death and Resurrection of Christ Jesus the Lord. Let us guard against and resist, as the Lord may guide and enable, these and other influences which seek to undermine the work of times of Reformation in our beloved land. We must in these days contend for the simplicity of gospel religion and practice.

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. (Galatians, chapter 4, verses 9 - 11).

A Knock at the Door of the Young.

By C. H. SPURGEON.

"I have a message from God unto thee"—Judges 3, 20

My message is not sharp and deadly like that of Ehud, who when he had pronounced the words drove at once his dagger into the heart of the tyrant king. That was the sharp message from God to him. Mine is a message not of death but of life. If anything be killed by it, I trust it may be that sin which otherwise would have killed us. Young men, young woman, "I have a message from God unto thee"!

In ordinary correspondence through the post there are four special marks which occasionally distinguish our letters, any one of which is sure to draw attention to them. There are, in like manner, four attractive features about the message I have to deliver. You sometimes receive a letter marked "Important," or another upon which is written "Immediate." You will see to those at the first moment. Perhaps a third comes, "On Her Majesty's Service," and you will look to that; but I should not wonder if the most pleasing of all in your eyes is that which is tied round with a green string. It is registered, and contains something of value, which you hope may be as

precious as you wish. I have four such letters to deliver at this time to my young friends, and I shall ask their earnest attention to them.

The first message I have to Deliver is "IMPORTANT."

I cannot take you by the button hole and hold you fast, but I should like you to think I am doing so, while I try to chain your ears and engage your hearts. Here you find yourself with a career just opening up before you, at the age of fifteen or sixteen, or it may be of one-and-twenty, or five-and-twenty. Infancy is at least behind you, and immediately before you there is the shaping of your life. The reflection you have in your mind, if you judge righteously, will be that since God has created you and endowed you with all the faculties you possess, he has a first claim upon you. From your own point of view it is reasonable that the Creator should demand and expect that the creatures he has formed should answer the ends for which he gave them being, and fashioned them as men, for if you construct a machine you expect to get the benefit of your own handicraft, and if after making it you spend money in its maintenance, you expect it to be useful to you. God has made us, and not we ourselves, and we are bound to render service to him. The breath in our nostrils and the pulsing in our veins comes to us from an immediate act of God, and, therefore every second of our lives we ought to live to him, else we do not live honestly. We are under solemn obligations that our whole life should be spent for him, and to neglect this is to rob God. Young men and women, will you not acknowledge this obligation? As you have any justice in your souls, I charge you to do so. Will you defraud your God? I pray you be not so unjust. You see I am not trifling, I am pleading for God, my message is IMPORTANT, most IMPORTANT.

It may encourage you to accept this duty cheerfully if you remember that the service due to God which he asks of you is by no means injurious to yourself. In fact his law, when condensed into a sentence, is just this, "Do thyself no harm," there is not a sin which can by any possibility be really for our benefit, neither is there a divine command which can be for our hurt. His ways are ways of pleasantness, and all his paths are peace. Though in the pursuit of right we may have to suffer, the trials which are necessitated by doing right are not for a moment comparable to those pangs of conscience and agonies of remorse which are sure to follow upon the heels of doing wrong. Notwithstanding that the road to heaven is rough in places, it is a smoother road take it for all in all than yonder attractive road to hell, which so many choose. You shall find the service of God to be liberty. If ye be men, ye shall be the more manly through being servants of God. If you be happy by nature and constitution you shall be the happier through being devoted to his service; and if you be somewhat dull and inclined to gloom by nature, you shall find the sweetest alleviation of your constitutional depression in the grateful love and devoted service of the Most High. I have known the Lord and served

him now since I was fifteen years of age through his love and mercy, and if he were a bad master I would tell you. I would not lie even for him. But I must bear him witness that it is sweet to do his bidding, and had I done it more perfectly I had been happier than I am. But as it is, to have given my heart to him, and to have sought his glory has conferred upon my life its highest joy and its deepest satisfaction. May I ask you to think of this, and to keep on thinking about it, until you have come to this conclusion, that God is God, and you will serve him. I think I hear the good resolve to which you have come. Your heart is yielding to the truth. I hope it is, for the matter is IMPORTANT! most IMPORTANT!

But I have other important things to remind you of. One is that you have not to choose how you shall begin life; for you have begun it already. Unconverted as I suppose you now to be, just reflect where the beginning of life has already placed you. You have already broken God's commands. I am not going to raise the question as to at what time a child is capable of knowing right from wrong, and therefore becomes charged with responsibility. You have passed the period of your childhood, and you have gone through, or are nearly through the days of your youth. You have sinned, you know you have, from childhood's earliest days till now. Now before you can talk about serving God, remember the past has to be atoned for. How is that to be done? I pray you attend to me while in a few words I deliver the glad tidings of forgiveness by Jesus Christ. It is not the first time you have heard this story, but it may be the first time you ever heeded it. Oh, believe it as I tell you it again, practically embrace it, and obey it, and it will give you relief from the guilt of your past transgressions. God was pleased out of infinite mercy to his elect to lay their sins upon Jesus Christ, his Son, their substitute and sacrifice; and Jesus Christ took all that mass of sin up to the cross, and there and then so suffered for it, that the sin he carried has been put away for ever, and now God can be just, and yet the justifier of the ungodly. You say to me, "Did he carry my sin? That is the point I want to know." Those for whom Jesus was an effectual substitute are in due time known by their faith. He laid down his life for his sheep, and he has said, "My sheep hear my voice." If you believe on him your sin was laid upon him. To believe on him is to trust him. You have therefore to put this question to yourself, Am I trusting my whole soul with Jesus Christ, the God-appointed Saviour? For, if you are so trusting, then your transgressions were laid on him and are not on you, for they cannot be on two persons at the same time. Your transgressions are atoned for, and have ceased to be, and you are forgiven. It all hinges on this—do you believe on the Lord Jesus Christ? Do you rest simply and alone on him? If so, you are reconciled to God. It seems strange that any of us should hesitate when such a gospel as this is propounded to us. If the Lord asked some great thing of us we might hesitate,

but when he says simply, "I ask nothing of thee, young man, but that thou trust in the blood and righteousness of my Son, and even that trust I will bestow on thee by the power of the Holy Spirit," 'tis passing strange, 'tis wonderful, and if we did not know the baseness of the human heart it would be incredible, that men should start back and neglect the great salvation. Do not be yourself so unwise, for of all concerns this is the most IMPORTANT.

Do you know also, my dear young friend—I seem to throw myself back to the time when I was your age, and I freely speak to you as I would have liked at that time to have been spoken to myself—do you know that in addition to the sin you have committed there is in you a tendency to sin, as you must have perceived, even though you may not have examined yourself thoroughly. You never require a teacher to lead you into the wrong path, but you do require a kindly word to conduct you aright. You know that you never want an incentive to evil for your heart goes that way as a stone goes down hill, or as a spark ascends. There is a tendency that way. You have seen that; you must have done so. That tendency must be taken from you. The needle of your soul points now in the wrong direction; it must be magnetised in some such way that it shall point to Jesus, the true pole. Now this can be done. You cannot change your own nature; as well might a stone turn itself into a bird, or a deadly upas into the vine which beareth goodly clusters. But there is one who can do it; it is the Holy Ghost. He can change the whole bent and current of the mind, and remove tendencies to evil, and inspire aspirations after perfection. "Oh," say you, "how I wish he would do this for me!" If you believe in Christ Jesus that work is done, that change of nature has already commenced, for there never was reliance upon Christ yet in an unrenewed heart. Wherever there is simple faith in Jesus Christ, you may rest assured that the first principles of eternal life are already implanted, which will go on to grow, and operate yet more powerfully upon your character. "Oh," says one, "that has taken a heavy weight from my mind: I have been looking for some great mystery!" That is all the mystery. Seeing you have believed in Jesus, you are forgiven: being forgiven, you love God for having forgiven you, and it is clear that you are a changed man, or you would not do that. Because the gospel thus reveals to you the intimate connection between the new birth and faith, it is above all things IMPORTANT.

So, then, I have brought you this important message, that the Lord is able to meet your fallen condition,—its sin by pardon, its sinful tendencies by renewal; and if this be done there is before you a, useful, happy life, and a glorious immortality. Young woman if you give your heart to Jesus you are safe for time and eternity. Young man, you have already thought of insuring your life, may your soul be insured and your character insured; and they will be if you believe in Jesus. He will not suffer you to fall away and perish. "I give,"

saith he, "unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hands." The salvation which comes by faith is not temporary, but lasting, yea, everlasting. When the Lord once renews a man, he suffers him not to go back like the dog to his vomit, or the sow that was washed to her wallowing in the mire; he turns the dog into a child, the sow into a sheep. Renewed men love purity and holiness, their tastes and desires are altered, and they cannot return to their former ways, thrice happy is that young heart which entrusts itself to the hand of Christ, for when the evil days come and the keepers of the house do tremble, and the strong men bow themselves, you will have nothing to dread, but will accept the summons to depart with holy calmness and expectant delight. But ah, if there should be no yielding to God, and no faith in Christ, there remains only for you a life of disaster, a death of darkness, and a resurrection to shame, and everlasting contempt. The world's mirage and pleasure's will-o'-the-wisp will deceive for a time, but the sorrow that worketh death will be your portion here, and after death the "for ever!"—the dreadful for ever!—the dreadful for ever of which we will not now speak, and which I pray you may never know by terrible experience. So much, then, concerning the letter which is marked "IMPORTANT."

We shall now pass on to speak of another letter—the same message indeed—but it is marked "IMMEDIATE! "

I stood a very short time ago by a sick bed, and on it there lay a woman advanced in life, who was gasping heavily for breath. I saw that I had little opportunity for speaking to her about her soul, unless I spoke shortly and quickly to her, as I tried to do. I warned her that she would soon die, and begged her to remember that it would be terrible to pass into another world unprepared. Now you are not gasping as she was; I do not observe any sunken cheeks and glazed eyes, that look like speedy death; but yet we are all dying men and women, and it becomes us to hear the message of God as such, for persons in hale strength, seeming perfectly well, have on a sudden died, as you know. There is no reason known to you why you may not die while yet these words are under your eye. My message, then, is marked "IMMEDIATE." And immediate first, because, young friend, you have already lingered long enough. As the prophet said, "How long halt ye between two opinions?" You that are the children of godly parents, you have been already a long time turning over these matters. You have sojourned long enough in the dangerous realms of indecision. Oh, immediately may God grant you grace to decide; immediately, I say, because your character is forming at this very moment. I remember a remark of Mr. Ruskin, which I cannot quote in his beautiful language, but the substance is this, that if particles of chaff or dust fall upon the Venice glass while it is being fashioned, you may in vain invoke the north wind to come and blow upon it until it shall become clear and transparent, for the

spots will never depart. So with the flaws of youth. The chaff which falls upon the character while yet in process of formation will leave its trace in after years. In the erection of a building, if there should be any mistake in the upper part of the structure it will discover itself by and by, and probably may be repaired; but who has not seen a faulty public structure in which the difficulty of rectifying faults of construction was extreme, because the fault was in the foundation? A crack here, a settlement there, how it spoils the whole. Young man, your early days are the foundation of your life-character. Young woman, these bright days of yours represent the time when your vessel is being freighted for its future voyage; when your barque is far out to sea you will have to suffer for the errors or defects of her lading. Your youth, dear friends, is a very beautiful thing to be presented to God. God asks for sacrifice the firstlings, a bullock or a ram of a year old; this shows us that the Lord would have our prime of life dedicated to his praise. You will not have another youth: soon it will not be in your power to offer to God your beauty and freshness. You may be able to give him the ripeness of middle age, but not the beauty of youth, unless you at once attend to the message which is marked "IMMEDIATE." Is there not an exceeding preciousness about youth? They gave out that there was a fountain somewhere in the western main whereof if men would drink it would renew their youth, and straightway a gallant Spaniard, as foolish as gallant. Ponce de Leon, with his flotilla scoured the sea for months to discover the fountain of immortal youth, but never found it. His vain quest only shows how precious a thing man counts it, and God counts it precious too. My young sister, give my Lord and Master the flower of your being while yet it is in the bud. Bring him your first ripe clusters, a basket of summer-fruit sweet unto his taste, for well doth he deserve it. But let it be now, for the bloom will soon be gone, and the dewdrops will have exhaled. Your immediate conversion is the object of our prayers. Your mother never prays for you to be converted in years to come, her prayer is for your immediate salvation; our anxiety always leads us to that desire. Have I the faith to believe that this writing of mine will be made useful to your souls? Well, if I cannot go so far as that, I can say my soul thirsteth, yea even panteth that you may be lead to give your hearts to Jesus at this instant. That is our prayer, and if it be your parents' prayer, and your friends' prayer, oh, that the grace of God might hear it, and might hear it at this very moment, while yet the last month of the year is with us.

Dear friend, it is possible that if your heart be not given to Christ immediately it never will be, for you may not live to have another warning, or to receive another invitation. Remember, yet again, that if you should be converted in after life, it is probable that your conversion will cost you great pain, which it may not now. When the Lord's children come to him early in the morning they

generally come to him rejoicing; but if late in the day they come to him (as they do, for sovereign grace will not lose its own), they frequently come limping and sorely wounded. Oh it is happy, seeking Christ early in the morning. "They that seek me early shall find me," saith he. It is often hard seeking him amid the shades of evening. Sharp affliction is often necessary to men, they will not come to Christ without it; but oh, if we do come without it how much better it is. A gentleman was riding on a coach one day, and the driver observed to him, "You see that off-leader, sir?" "Yes," "Well, when he gets to that white gate over yonder he will shy terribly." "What are you going to do with him?" "Why, just before he gets there, I shall give him something to think about;" and so he did, in the form of several sharp cuts of the whip. Many of us have been like the horse and the mule, which have no understanding, whose mouth must be held in with bit and bridle. May you have grace to yield to the influence of gentler means, and it shall be well with you. May his sweet Spirit incline you to do so immediately.

I say "immediately," because if you should be converted afterwards, the sins of your youth will trouble you. Mahomet in his early days was poisoned by a Jewish maid, who thought that she should do a good deed if she put poison into his meat. His life was preserved, but when he lay dying, and was full of pain, he said to those around him, "I can feel the poison still in my veins." Many a saved man has felt the sins of his younger days in his bones. I have heard good men say that when a hymn has been sung, a snatch of an old lascivious song has come up before them; and sights to the unsullied would have suggested nothing but purity, have awakened in them recollections of unclean acts in early youth which have been a cross and a curse to them. May God grant that we may be led in the paths of righteousness from the earliest period, that we may not have to go down to our grave with regrets.

Beloved young friend, wherever you may be, it is not I that invent the word "IMMEDIATE." It is the gospel's call. "To-day if you will hear his voice, harden not your hearts." What God saith ought to have weight with us. "To-day," then, I pray you, believe in the Lord Jesus. You cannot possibly yield your heart to Christ too soon. Too soon? Too soon? Ah, it is never too soon to be forgiven when you have committed a fault! It is never too soon to have the kiss from God's lips when you have offended him, and to hear him say, "I have loved thee with an everlasting love." It is never too soon to be happy; it is never too soon to be safe; it is never too soon to be a child of God; it is never too soon to gain an inheritance in heaven. It is never too soon to put on the armour of the holy war, never too soon to enlist beneath the banner of Jesus, never too soon to be the Lord's for time and for eternity.

Thus I have dwelt on the immediateness of it. May the urgency be felt, and tend to arouse you.

Let us now devote a few minutes to the consideration of a third form of message. A letter marked O.H.M.S. would command prompt attention. "ON HER MAJESTY'S SERVICE."

It may be some very unimportant matter, peradventure it is of no consequence whatever, still one is sure to look directly when the envelope bears these royal words on its face.

Now the message I have to you young people is most distinctly "ON HIS MAJESTY'S SERVICE." We want to enlist you in His Majesty's army. One occasionally sees in certain places announcements such as this, "Smart young men wanted for the Guards." Well, I am a recruiting sergeant. My colours are crimson, and I am eager to enlist both young men and women. I would be glad if I could do a bit of business, and gather up recruits for Christ. Some more aged reader enquires, "Will you not have us old people?" I would be glad enough, but I am not after you just now. The Lord have mercy upon you and save you, but I have just now a message for the young folks. We want them beyond all others to join the ranks of the covenanted warriors of the Lord.

Why? Because they bring fresh energy into the Church, this is much to be desired. A young man, all aglow with youthful ardour and spiritual life, coming into a church sets us all aflame. Everybody wakes up when he begins to pray. Any church in which there is a large preponderance of persons who have passed middle age is likely to be very respectable and excellent, and to possess many of the virtues, perhaps all, but it is not very likely to be consumed with zeal. At that mature age people have not, as a rule, any strong proclivities for fervent excitement. The elders seldom exhibit the enterprise of youth. They are valuable to the church, and cannot be spared, but the church wants some of the fire of youth, sanctified by grace, and made into genuine zeal for the kingdom of Christ. We want you, beloved youths, because the older soldiers are going off the field, and others of us will soon have to think of ourselves as in the same category. Nobody in our army ever retires on half-pay; blessed be God they shall have their full joy, even when they can do but little, and they have the pledge of a full heaven hereafter. Still many have been taken away from us, and our ranks are thinned. Oh for recruits to fill up the vacancies. Good women, earnest matrons who were serving in the schools, and in the classes; good men who were preaching in the streets, and doing good in all ways, are falling asleep. Young men and women, step forward and fill the places of your fathers and mothers. We cannot have a better stock; none could be more welcome than your fathers' sons and daughters.

Young men are valuable when converted, for by God's grace how much they may do while yet young. Do you know that John Calvin wrote his famous "Institutes"—a most wonderful production for thoughts—before he was twenty-seven years of age? Though Martin Luther did a grand work after he was five-and-forty years old,

it is something to say of Calvin, the clearer of the two, that he had commenced his work and wrought wonders when he was seven-and-twenty. There is power in youth, let it then be consecrated to His Majesty's Service.

I am eagerly desirous that many of you should be converted, because your influence will tell against the truth and the cause of God if you are not saved. A young man died in New York some time ago whose last expression was this, "For God's sake gather up all my influence and bury it with me!" That was impossible. He might be penitent for his wrong doing, but his evil influence was gone forth and could never be stayed. He had perverted many. His brilliant talk had led some into scepticism, and his immoralities had plunged others into vice; and this mischief could not be undone. Every man living bears in his hand a box. Take off the lid (and it must be taken off), and from it will either stream the seeds of the disease of sin, or a sacred perfume of grace bearing healing for the nations. Our influence will either, under God, be a channel by which his grace works among the sons of men, or else, if let alone, it will become the means by which satan destroys multitudes.

What shall I say to you with regard to this service of the Lord Jesus Christ? I will write this enquiry—Who is on the Lord's side? Who? Young people, if you have believed, and are on his side, come forward and say so. Take up Christ's yoke early; make a profession of your faith even in your first days, and to life's latest hour you shall never have cause to regret either that Jesus blessed you, or that you lived for him. You shall love him better every day, and the more your days multiply the more will you rejoice in your Lord.

And now the last thing was the letter marked "REGISTERED." Is it for you? Registered letters are only for those they are sent to. This letter is directed to the young man who has by grace believed. Here is another addressed to the young woman who has trusted in the Lord Jesus Christ. I will show you the contents: "I have loved thee"—thee Mary—thee John—thee William—"I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. I have loved thee and given myself for thee." Catch the words: "I will never leave thee nor forsake thee. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shall not be burned; neither shall the flame kindle upon thee. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels." That is for you, young believer, for yourself, all for yourself. Take it to yourself. Wear these gems for the Lord presents them to you. You are his chosen; you are his redeemed. He will be with you for ever, and you shall be with him for ever. "What, all these mine?" says one; "I have only lately believed in him." They are just as much yours as if you had believed in him seventy years ago, for the possessions of the covenant as much belong to the

babe in grace of an hour old as to the man who has fulfilled his three score years and ten in the ways of the Lord. Take that registered letter, rejoice in the sure promises of the God of grace, and may God the Holy Spirit open them up to you, and give you to see that they are all yours, since you are Christ's and Christ is God's.

Farewell, my message is ended as far as I am concerned, what have you to say to it?—IS THERE ANY ANSWER?

Brief Extracts

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house."

—Haggai i. 9.

Churlish souls stint their contribution to the ministry and missionary operations, and call such saving good economy; little do they dream that they are thus impoverishing themselves. Their excuse is that they must care for their own families, and they forget that to neglect the house of God is the sure way to bring ruin upon their own houses. Our God has a method in providence by which He can succeed our endeavours beyond our expectation, or can defeat our plans to our confusion and dismay; by a turn of His hand He can steer our vessel in a profitable channel, or run it aground in poverty and bankruptcy. In a very wide sphere of observation, I have noticed that the most generous Christians of my acquaintance have been always the most happy, and almost invariably the most prosperous. I have seen the liberal giver rise to wealth of which he never dreamed; and I have as often seen the mean, ungenerous churl descend to poverty by the very parsimony by which he thought to rise. Men trust good stewards with larger and larger sums, and so it frequently is with the Lord: He gives by cartloads to those who give by bushels. Where wealth is not bestowed the Lord makes the little much by the contentment which the sanctified heart feels in a portion of which the tithe has been dedicated to the Lord. Selfishness looks first at home, but godliness seeks first the kingdom of God and His righteousness, yet in the long run selfishness is loss, and godliness is great gain. It needs faith to act towards our God with an open hand, but surely He deserves it of us; and all that we can do is a very poor acknowledgment of our amazing indebtedness to His goodness.—C. H. SPURGEON.

Sin Contending for Power

An unsound and unrenewed heart may abstain from one sin, because it is contrary to, and inconsistent with, another sin. It

is with the sins of our nature as it is with the diseases of our bodies. Though all diseases are contrary to health, yet some diseases as the fever and palsy, are contrary to each other. So are prodigality and covetousness, hypocrisy and profaneness. These oppose each other, not for mutual destruction, as sin and grace do, but for superiority, each contending for the throne, and sometimes taking it by turns. It is with such persons as with the possessed man, Matt. xvii, 15, whom the spirit cast sometimes into the fire, sometimes into the water. Or if one subdue the other, yet the heart is also subdued to the vassalage of that lust which is uppermost in the soul.—FLAVEL.

Giving

I never prospered more in my small estate than when I gave most and needed least. My own rule hath been: 1, To contrive to need myself as little as may be, and lay out none on need-nots, but to live frugally on a little. 2, To Serve God in my place upon that competency which He allowed me to myself, that what I had myself might be as good a work for common good as that which I gave to others; and, 3, To do all the good I could with all the rest, preferring the most public and the most durable object, and the nearest. And the more I have practised this, the more I have had to do it with; and when I gave almost all, more came in (without any's gift) I scarce knew how, at least unexpected; but when by improvidence I have cast myself into necessities of using more upon myself, or upon things in themselves of less importance, I have prospered much less than when I did otherwise. And when I had contented myself to devote that stock which I had gotten to charitable uses after my death, instead of laying out at present, that so I might secure somewhat for myself while I lived, in probability all that is like to be lost; whereas when I took that present opportunity, and trusted God for the time to come, I wanted nothing and lost nothing.—BAXTER.

Prayer at Opening of Sittings of The House of Lords.

Almighty God, by whom alone Kings reign and Princes decree justice; and from whom alone cometh all counsel, wisdom and understanding: we Thine unworthy servants, here gathered together in Thy Name, do most humbly beseech Thee to send down Thy Heavenly Wisdom from above, to direct and guide us in all our consultations; and grant that, we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of Thy blessed Name, the maintenance of true Religion and Justice, the safety, honour and happiness of the King (Queen), the public wealth, peace and tranquility of the Realm, and the uniting and knitting together of the hearts of all persons within the same in true Christian Love and Charity—one towards another.

Indictment of Romanist Persecutions in Colombia.

BY A ROMANIST EDITOR.*

The following scathing denunciation of the Papal System, by the Romanist editor of a secular newspaper, is positive proof that the ordinary Romanist, even when naturally intelligent and well-educated, does not realize the implications of the false religion of the politico-ecclesiastical system, which has deluded, ensnared, and enslaved him. If, however, they studied the official, authoritative, and standard text-books of Popery, they, as well as non-Romanists, who imagine that Rome to-day is different from Rome of yesterday, would discover that it is no murder to kill a heretic when it is done in the interests of "Holy Mother Church," neither is it theft to steal the property of a heretic for the same purpose. The reason is a heretic has forfeited all right to life and property by being a heretic. It would be in their own highest interests if Protestants (heretics) always tried to remember this fact. A Romanist can take a solemn oath, and thousands of such oaths, to be loyal to a Protestant national constitution, from the reigning monarch downwards, for the sake of holding office, but the principle of moral theology, inculcated in Romanist text-books:—"No faith is to be kept with heretics" dispenses with them all, in the twinkling of an eye, when the paramount claims and rights of "Holy Mother Church" demand it. No wonder John Calvin has described Papal Rome as "The Masterpiece of Satan." Here, then, is the strong editorial criticism by the Colombian newspaper, entitled "El Nacionál," of Barranquilla, Colombia, as it appeared in a recent issue of that paper:—

"Yesterday, Colombia was the scene of another of those *Acts* of religious savagery that have portrayed our people to the world newspaper Press as a herd of savage beasts. A Protestant Church near Cali was dynamited at 4 o'clock in the morning, with the death of at least three persons, and the injury of others, in an action repulsive to common civilization. In the same State, some months prior to this, the dead body of a Protestant minister was found tied to a tree where he had been emasculated. Editorials in the world newspaper Press described this shocking and terrible deed as calling for international intervention to prevent its recurrence. Daily newspapers all over the world reproduced paragraphs from a frightful circular of the Bishop of Santa Rosa, recommending the extermination of all anti-Catholics, including members of the Liberal Party (also Roman Catholics). We, Colombians, who travel know the experience of shameful embarrassment in answering questions as to how, in a semicivilized country like ours, these inconceivable abnormal acts could take place.

* This article sent in by Rev. J. P. MacQueen with comments — Editor

' Why do we persist in humbling our Church before the world? How is it possible that the Church authorities do not condemn assassination, dynamitings, and other revolting acts against a sister Church. What is sisterly about it? How indeed, if we take into account that it is solely to the Protestant armies of the United States and Britain that the Vatican owes its life at this moment? These armies maintain the barrier holding back the Russian Army from Rome. What would happen to the Roman Church without these defences?

We cannot imagine what the comment must be in the world newspaper Press regarding this unfortunate land of the 50,000 slain in the religious and political turmoil that began in 1948. In the United States, for example, they cannot understand how it is that in the twentieth century, our religion wishes to impose itself by violence, instead of, as with primitive apostolic Christianity, by the moral suasion of heavenly love. Neither is this understood in Mexico, Argentina, Venezuela, or other parts of our Continent. The picture of Father Jordan blessing the daggers in Malaga as "Blessed weapons when drawn in defence of the Catholic religion," is something which people of these peaceful, honest, and industrious nations, where, in respect of his neighbour, each practices the religion of his choice, cannot understand.

" Particularly, the attacks against the Protestant Church must merit frank condemnation from us, Catholics. In the first place, it is the religion of the great majority of the people of the United States on whom depends the entire destiny of the American Continent, threatened as never before by the godless Communist Monster from Moscow. In the second place, Protestantism is a Christian religion, a sister to ours in basic essentials. In the third place, we, as Catholics, must try to reciprocate the tolerance and respect that these countries of Protestant majority have towards our Church in their countries. The residents of our State of Atlantico are free from sponoring savage acts such as have taken place in Antiqua, and the Valle del Cauca. However, the least we can do is to protest the stigma that is continually being hurled against the banner of our country, Colombia." It is significant that officials of the Papal System have remained silent, relative to the foregoing scathing editorial by a Romanist Editor.

Relative to such ruthless violence and bloody savagery, perpetrated by the Papal System in this twentieth century of supposed scholarly refinement, culture, and scientific progress, can anybody explain, other than as a satanic delusion, the extraordinary attraction that Papal Rome has for the present Church of Scotland, with its advocacy of Bishops in Presbytery and union with the ritualistic Church of England, while the latter Church is busy forging Canons to Romanise their Church? While all this is so, why cannot the Free Church of Scotland pass Overtures to put an end to exchange of pulpits with Churches, whose treacherous betrayal of solemn ordination vows, is a Heaven-provoking disgrace to the very name of Christianity? Let our pulpits, as a

denomination, at any rate, ring with salutary denunciations of such blatant treachery, and let no Protestant evangelical periodical, worthy of the name, suppress the witness-bearing articles of those who are not afraid to expose and denounce the evils of our day. Let God be true, and every one opposing Him a liar. May He bless this witness-bearing.

**The late Kenneth MacLean, Breasclete.
Elder and Missionary.**

The memory of the just is blessed. Mr. Kenneth MacLean, though dead, has left a sweet and hallowed memory in the affections of all the Lord's people who were privileged to know him. He was born in Breasclete, Lewis, in the year 1876. He had a godly upbringing under the blessing of the Lord, the influence of his mother especially appears to have left a deep and sanctified impression in his mind. To the end of his life he often referred to her in public and private; in terms which left no doubt of his affection and respect for her and of his gratitude to the Lord for providing him with such a mother. Apart from a few years spent in the not far distant village of Achmore all his life was spent in his native township, where for many years his light as a man of God shone brightly. No one at all acquainted with Kenneth was left in any doubt as to which side, in a spiritual sense he was on. If it had been his lot to live at the time of Israel's Apostacy under Aaron in the matter of the golden calf, Kenneth would have been among the very first to answer the challenge of Moses, "Who is on the Lord's side, let him come unto me." Yet when questioned about the early beginnings of his piety he often confessed that unlike many, he had no particular date which he could call his spiritual birthday. In some cases of conversion the transition from darkness to light is so clear and marked as to be obvious to all. In others the work of grace is more of the order of: "First the blade, then the ear, then the full corn in the ear." Kenneth's spiritual development was evidently of the latter kind. The godliness of this type of experience very often makes up in depth and fruitfulness what it may lack in outward display within the bounds of his place and position, there was certainly no lack of depth or fruitfulness in the godliness of Kenneth MacLean.

After having been exercised in spiritual matters for some time in a quiet and secret way an incident happened which was used by the Most High as the means of bringing Kenneth's gifts and graces into more public usefulness. On a certain Thursday evening he left his house to attend the weekly prayer-meeting, at that time held in the school house. When he arrived he found the door shut because, it transpired, there was no man available who was prepared to conduct the meeting. By that incident the mind of Kenneth was made up for him, that as long as he was able and available never would

the worship of God be neglected for the want of someone to open the door. When Mr. MacLean did begin to conduct public worship it was soon seen that he had gifts as a speaker of a superior order. Later he supplied the congregation of Achmore and Breasclete as their appointed missionary. His services in the exercises of prayer, lecturing and exhorting were most acceptable, arresting and edifying.

For many years he regularly attended the various communions of the Islands and his remarks on the "Men's Day" were always listened to with rapt attention. In giving "Marks of grace" he had a happy way of using homely illustrations to give point to his remarks. If for any cause he was prevented from attending a Communion, or from attending the services on the Sabbath he always made it a practice to send his door collections with some one who was able to attend. Although when judged by earthly standards of wealth he was by no means rich his house was a most hospitable one. This spirit of christian hospitality and liberality was shared by him with his gracious sister Catriona, who lived with him. They were of one mind in grace—indeed it can be said of them both that, apart from the Word, Cause and People of God they had no interests. On any other subject Kenneth was like a fish out of water but on the truth he was always in his element. Spirituality of mind, humility and prayerfulness were marked features of his character.

Although he never set foot off the Island of Lewis his spiritual sympathies and interests were worldwide. He made it a practice to note the date of every Communion, as these were given in the Church Magazine, and he never failed to remember each one in prayer. The Mission in Africa had a specially warm place in his prayers, and it is remarkable that, within a day or two of his death he had a visit from the Rev. Petros Mzamo who happened to be on a visit to Lewis at that time. Though very weak in body Kenneth rejoiced to meet this living evidence of the grace of God from "Darkest Africa."

The Song of Solomon was a favourite field in which both Kenneth and his sister did much gleaning, and the Lord in His mercy often let handfals fall on purpose for their own souls and for the benefit of others. While by no means overlooking the sterner aspects of Revealed Truth; the Glory of Christ's Person. His Redeeming love and work for the church were the themes on which he delighted to dwell. His godliness was of that rare type which commended Christ not only to the pious, but even to the ungodly and unbelieving. Yet in point of faithfulness to the truth, and faithfulness to the church holding the truth Kenneth MacLean was never found wanting; and during his long life there were many sifting occasions by which faithfulness was sincerely tried. Not all stood the test as well as Kenneth did. As an elder in the Breasclete congregation for many years, he carried out his duties in a way that endeared him to the hearts of all, and his removal has left a blank which shall not easily be filled. Yet we would not forget that the Lord who raised Kenneth MacLean

and gave him grace to be the man he was, is able to do the same for and with others, both in Breasclete and in congregations elsewhere.

Our beloved friend fell asleep in Jesus, after a short illness, on the 13th day of May, 1957 being then 86 years of age. His mortal remains are interred in the graveyard at Dalmore where they await the resurrection trump of the Great Day. His worthy sister survived him but six months, having reached the age of 81 years. They were indeed lovely and pleasant in their lives and in death they were not long divided.

Considering the circumstances in which they were placed it is a marvel worthy of careful note how the Lord provided both, with willing and loving helpers during the time of their last illness. Such service the Lord doubtless accepts as done unto Himself. J.A.T.

The late Ewan MacSween, Elder, Raasay.

Since the stand on the side of the Truth, in 1893, the Lord favoured our dear Church with men and women who loved the Saviour, and had a single eye to the glory of God. The subject of this short obituary was one of those, no doubt.

He was born in Rona, in 1884. He lost his father at the tender age of ten years; nevertheless, he found the Lord true to His promise, " 'A father to the fatherless ' Psalm 68-5. He had a vivid recollection of life in Rona both temporally and spiritually. As regards the latter, he often spoke of how the Sabbath was adhered to, and how well people respected the Gospel, and those who professed godliness, especially the high esteem in which they held Alexander MacLennan, their Catechist. It was not however until later on in life that the great change took place; thus the Holy Ghost convincing him of his sins, and the bitterness of having sinned against the God of all the earth. It pleased the Lord to leave him for a while under the heavy burden of sin and its guilt at times he would be almost driven to the verge of despair. But the God who said, " And I will bring the third part through the fire and will refine them as silver is refined," graciously heard his supplication while listening to the late Rev. N. MacIntyre, Edinburgh, when the peace of God which passeth all understanding flowed spontaneously into his soul; thus his bonds were loosed, and David like, could say, " my sackcloth loosed and girded me with gladness." (Psalm 30-11).

Shortly after this he made a public profession which he held fast without wavering to the end.

The Synod appointed him a Missionary, and his services in that capacity were highly appreciated in the Raasay Congregation. Although in somewhat delicate health, he would often walk three miles

to the Torran Church to hold services. The last few Sabbaths he attended Church he told the writer that the language of the Church in the forty fifth psalm was his daily companion, viz.; "they shall be brought with gladness great and mirth on ev'ry side, Into the palace of the King, and there they shall abide." Psalm 45-15.

On the 23rd day of July our friend was taken to that heavenly palace to be forever with the Lord. To his widow and all relatives we extend our unfeigned sympathy, and may they also be made heirs of the Kingdom of God.

John A. Macdonald.

The late Mrs. K. Martin, Harris.

Having known the above for the long period of 24 years, we count it a privilege to write a few things about her in the pages of the Magazine, as it fell to us to write the obituary for her husband, the late Murdo Martin, in 1953. "The memory of the just is blessed."

It was at communions in Lewis that we first got to know Mrs. Martin as a bright and happy christian. Having been asked to supply Harris for a month in 1934, it seemed to be an ordeal to one who was never there before, and knew no one, but the thought of meeting Mrs. Martin was a source of encouragement in the Lord. That was our first experience of her hospitable home, where many of the Lord's people were entertained.

On every occasion since then we never got but a warm welcome. Her presence in the means of grace, where she loved to be since her early childhood, was always a tower of strength to the preacher. Her loyalty to the principles of the church could never be questioned. At the time of every Synod, when parting with her, she always expressed the hope that the peace of God would reign among the Fathers and Brethren.

On one occasion at Finsbay Communion, being thronged by the crowds of worshippers, she seemed to be uplifted highly in soul, and said, "These are great days."

We are indebted to her son, Mr. Martin, Student, for an account of her early experiences in the Christian Faith.

Having been born in 1881, the daughter of Roderick Macleod, an eminent Christian, she was brought up in a religious atmosphere. For many years she was kept in bondage under the law, being convinced of her sin and misery, as a result of the fall of Adam and Eve, our first parents.

When 9 years had passed, she suddenly got a full release from the bondage of Mount Sinai, and experienced "the glorious liberty of the children of God."

She had her own share of trials in the wilderness, losing her husband, and two grown up daughters, also a son in the last war, but she bore these severe dispensations of Providence with Christian meekness and patience, seeking "to be still and know that He is God." Up to the last her heart was in the House of God, from which she was hardly ever absent. About a year before she passed away, she developed a heart condition, which weakened her considerably.

On her death-bed she said she knew the end was near, as these words were continually speaking to her, "For a small moment have I forsaken thee, but with great mercies will I gather thee." She then counselled her family to wait on the Lord, and to be sure, whatever happened, to be always loyal to the Church. "I have been following the means of grace since I was a child, and never permitted worldly matters to affect my attendance, and I have no regrets tonight that since the age of thirteen, I was enabled to follow those who stood for God and truth," she said.

When mothers in Israel are taken away to glory, may the Lord raise up others to take their place, and fill the breaches on the walls of Jerusalem!

She gave instructions that Psalm 122, and the Gospel according to John, chapter xvii, would be read at her funeral, expressing at the same time a desire that one of our ministers whom she named, would be present, her wish in this respect being granted. She passed peacefully away on 30th January, 1955.

"Then are they glad, because at rest and quiet now they be: So to the haven, He them brings, which they desire to see." Ps. 107.

D. J. MacA.

Searmonan

Leis an Urr. Tearlach C. Mac an Tóisich, D.D.

(Air a leantuinn bho t.d. 214.)

II. Tha cúing Chrìosd, uime sin, so-iomchuir agus tha uallach eutrom. A mháinn cuimhnich, a chúm gu'm bitheadh fèin-fhiosrachadh fìor agad air cho tlachdmhor 's a tha i, tha dá nì feumail—a tha gu dearbh air an gabhail a stigh ann a bhi gabhail cúing Chrìosd oirne. 'S e cheud aon, gu'm bi ar 'n earbsa a bhi gabhail ruinn ann am fianuis Dhè, agus air son gach uile neart spioradail, air Crìosd 'n a aonar. Cho fad agus a tha sinn a leigeadh ar taic air fìreantachd agus neart a tha sinn a smuainteachadh a th'againn fein, agus a tha sinn neo-thoileach a bhi treigsinn gach bonn dóchais truagh dhe leithid sin, cha'n urrain sinn fìor fhois a bhi againn. 'N uair a tha choguis air a dúsgadh agus air a soillseachadh leis an fhìrinn, cha'n eil nì againn dhe ar cuid fein is urrain comhfhurtachd agus neart a fhrithealadh dhuinn; agus cha dean Croisd E Fein aithnichte' mar

Fhear-tabhairt suaimhneis gus an toir sinn Dhá an t-áite a bhuineas Dhá, a taiceachadh gu h-uile 's gu h-iomlan Air-san air son fíreantachd agus neart. Agus, anns an dara áite, is eigin gu'n toir sinn ar cridheachan do Chríod, agus nach ann bho'n leth a muigh, ach gu'n toir sinn sinn fein suas gu neo-chealgach agus gun chumha air bith, a chúm gu'm bitheadh Esan ga'r treorachadh. Cha'n fheum sinn a bhi seasamh eadar dá bharail; feumaidh sinn sgur a bhi'g iarruidh a bhi deanamh seirbhis do Dhia agus do Mhámon, an saoghal agus Críod; feumaidh sinn sgur a bhi'g iarruidh oisean a chumail ann ar cridheachan air son iodhal air bith na sólas saoghalta, na ana-miann air choir-eigin. Faodaidh sinn ar cridheachan a thoirt do Chríod, agus Esan a ghabhail mar ar cuibhríonn; agus an sin tha ar Slánuigh-ehear a gabhail os láimh ar deanamh sona, ar cridheachan a shásuchadh agus eigneachadh le a ghrádh. "Eisd, a nighean, agus amhairc, agus aom do chluas; agus dichuimhnich do shluagh fein, agus tigh t'athar. An sin gabhaidh an Rígh mór thlachd ann ad áille: a chionn gur esan do Thighearn, thoir-sa urram dhá."

Uime sin, mo cháirdean grádach, ciod e 'ur fein-fhiosrachadh? An e th'ann 'ur diadhachd ach saothair ann an cuid na ann am móran dhe cleachdaidhean, a thilgeadh-mid gu toileach dhínn na'm b' urrain sinn? Am bheil ar seirbhis 'n a seirbhis thráilleán, na 'n a seirbhis dhaoine saor na clann? Cha'n eil teagamh nach fhaod seorsa sólais a bhi air fhaotainn ann an diadhachd fein-fhíreanachaidh, ann an diadhachd aig a' bheil a críoch mhór ann a bhi ciúnachadh na coguis agus a bhi biathadh agus a bhi sásuchadh na fein; ach cha'n e so cúing Chríod agus cha'n e an sólas so an fhíor fhois. Agus a nis, ma tha sinn ag aideachadh gu'n do ghabh sinn oirne cúing Chríod, agus fhios a bhi againn an taiceachadh iomlan Air-san agus an dlúth-cheangal iomlan Ris, a tha air a ghabhail a stigh annta, ciod e ar fein-fhiosrachadh? Am bheil sinn a faotainn Chríod 'n a mhaighstir cruaidh, na'n robh fein-fhiosrachadh againn air fíor fhois 'n a sheirbhis? Am bheil barrachd gráidh againn do fhocal Chríod na th' againn do leabhar air bith eile, agus latha Chríod seach latha air bith eile? Am bheil grádh againn do thigh Chríod? Am bheil grádh againn dha Phearsa ged nach eil mar bu mhaith leinn? Agus mar is motha tha sinn air ar deanamh comasach a bhi taiceachadh Air 'n a aonar, agus sinn fein a thoirt thairis Dhá, gu bhi'g iarruidh mar ar críoch áraidh gu'm bitheadh E air árdachadh, mar is motha tha sinn air ar cleachdadh 'n a obair, agus mar is motha tha sinn gu dúrachdach ag oibreachadh ann a bhi'g iarruidh gu'm bitheadh am peacadh air a cheusadh, an e ar fein-fhiosrachadh ní's motha gu'm bheil a chúing so-iomchuir agus uallach eutrom. 'S e tha'n so ach fianuis gu'n do dhearbh sinn Fhocal, agus gu'n d'thuair sinn a mach ann am fein-fhiosrachadh gu'm bheil e fíor. O chairdean grádach, na'n smuaintichead-mid gu'm bitheadh gach ní a rinn sinn co-cheangailte ri ar diadhachd gu bhi sasachadh coguis, air a thoirt as an t-slighe, ciod a bhitheadh air fhágail? Am bitheadh fíor bhith

na diadhachd, an deigh gach cúis, air fhágail? na'm bitheadh e cha mhór uile air a dhol as an t-sealladh?

Ach cha bu mhaith leam a bhi air mo thogail cearr ann so. Tha neach a bhi 'n a fhior dheisciobuil co-shínnte ri fois air a briseadh ann an Criosd, ri fein-fhiosrachadh air tomhas gann a mháin de fhois ann an Criosd, gu sònraicht a thaobh an deisciobuil óg na an deisciobuil a tha gu mór air fheuchainn. Faodaidh neach a rádh, "Tha mi faicinn nithean ann an solus nuadh—cho diomhain 's a tha'n saoghal, cia cho mór 's a tha'n t-anam agus sláinte, cia cho sólaimte 's a tha siorruidheachd; tha mi faicinn gur e crìoch mhór na beatha Criosd fhaotainn agus a leanuinn; tha mi faicinn maise agus oirdheirceas anns an t-Slánuighear a tha ga dheanamh neo-chrìochnach airidh air earbsa agus grádh pheacach; agus tha mi miannachadh E bhi agam mar mu Shagart, m'Fhear-teagaisg, agus mo Rígh. Ach cha'n urrain mi rádh gu'n d'ráinig mi air síth shuidhichte. An áite sin, tha trioblaid agam ann an dóigh úr. Tha mi tric fodh eagal nach deachaidh mo pheacaidhean a mhaitheadh." Cha'n fheum thu súil a bhi agad ri síth a dh' fhágadh thu neo 'r tháingeil air a bhi tighinn as úr gach latha gu fuil Chriosd air son glanaidh. 'S e bhitheadh an sin ach síth mhealta. Bhitheadh e gu maith dhuit mar a bitheadh tu gu bráth cho riaracht' le do theachd agus do chreidimh agus gu'n cuireadh tu iad an áite Chriosd. Faodaidh neach eile a rádh, "Tha mi gle aineolach air diomhaireachd rioghachd neamh, agus mall ann an cridhe gu bhi tuigsinn. Cha d' fhairich mi riamh m'aineolas mar a tha mi ga fhaireachadh a nis." Ma tha so do-bhriogh agus gu'n d'tháinig thu'n cóir nithean móra Dhè, tha e gu maith. Is urrain Criosd solus a thoirt dhuit. Is urrain Criosd do ghiulain air adhart ann an eolas air Fein. "Ach bha dúil agam aon uair gu'n robh 'm peacadh marbh annam, agus gu'm bitheadh mo chridhe a ghnath a sruthadh thairis le grádh do'n t-Slánuighear; ach a nis tha mi faotainn cumhachd a pheacaidh a truailleadh gach ní a ni mi." Seadh, feumaidh tu fhoghlum, fodh sheoladh Ceannard na Sláinte, a bhi cómhrag deagh chómhrag a chreidimh a tha dol air tús a bhi sealbhachadh na beatha mhaireannaich. "Ach tha eagal orm gu'm brath mi a' Maighstir. Tha mi fosgailte do iomadh buaireadh; tha muinntir nec-airidh cómhla rium do nach aithne an Tighearn." Bitheadh barrachd eagail ort a bhi co-chúmtha ris an t-saoghal na bhitheadh agad roimh fhulungas aimseireil air bith. Ach tha Criosd ag úrnuigh air son a chuid Fein: is urrain Criosd do choimhead gun smal bho'n t-saoghal. Na faodaidh tu rádh, —cha'n eil an t-saorsa agam ann an úrnuigh a b'abhaist a bhi agam; tha Dia balbh rium." Gidheadh lean air adhart. Iarr a ghnúis bheannaicht'. "Re tiota bhig, dhealaich mi ruit; ach le mór iochd cruinnichidh mi thu. Ann an corruich bhig, dh'fholuich mi mo ghnúis car tiota uat; ach le caoibhneas siorruidh ni mi trócair ort, deir an Tighearn d'fhear-saoraidh." Na bi, uime sin, fodh mhí-mhisneach; ach lean air adhart gu aithne bhi agad air an Tighearna, agus cuimhnich na briathran mór sin, "Tha slighe an fhírean so dhíreach;—s e

sin, an deisciobuil iorasal a tha faireachadh 'n a pheacach agus nach urrain ni air bith a dheanamh as eugmhais Chrìosd,—“mar an solus dealrach, a dhealraicheas ni's motha agus ni's motha gu ruig an latha iomlan.”

Ciod e na comainean fodh'm bheil Crìosduidhean air an cur gu bhi moladh cúing Chrìosd do mhuinntir eile le gluasad iorasal, torach, agus a reir an aideachaidh, agus le giùlain fhreagarach fodh dheuchain, le bhi labhairt gu maith mu Ainm-san—gu h-àraidh do'n an óige, agus le bhi feuchain ri muinntir eile a chosnadh Dhá sheirbhis. O molaibh an Slánuighear luachmhor, a cháirdean grádhach, Ged tha cuid againn a dh'fhaodas a bhi, agus a tha aobhar a bhi, fodh náire, 'n uair a chuireas sinn sinn fein taobh ri taobh ri cuid de fhiúghalaich a Bhiobuil, na ri cuid dhiubh-san a tha air an toirt air adhart ann an Turas a Chrìosduidh, gidheadh 's cinnteach gu'm miannaicheadh gach Crìosduidh *Amen* a chur ris an fhianuis a tha aon dhe'n luchd-cuairt aig Bunain a toirt mu Chrìosd 'n uair a tha e aig amhainn a bháis: “Bha'n amhainn so 'n a h-uamhas do mhóran, seadh bha bhi smuainteachadh oirre gu minic a cur eagal ormsa. Tha na h-uisgeachan, da-ríreadh, searbh do'n t-slugadh, agus do'n luaimh fuar; gidheadh, tha bhi smuainteachadh air an ni tha mi dol dha ionnsuidh, agus a choimheadachd a tha feitheamh orm air an taobh thall, nan luidh mar eibheal bheo aig mo chridhe. Tha mi nis aig crìoch mo thurais; tha mo láithean saothaireachail aig an crích. Tha mi nis a dol a dh'fhaicinn a Cheann ud a bha air a chrúnadh le droighean, agus a ghnúis sin air an do thilgeadh smugaid air mo shon-sa. Bha gaol agam a bhi cluinntinn mo Thighearna a bhi labhairt air; agus anns gach áite anns am faca mi lorg a choise air an talamh, an sin bu mhiann leam mo chos a chur mar an ceudna. Bha ainm dhomh-sa ni's millse na h-uile ol-úngaidh. Bha ghuth dhomh ro-mhilis, agus mhian-naich mi a ghnúis ni's motha na iadsan a bu mhotha a mhiannaich solus na grèine. B'abhaist dhomh fhocal a chruinneachadh mar mo bhiadh agus mar fhion fodh chomhair m'fhannachaidh. Rinn E grèim orm agus chum E mi bho m'aingidheachd; seadh neartaich E mo cheuman 'n a shlighe.”

Ciod e'n dian dhúrachd agus grádh leis am bu chór dhuinn a bhi'g oidheirpeachadh a bhi teannachadh cuiridhean an t-Slánuighear air ar co-pheacaich a tha fathasd gun fhois, do-bhrìgh gu'm bheil iad gun Chrìosd;—orra-san a tha fodh ámhghair agus fodh bhuaireas; orra-san a tha beo air son an t-saoghail a tha láthair; orra-san a tha air an trom-luchdachadh le peacadh; air an aosmhor; ach gu h-àraidh air an óige. Ma tha e fìor nach eil fois ach ann an Crìosd, nach eil tearuinteachd bho thuiteam ann an ribidhean an t-saoghail agus míle buaireadh ach le bhi air ar faotainn 'n a chró-san; ma tha feumalachd neach anns an t-saoghal so gu mór a tionndadh air coisrigheadh gu tráth do'n t-Slánuighear; mar do ghabh neach aithreachas riamh de thighinn gu Chrìosd 'n a óige, ach gu'n do ghuil míltean, a bha air an toirt gu aithreachas aig deireadh am beatha, thairis air an óige 's

an neart a bhi air a chall; os ceann na h-uile ní, ma tha beatha neo-chínnteach, agus ma tha latha bhreitheanais air am bheil Criosd a labhairt anns a chaibideil so gu cínnteach a tighinn, nach bu chóir do chuireadh an t-Slánuighear dol fodha domhain anns gach cridhe ann an so? Nach bu chóir dha dhol domhain 'n a do chridhe-sa, m'fhear-eisdeachd óg grádach a chúm 's nach e mháin gu'n toireadh tu smuaint dha anns an dol seachad, ach gu'n rúnaicheadh tu ann an neart grás uile-chumhachdach gu'n tigeadh tu gu bhi umhail dha, agus gu'n deanadh tu obair chínnteach, dhúrachdach, dhe bhi tighinn a chúm an t-Slánuighear, mar an ní sin air am bheil do shíth anns an am a tha láthair agus do shláinte shiorruidh a tionndadh. Gu'n deonaicheadh an Tighearn e, air sgáth Chríod.

Notes and Comments.

The Popes and Papal Propaganda.

The death of Pope Pius XII last October was the beginning of a period of intensive and worldwide propaganda on behalf of the Roman Church. But what especially disgusted and rendered indignant many in Great Britain was not merely the space given in the British press, but the altogether lavish periods of time devoted by the B.B.C. on Sound Radio and Television, to all the details of the illness, death and burial of the late Pope, and to the appointment and so called coronation of the new Pope, John XXIII. The Roman Catholics having official positions in the B.B.C., news departments, and those who are not Roman Catholics, and who aided and abetted them in this uncalled for publicity in Britain on behalf of the Vatican, all had a brazen effrontery in doing what they did. The number of Roman Catholics in Protestant Britain is but a few millions out of 55 millions of a population. And it was not surprising that members of the Protestant public on hearing so much on the Wireless about the Popes illness, death and life, were asking "What country are we living in?" Let those in Britain who might have been indifferent to this inordinate propaganda, enquire as to how much publicity would be given to any outstanding Christian and Protestant personality, in Spain, Italy or Colombia. Protestants were "heretics" in the eyes of the late Pope, and are "heretics" to the new Pope, and this includes our Queen and members of the Royal Family. In the basic teaching of the Roman Church the most evil treatment is good enough to be meted out to heretics. The spirit and dogma of the Spanish Inquisition is not dead in the Vatican; but external circumstances even in Italy and Rome, although not in Spain and Colombia, curb the attitude to "heretics." In Italy about one quarter of the electorate were communists only recently. This is a strange result of the influence of Pope and priest. The late Pope proclaimed the new and lying, unscriptural dogma of the physical assumption

of the Virgin Mary into Heaven. There is of course no ground whatsoever for this new and preposterous idea. It seems in this even, the late Pope was a rank deceiver of the dupes who followed his teaching. He made many statements regarding the marriage bond and matters relative thereto, which he and his celibate cardinals and priests are not really competent to speak of at all. When the Pope died, what is called "holy" water was sprinkled on his dead body. This water was no more holy than the water which flows in the river Clyde through Glasgow. What good the dead body of Pius XII got from this, we know not. Neither does anybody else. And yet there was in one paper a large photograph of this empty ceremony, and half a column of notes on this procedure. Then the Pope's body was embalmed. It was reported that Professor Nuzzi and the Pope's private doctor spent an afternoon rubbing aromatic ointment into the body. What the long term purpose of all this is, we know not. But we do know that the Scriptures declare "Dust thou art, and to dust shalt thou return." Then the procedure and publicity connected with the election of a new Pope caused widespread amusement. The propaganda and extreme publicity here, with reports of black smoke and white smoke coming out of a chimney, brought much ridicule upon the men in the Vatican, sitting in conclave to elect a new Pope. Tradition or no tradition, it was enough for school children to send black smoke up a chimney to indicate to others their failure to do this or that, or to send white smoke into the air when they had accomplished something. The so called crowning of Pope John XXIII, was also given great publicity, to propagate arrogant, false and empty Papal claims. What were these? (1) He was crowned as "Father of princes and Kings." And he is nothing of the kind, except in the case of princes and Kings who are so stupid and ignorant as to submit to his "Fatherhood." (2) He was crowned as "ruler of all the world," which of course any Britisher, African, or Indian etc., who has a modicum of common sense knows is just not true and is nonsense. The Pope is not the ruler of Scotland not to speak of the world. (3) He was crowned as "Vicar of Christ on earth." This is a title, not given to the Pope by Christ, but assumed by the Pope who thus claims to be the representative of Christ on earth as the head of His Church. The Pope was elected, not by Christ, but by a conclave of Cardinals. He is not Christ's special "representative" on earth, neither is any other man. When the Lord's Jesus Christ ascended to the right hand of God, He left to His Apostles and Church on earth, the promise of the presence and power of the Comforter, the Holy Ghost. But all these false claims many do not trouble to examine. For example the Pope in his so called coronation, claims to be over and above our Queen. That sort of thing may have been accepted in the middle ages, but not by enlightened persons today. Times of Reformation broke so far the power of the Man of sin. We need fresh times of reformation to sweep away the insidious activities of the papacy in this Protestant, free and democratic country of ours.

Church of Scotland Tributes to late Pope.

There is no intention to be callous at the death of a fellow sinner such as the late Pope, when criticism is levelled at those professed Protestants who have indulged in unnecessary and fulsome praise of this man who was head of an organisation which would eliminate Protestantism from the face of the earth, if it could. Rev. Dr. J. A. Fraser, Moderator of the General Assembly of the Church of Scotland, took upon himself, on behalf of his Church to say that the late Pope was a constant influence for good especially in the cause of peace etc. And Rev. Dr. Charles L. Warr, St. Giles', Edinburgh, paid a lengthy, public tribute to the Pope also. It is astounding that from the pulpit of St. Giles' the following words should be uttered regarding the Pope: "illustrious and beloved Father in God." "... a prince and a great man has fallen in Israel." "... a lamp of sanctity, wisdom and moral grandeur has shone from the Vatican." Surely Dr. Warr is aware of the false claim of infallibility, the blasphemy of the mass, the worship of Mary, the invention of purgatory, and the lie of the Assumption of Mary, and the immoral moral theology of the Jesuits, and the present day persecution of Protestants in Spain and Colombia. What kind of "lamp of sanctity" was the late Pope at the head of all this? "If the light that be in thee be darkness, how great is that darkness?" As to the Moderator's remarks, the Church of Scotland Synod of Clydesdale, dissociated itself from his statement that the Pope was "a constant influence for good especially in the cause of peace," since these statements are not found to be correct on investigation of the late Pope's relations with Facism and Nazism. The Synod also referred to his failure as head of the Roman Church to end the persecution of Protestants in Spain and Colombia, and to the efforts by the Roman Church to force the Western democracies into an armed conflict with Russia.

Russian University of Atheism.

It was reported from Moscow in October last, that the Soviet Union had opened a University of Atheism in Ashkhabad, capital of its Central Asian Republic of Turkistan. The opening lecture was entitled "Marxism and Leninism on Religion and Ways of Overcoming it." The course was to consist of 60 lectures. Such an institution is characteristic of the men who rule the people of Russia today. They think to destroy religion and any thought of God in the hearts of their poor people. These rulers will sooner or later discover in terrible judgment or mercy that there is a God in heaven and that He ruleth ever by His power. It seems that Marxism and Leninism have discovered something in true religion that must be overcome, if possible. If there be no God and no such thing as true religion why build a University to oppose and overcome religion? Poor atheistic communists!

Malicious Criticism of John Knox.

A journalist Colin MacLean reviewing several books on John Knox in the Glasgow paper, *The Bulletin*, of 16th October, 1958, devoted half a page of this paper to material which sought to scandalise and bring the great Reformer to the gutter in the eyes of Scottish readers. The main headline to the reviews was "This Man Knox: Villian or Hero." Colin MacLean quotes from Dr. Agnes Mackenzie's history that Knox "... though he lied like a Cretan, he never knew it." From another book by Kirst Wittigs: *Scottish Tradition in Literature*, the claim that Knox's Reformation blighted the arts in Scotland, is referred to. A book by Cyril Pearl: *Bawdy Burns*, is also quoted as follows, "The Puritanism that Knox introduced—castrated the human spirit and left it shackled in a dungeon of guilt and repression . . ." Then a pamphlet from the Roman Catholic Truth Society is quoted wherein it is asserted that Knox lived an evil life, and that he never wrote or spoke about education. One book favourable to Knox was referred to by Colin MacLean, viz., *The Thundering Scot*, by Geddes MacGregor. Even in reviewing this book the pen is turned unfavourably against Knox. And the reviewer, we noticed elsewhere, claims a Presbyterian background! Let Colin MacLean now devote half a page of *The Bulletin* to authentic history regarding the greatness of John Knox, a benefactor of Scotland.

Baptist Minister Praises Pope.

At the Baptist Union of Scotland Assembly held in Ayr, during October, Rev. Henry Cooke of London, said "The Pope was a very great man, and a very good man, and that propaganda against the Roman Catholic Church by other religious denominations should be brought to an end." He is also reported as having said, that the Pope encouraged people to read the Scriptures, and that he helped to end Roman Catholic persecution in Spain, and it wasn't reported that any of the committee of Assembly at which Mr. Cooke spoke, contradicted him or gave him any advice not to speak unadvisedly with his tongue. What does Mr. Cooke know about the late Pope being a very good man? The true history of the Popes from past times makes deplorable reading. We do not believe a word of it, that the Pope encouraged anybody to read the Scriptures. The authentic record of the R.C. Church reveals a centuries old antagonism to the free use of the Scriptures by the laity. If it were not for Martyrs, and translators of the Bible in Reformation times, the blessed Word of God might still be bound up in a dead language, Latin. Tyndale was put to death by wicked and violent servants of the Papacy, for giving the people of this Country the Scriptures in their own language. Mr. Cooke might be asked: why did the Pope allow any persecution of Protestants in Spain in modern times at all? Does Mr. Cooke not know that in several vital matters Protestants are still persecuted in Spain. The Baptist Union, if they are of the mind, would do

well to watch Rev. Henry Cooke. Jesuits can turn Baptist for a while if it will serve their purpose and their Church.

The Bulwark—Magazine of Scottish Reformation Society—

We have read for the first time criticism of *The Bulwark*, the Scottish Reformation Society's monthly magazine, other than what we have written in our own pages here; and that is in the *Irish Evangelical*, published by the Irish Evangelical Church. The Editor states in general terms first: "For many years it has not been distinguished for the strength of its loyalty to Reformation Principles." This confirms our own recent and, repeated detailed criticism of *The Bulwark*. But the Irish Evangelical Editor deals in particular with a statement by a contributor to the September, 1958, issue of *The Bulwark*. The statement is: "Many find it impossible any longer to accept orthodox Protestant and Catholic teachings about the fiery torment of an everlasting hell, feeling it to be a contradiction to the gospel of the holy love of God, and an offence to the heart and conscience of regenerate man." The editor of the *Irish Evangelical* quotes Dr. A. A. Hodge in criticism of the above erroneous and unscriptural statement. We had this dangerous statement also noted for criticism. The Scriptures even briefly quoted are *the* answer to such false doctrine. Christ himself says: "The Son of man shall . . . gather out of his Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matthew, 13, verses 41, 42). If the Reformation Society, Edinburgh, condones the error cited above, then let them close down now, as none will be in what the Bible and the Saviour describes as hell, in their view. So why try to Reform anybody! And let the Hope Trust funds be given over to such as may make a proper use of them according to the Trust. We also note that the Free Church of Scotland has not written any word of warning and necessary criticism with reference to *The Bulwark*.

Church Notes.

Communions.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall, third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort William, Stoer and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban, second, Scourie; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Broadford and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten; fifth, Stornoway and Thurso.

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

SPECIAL NOTICE.—All changes in Communion dates for year 1959, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

Distributors of Church Publications.

Our Church Publications are obtainable from the following who act as *Distributors*—

GLASGOW—Mr. A. Tallach, 12a Woodlands Drive

EDINBURGH—Mr. Scambler, 16a Gardeners Crescent.

OBAN—Mr. J. Martin, Gylin Villa, Gallanach Road.

PORTREE—Miss C. Nicolson, Wentworth Street.

GAIRLOCH—Mr. Simon Mackintosh, Ironmonger, Strath.

INVERNESS—Mr. J. Grant, 4 Millburn Road.

—Rev. W. Grant, *Convener*.

Publications.

The Publication's Committee draws attention to new reprints obtainable after 12th November. *The Seven Churches of Asia* by Rev. R. M. McCheyne at 3/- per copy (Postage extra). This small book is in keeping with the high standard of McCheyne's writings and worthy of wide circulation.

The Westminster Confession of Faith. While this outstanding work can be obtained in abridged form it has become very difficult to buy the complete work. The Synod decided, notwithstanding the considerable outlay involved, to undertake a reprint and sell at the very moderate price of 8/6 per copy (Postage extra). It contains the subordinate standards of the Church of the Reformation in Scotland, and thus of the Free Presbyterian Church of Scotland. Today's religious outlook is such that all should possess it. Parents should place it in the homes of their children and others.

It is customary to remember friends at New Year time and a selection of profitable gifts is available from our publications—thus combine two, three, or more copies from list given on book order form on last page of November Magazine. Friends and relations Overseas may well appreciate such a gift from the homeland.

W. Grant, *Convener*.

Kirk-Session and Deacons' Court Records.

Kirk-Session and Deacons' Court Records of each congregation in the Church, should be submitted to their respective Presbyteries for the annual examination early in 1959.

—Robert R. Sinclair, Clerk of Synod.

Congregational Financial Statements.

Congregational Financial Statements for the Year ending 31st December, 1958, should be submitted to respective Presbyteries for examination, as soon as convenient at the beginning of 1959.

Robert R. Sinclair, Clerk of Synod.

Acknowledgment of Donations.

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

Sustentation Fund.—"Grateful," Argyllshire, £10; Miss J. M. S., Ardishaig, 10/-; John XVII-3, £17 17/2.

Home Mission Fund.—"Grateful," £5.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mrs. F. McA. Grafton, N.S.W., £1 1/11.

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