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The Jesuits.

There appeared in the press recently details of a new Scottish plan organised by the Roman Catholic Order of the Society of Jesus, or as they are commonly called—the Jesuits. Plans for the extension of the work of the Jesuits in Scotland provide for the opening in September, 1961, of a House of Studies at Wardhall House, Juniper Green, Edinburgh. It is also intended to establish Scotland as a distinct province of the Jesuits in connection with their nefarious activities in Protestant Britain. Rev. James Christie of the Society of Jesus stated that there had been a distinct Scottish unit within his Society from 1560, and onwards for 200 years when it was merged with the English province. The modern movements of this Society can bring nothing but real danger to the liberties and privileges enjoyed by Protestants in our beloved land, if we will not awake and be on our guard against this enemy within our gates. May God arise and scatter these enemies of the Gospel of Christ and of truth and righteousness.

Therefore in order to give our readers who may not be conversant with the history of the Jesuits, some idea of their character and activities, we intend herewith to give some extracts and information from the book—*The Jesuits; a Complete History of their open and secret proceedings from the foundation of the Order to the present time.* Told to the German people, by Theodor Griesinger. Translated by A. J. Scott—1892.

The Founder of this Society was Ignatius Loyola, the youngest son in a Spanish aristocratic family. He was born in 1491. In youth he was at King Ferdinand's Court, and afterwards became an army officer. After being severely wounded in battle he became lame for life and otherwise also his former handsome appearance which was greatly admired, was lost. This affected his mind, adversely. At this time he read a book which recounted supposed adventures which "saints" had to go through before they became truly holy. His eccentric nature was greatly impressed, and he determined to do the same. He became devoted to the Virgin Mary, and later went about in rags and filth and at times publicly flogged himself with an iron chain. On one occasion, because of fasting he was unconscious for

eight days. About this time in his life he was supposed to have seen apparitions, probably the effect of delirium. Then he was advised by priests to give up this (what we call) unnatural mode of living, and to devote himself to the service of the heathen. To this he agreed, and added to this the waging of war on the heretical world from his point of view and now sought to gather an army of knights whose supreme head should be Jesus Christ, in order to overcome "heretics," such as Protestant Reformers and those who adhered to them. Six other men associated themselves with him at this time and they all took a special oath which included the resolve to fight for the Pope and the extension of the Romish faith among "unbelievers," as Protestants and others were called.

Rules of the Order drawn up in September, 1540, included vows of chastity, poverty, obedience to superiors, and unlimited submission to the Pope. The General or Chief of the Jesuits was elected for life and was endowed with absolute authority, and each member of the Society of Jesus, on his admission gave up his own will and became an instrument merely for the use of the Order.

When the Jesuits became a distinct Order in Europe, one of the original regulations then made was for such members as were appointed "Confessors": it runs as follows—"The chief aim of all our efforts ought to be to procure the confidence and favour of princes and men in places of distinction, to the end that no one might dare to offer opposition to us, but, on the contrary, that all should be subject to us." Truly we can discern this Regulation in operation today in Protestant Britain, when members of our Royal Family are repeatedly influenced and engaged to visit the Pope, in complete disregard of faithful and legal protestations on the part of Protestant Churches and Organisations.

The Jesuits also gave guidance on such matters as the following: "The favourites of princes, high and low, female as well as male, must be put under obligation through presents, flattery, . . . so that they may intercede for us with their masters, and give us correct information as to the characters and inclinations of the latter. On the other hand, all servants who have shown themselves to be in any way adverse to the Order, should by all manner of means be removed from the surrounding of the monarchs and their councillors, or be gained over to our side by great promises."

Another line of things is to be seen in connection with the Jesuits, at the beginning of the 17th Century, about the year 1633. A great controversy and conflict began between them and Dominican monks over the practices of the Jesuits in China. The Jesuits permitted the Chinese "converts" to Romanism to continue to worship Confucious, and the Christianity they taught these heathen was just the old Chinese paganism in another form. The monks went to China in 1633, and were astounded to observe that the Jesuits had allowed these practices. The monks were opposed by the Jesuits. Here are the sons of the Pope in open conflict contrary to what we are told of Roman Catholic

unity. Well, the monks reported to the Pope himself in Rome. But the controversy raged up to 1691; and only then Pope Innocent XII, decided that the Jesuits were entirely wrong. At this time the Jesuits violated one of their vows, because they issued a statement in which they described the Pope's conduct as heretical, godless and unwise. The Pope was helpless to deal with the Jesuits. From this episode we see this Order arrogating to itself power and boldness by which they even disregarded the authority of the Pope himself. What a deep cleavage between Roman Catholics we have exposed to view in these facts. What a hollow mockery Roman Catholic unity has been and still is.

Later in 1761, the Jesuits made a first class blunder in placing before the Parliament of Paris a copy of the Constitutions of the Jesuit Order. There was a background to this which we need not refer to in this brief survey. Then following upon an examination of the Constitutions, the Parliament of Paris declared this document "as through and through offensive, and such as it was impossible to tolerate in any well ordered State." It is related that the Jesuits immediately made haste to gather and destroy all the copies they could. People at this same time were also horrified by the books of doctrine respecting Christian morals and moral theology which the Jesuits had hitherto claimed as their own. Grissinger observes in this connection: "Therein were to be read truly horrible things—calculated indeed to make one's hair 'stand on end.' For one could not but see, at the first glance, that here was no question of 'Christian Morals,' but of a more than heathenish prudential doctrine, which even allowed, according to time and circumstances, the commission of the worst sins." The Parliament of Paris further ordered a number of prominent Jesuitical writings to be investigated, and as a result ordered them to be torn up and burnt, on account of their being "entirely subversive of Christian morality."

A few years after the above happenings, King Charles of Spain waged war on the Jesuits in his own Country; and a resolution was come to, on the 28th February, 1767, to banish, then and for ever, the Society of Jesus, as being generally injurious and highly treasonable, out of all the possessions of the Spanish monarchy. This was carried out and 6000 Jesuits were exiled from Spain at that time and none of them dared to return again to Spain as long as Charles III and his son, Charles IV., governed. No doubt, but they are back to Spain today and holding the people in bondage. And now they are building up their evil organisation in Scotland and bold enough to publicly intimate this through the press.

Later in our own land, the well-known Gunpowder Plot, discovered on the night between 4th and 5th November, 1605, by which it was intended to blow up The Palace of Westminster and those who were to assemble there on the 5th November, was all planned by the Jesuits. Guy Fawkes and others were discovered and executed. But

the Government made known the names of four Jesuit priests who were involved, and called upon the public to deliver them into the hands of the authorities, wherever they might be found.

As we cannot extend this article much more, a final fact of great significance must be recorded. Pope Clement XIV, on 21st of July, 1773, issued a Brief that decreed the abolition of the Jesuit Order. The Order became a scourge and a menace even within the Pope's own realm; and we give the following short extract from the Brief, quite a lengthy document, viz., "From these weighty motives, on mature consideration, we, in the plenitude of apostolic power, abolish the said Society, suppress it, and dissolve it, and do away with and abolish all and everyone of their offices . . ." Now this is the Society which is endeavouring to lift its black head once more in Scotland, the land of the First and Second Reformation and of Covenanting history.

The blind leaders of the blind who are to be found in all parts of Scotland and the professing Protestant Churches therein have need of a great awakening by the power of the Holy Spirit; that their eyes might be opened to know the Truth as it is in Jesus, so that they might come to instruct and warn the people, in the mercy of God, to turn to the pure gospel of the grace of God in Christ Jesus, and to shun and resist every indication of the slightest trend towards High Anglicanism and Romanism in this land of Scotland, as they would shun and resist the resurgence of the activities of the diabolical seed of Loyola.

Notes Of A Sermon

(preached by the late Rev. Jas. Fraser, M.A., at Hilton, Fearn, on 5th August, 1947).

Text:—"And he spake a parable to them to this end that men ought always to pray and not to faint." Luke chap. 18, v. 1.

I would like to meditate this evening more particularly on the latter part of the verse—"men ought not to faint." "Men ought always to pray." The word "always" suggests that prayer is, above all, an attitude of soul, that it is not so much a matter of uttering petitions with the lips or even with the heart, but that it is an attitude of soul with relation to the Most High, for however spiritually minded a believer may be it is impossible for him or her to be always in the act of prayer. As the believer has to carry on the business of life and to concentrate on the work which comes to his hand from day to day it is impossible for him or her to be always in the act of prayer, to be praying with the lips or even silently with the heart. Such are the limitations of our human nature, and such is the nature of every day life as we know it in this world that such is impossible, but through the grace of God it is possible that we should have such an attitude

of soul as will be regarded by God as prayer. You heard of the man who went to the godly weaver of Edderton asking what was the meaning of the exhortation—"pray without ceasing," and he found him delving in his garden, and he said to the godly man—"You are well exercised today." "If you would say that praying and delving, and delving and praying is a profitable exercise, then I am," and so he had his answer to his question before he had asked it.

Prayer is an attitude of soul, but without saying much more on that, there are three essential elements in true prayer as an attitude of soul in relation to the Most High. The first is a sense of need and of guilt, and without that it is impossible to pray unto God. A sense of need and a sense of guilt will be felt more at times than at others but must always be there, and it is true of God's children that there is always a sense of deep and real need and always a sense of guilt—loathsome, defiling guilt and condemning guilt. The second element I would mention is a sense of the fullness that is in Christ Jesus. Now, prayer is not true prayer without that. However indistinct, however vage the sense may be, yet we must know that God in Christ has an infinite fullness which is able to meet our case, and there must always be that before our minds together with this sense of need, the sense of the fullness that is in Christ Jesus, and the conviction that there is in Christ that which can fully satisfy our deepest and most awful needs. The third element in true prayer which I would mention is the desire that these two which we have already mentioned should meet—that the need and the guilt of the sinner should meet with the fullness of the merit which is in the Saviour, and that the need and the guilt of the sinner should be completely met and completely swallowed up in the infinite fullness of the merit and in the boundless efficacy which flows out from God to man through the Lord Jesus Christ as the eternal God man.

Now, there is a very special privilege in prayer—a privilege which we cannot value sufficiently. The Lord Jesus said to His disciples "Whatsoever ye shall ask the Father in my name, He will give it." Now, He set no bounds or limits to that. Again He said to His disciples, and so to all who trust in His name to the end of time—"All things whatsoever ye shall ask in prayer, believing, ye shall receive." There is no limit there. There is limitless access, so that on the one hand we have the poor sinner on earth with nothing but guilt which will bring him lower than the grave—not even a rag of righteousness to cover him; and on the other hand all the fullness of the Lord Jesus Christ behind the promise—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Behind it is the full wealth of the eternal Saviour—all the wealth of the merit which is stored up in Him, not for Himself but for poor sinners. What a privilege it is then even to be the least in the Father's House! What a privilege it is to be able to bring to Christ all the perplexities and trials and troubles of this life itself. Many a poor child of God

would have been crushed, sunk down in despair, and perhaps unhinged mentally, if this privilege were not vouchsafed to him in the gospel—the privilege of carrying the most intimate troubles and worries and anxieties which he could not unbosom to his dearest friend on earth, to God in Christ, and pouring them out before Him with the assurance that it will not be as water spilt on the ground which can never be gathered up again, but that each groan and sigh is recorded in God's Book and each tear kept in God's Bottle. He alone can befriend us in our hour of need, and not only is it possible to bring the worries of this life but also the committing of our souls to Him in view of death for we must all die. We may be living in this world as if this were our eternal home, but it is appointed unto all men once to die, and a soul with any sense of eternal things must stand in awe of that King of terrors. Can you look death in the face, and not quake unless your moral sensibility is completely blunted? And then there is the prospect of eternity beyond death, and who can think with complacency of the Great White Throne, and of Him upon the Throne before whose face the heaven and earth shall pass away? Only those who are enabled to roll the burden of their eternal destiny on the Lamb who shall sit on that Throne as judge of the quick and dead. That is a privilege of the child of God. It is a privilege which the world has not got and it is a privilege which they deny themselves. What an awful loss for you and me if we neglect prayer, if we do not strive diligently to enter in at the straight gate, and if we do not make it our chief concern in life to be in Christ—to be found in Him, not having our own righteousness. What an awful loss even in this world! When we are crushed down with grief in this world to whom can we carry our grief if we are at war with God, and God at war with us? When we have been looking upon our friends in this world and depending upon them entirely, and then they fail us, to whom can we turn? We have to face the swellings of Jordan and eternity and go down into the river of death, and what an awful prospect that will be if we cannot take our fears with regard to the swellings of Jordan to Him who has conquered death! What a lonely passage we shall have across that river, which is so deep and so wide! What a lonely journey for those who have not the privilege of pouring out their hearts to the Most High in prayer. What an awful eternity to be lost, to be cut off from God, and let us beware, each one of us, that we are not going through this world in our own strength, determined to carry on through this world and live in our own strength without any knowledge of the Most High God. If so, we must also go through death and eternity in our own strength.

But to pass on, we are told that men ought always to pray. Now, we recognise that men ought always to pray, and there is probably none of us here but recognises that there is a certain duty, a certain obligation with regard to prayer. There is probably none of us who

would go to bed at night without bending his or her knee in some form of prayer to the Most High. We ought to pray, and God's people would have a sense of guilt if in the course of any one day they had failed to send forth their petitions, and express their desires and to crave God's help, but we do not recognise so readily that we ought not to faint. Even God's children are not so disposed to feel that as to feel and accept the command that men ought always to pray. Oh no, when God seems not to answer our prayers, when we pray and pray week after week, and year after year, and God does not seem to be answering, how ready we are to faint, and how ready we are to excuse ourselves for fainting! How ready we are to blame God and pity ourselves, and to be sorry for ourselves when God does not grant us what we ask. "Men ought not to faint." The same obligation rests upon us, and to the same degree, "to pray and not to faint." It is as wrong for us to faint in prayer as it is for us to neglect prayer altogether. When we look at the Great Head of the Church, how ashamed we should be that we do so faint in prayer. When we look upon Him who came into this world to seek and to save that which was lost, and who underwent the wrath of God, and the cursed death of the cross, who went through the awful agonies of Gethsemane, when His sweat was as great drops of blood, and when He cried—"Father, if it be thy will, let this cup pass from me," when He was left alone in the hands of cruel, rough and brutal men, when all His disciples forsook Him and fled. When He had to face the howling mob which were like lions roaring around His soul, and the Jews cried—"Away with Him, crucify Him," what cause there was there for fainting! When He was crucified on Calvary and the vials of His Father's wrath were poured upon His loving and holy soul, and when the enmity of His murderers surged forth, oh what cause there was for fainting! What reason for fainting, and yet He did not faint. We read that He set His face as a flint and that He gave His back to the smiters, and His cheeks to them that plucked off the hair, and that He hid not His face from shame and spitting. He was doing all this for the glory of the Triune God, and for sinners who did not appreciate it in the least, but many of them joined heartily in His condemnation and His crucifixion, yet He did not faint, but He set His heart upon glorifying God and on the eternal salvation of His people. "He received gifts for men, for such as did rebel." When He was sounding the very depths of His Father's wrath He was purchasing gifts for men in order that God the Lord might dwell among them. One of these great gifts which He purchased was that God the Lord might dwell among them in *prayer*,—for God dwells among rebels—through prayer rebels can experience the presence of God in Christ at the throne of grace. He did not faint, and why should we faint in applying for what He has already purchased by His own blood? It is little enough that we have to do. What suffering, sorrow and anguish fell upon Him and all the honour and glory

rebounds to Him. All we have to do is to ask in His name what He has already purchased. Truly, we ought not to faint when we look upon Him who is the Great Head of the Church, but none the less, the fact remains that we do faint.

Now, let me run over one or two causes why we do faint in prayer, because although we ought not to faint, yet we do faint. The first cause I would mention is the carnal mind. Prayer implies a perception of spiritual things. In order to pray, we must have a vision of the spiritual world in which the great landmarks are sin and salvation. Prayer implies a perception of those things. Whenever the believer seeks to pray the carnal mind rises up in opposition. There is within the believer that principle which is warring with the spirit of Christ—the carnal mind, and the effect of the carnal mind is to blur the vision of God's people so that they cannot see the Saviour. When the carnal mind brings its strength to bear upon your soul, eternal and spiritual things become indistinct, and, further, it has the effect of breaking you away from spiritual things altogether, and of wrapping up your soul in that which is carnal and material. The carnal mind is enmity against God, and this is one of the great causes of fainting in prayer, that when the believer seeks access to God in prayer the carnal mind within himself or herself seems to drown any spiritual life there may be. Like a giant it comes along and takes up a position opposite to grace in the soul and seeks to strangle the life out of it, and immediately the believer says, like David,—“But yet mine enemies lively are and strong are they beside.” Looking upon his soul in the presence of His Maker, the child of God sees the enemies of God to be very, very numerous and how few in the town of Mansoul seem to be following the Prince. The believer faints away on that account.

Then in addition to the carnal mind, there is an ally. The carnal mind has an ally in the world. It ensures supplies to the carnal mind. The spiritual mind within the believer may seem to be thriving at times and then existing and no more, but the carnal mind is always lively and vigorous because it is always well fed. There is always abundance of provision for the carnal mind in order that it may be strong and ready for the battle, and ready to crush the child of grace altogether. You know that yourself if you have any concern for your soul. When you go out to the Church on Sabbath, how many are the things you see and meet to influence and draw you away from Christ and prayer. Perhaps you might not meet one in the course of a whole day whose influence is to draw you to Christ, but on the other hand how many there are whose influence and words and conversation have the effect of distracting you from spiritual things—feeding the carnal mind within you—and of dealing a blow to the spiritual life of the soul, but “men ought always to pray, and not to faint.”

Then there is also the devil himself. The devil comes along and draws you away to the things of the world. How difficult it is

to cultivate a spiritual frame, but how easily a look, smile or a nod from sin will bring on a worldly spirit which will remain with you for hours, days and perhaps months. The devil says, "You might as well give up the struggle and come out and show yourself in your true colours. You do not belong to Christ whom you profess to follow, but to the world—be a man and be honest." That is the devil, and the poor believer or poor seeker after Christ to whom he comes with such suggestions as these is ready to faint altogether. But he is a liar, and was a liar from the beginning, and the carnal mind will be the carnal mind right to the end, even in the case of God's children, right until they give their last sigh and draw their last breath. In fact, the carnal mind will just remain the carnal mind. You can take it to Mount Sinai and let it hear the terrors of the law—take it to the threatenings of the law and it remains the carnal mind still. You may extend to it the invitations of the gospel but it remains still the carnal mind. You may bring it to the foot of Calvary—right to the foot of the cross of shame where God in human nature died on behalf of poor sinners to redeem them from a lost eternity, and the carnal mind remains hard and unaffected by it. It will never change. Its nature will always be the same because of its workings within. Now, that is on the side of the sinner himself, but there are also causes of fainting from God's side. One cause is that God does not seem to hear prayer at all. You remember the woman of Canaan who came beseeching Christ to come and heal her daughter who was sore vexed with a devil. She cried—"Jesus, thou Son of David, have mercy on me," and the Lord Himself appeared not to listen to her—"He answered her not a word," but there was an echo to her cry in His heart and from His lips at length came these words—"O woman, great is thy faith, be it unto thee even as thou wilt." What an answer! Could that answer have been given if Christ had answered her when she first came to him?" Oh no, it was in order to strengthen her faith that He seemed not to hear. God may not appear to answer our prayer—little did that woman expect that she would hear Jesus say to her—"Woman, great is thy faith." A second cause of fainting is that God delays His answer to prayer. Look at Joseph praying in prison for over two years, and still it seemed quite hopeless—God was delaying His answer until the wheels of His providence should so revolve in Egypt that an answer would be given him far greater and richer than ever Joseph asked for. Joseph wanted deliverance from prison, but God wished that not only he should be released from prison but that he should be the greatest in Egypt, and that in that position of glory and honour he should glorify the Lord who delivered Him in a way that he could not have done if the Lord had taken him out of prison when first he asked. We ask little things of God, and when we do not get an answer at once we despond and say—"Surely, God should grant that to me," but with regard to His own children God does not deal in little things at all, and if He is delaying an

answer, it may well be that it is in order to give a blessing of such a nature that you never dreamt of, and, truly, His resources are boundless and deeper than the ocean.

Then, there is also another cause of fainting—God does not answer in the way that we expect. You may be praying for holiness, for purity of heart and to be made righteous, but instead of a sense of that you have an increased sense of sin—getting worse and worse instead of getting better and better. He shows you the filth and awfulness of sin. That is often His answer to such a prayer.

Now, let me point out some encouragements we have why we should not faint. First, there is the account in this chapter of the character of God as contrasted with the unjust judge—he had no interest in this poor widow, but yet, simply because she continued beseeching him, the judge decided it would be to his own advantage to give her what she wanted and get rid of her, and Christ says—“Shall not God avenge His own elect who cry unto Him night and day. I tell you He will avenge them speedily.” Now, this unjust judge had no love or sympathy for this poor woman, yet he granted her request. Over against that, we have the eternal God, eternally faithful and eternally loving towards His own flock. He has pledged Himself in His Word to hear the prayer of the poor and needy. “The prayer of the destitute he surely will regard, their prayer will he not despise, by him it shall be heard.” Again He has said in His own Word—“I have never said to the seed of Jacob, seek ye me in vain.” There is a definite assurance with regard to these promises—every one of them are yea and amen in Christ Jesus. They are guaranteed in Him and by Him, and if one of these promises failed Christ Himself would lose all His glory. His glory is bound up in the fulfilment of these promises. We have not to deal with an unjust judge, or with an unscrupulous character, but One who has pledged His eternal faithfulness to the fulfilment of His promise—“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled.” His Word is full of assurances that those who seek shall find—“Ye shall seek me and find me when he shall search for me with all your heart. Oh, all ye that do seek the Lord your heart shall ever live.”

Then, there is also the Saviour's name, which is another ground for encouragement or reason why we should not faint—that God has put into the hands of sinners the name of His own Son, and He says to them—Plead for what you require in that name, come to the market of free grace using that name as the currency of Heaven and you will not be refused—“His name shall be called Jesus, for He shall save His people from their sins.” It is a name that fills the very Heaven of heavens with its fragrance, and a name which even to the Church on earth is as ointment poured forth. How much more glorious was that name in Heaven when He went up with shouts—“Thou hast, oh Lord, most glorious ascended up on high”—“ye

gates lift up your hearts and ye doors that last for aye." That was the attitude of the Father towards the Son as the God-man returned to the mansions of eternal glory after He had wrought out eternal salvation for His people. That was the attitude of the Father, and that was an indication of how precious the name of Christ is to the Father. God takes that name which is just filled with the merit of the blood of God. He puts that name into the hand of the sinner.—Take that name to Him, and you have God's assurance that what you ask for in that name will not be denied you.

Then, there is also the intercession of Christ which is ground for encouragement. He was once of no reputation—"But as for me a worm I am and as no man am prized." But now God has exalted Him and given Him a name that is above every name that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." That King of Glory pleads at this very hour on behalf of poor sinners like yourself and myself. What condescension and love! the King of Glory praying for the believer on earth! He is pleading the merits of His own blood. He has entered Heaven itself with His own blood, and God the Father is looking upon that blood when the intercession of the Son goes forth to Him. It is towards the blood the Father looks in relation to His people so that when sin-sick sinners come to Jesus Christ pleading the merits of the blood of Jesus Christ it is through the blood of Jesus Christ God the Father is looking upon them.

There is not one in the history of the Church from Genesis to Revelation who can say God did not answer prayer. From the blood of Abel onward we have an abundant testimony to the fact. A further encouragement is the testimony of the Church of God that God does hear and answer prayer.

Also, within your own heart there is a conviction that God has answered, and does answer prayer. That is why God's people cannot give up praying, and if you are seeking the Lord, or would like to have Christ, you cannot give up praying because the Spirit testifies within you that God does hear prayer. God does hear prayer, and so, friends, let us avail ourselves of the great privilege of taking ourselves, our friends, all our concerns spiritual and temporal to the Lord Himself who can hear and give us an answer in peace. Prayer is a hand that reaches out to the eternal—"My hands to thee I stretch, my soul thirsts as dry land for thee."

Oh friend, to miss grasping Christ will mean hell, but to grasp even the hem of His garment will mean heaven.

Let us pray.

He is no fool who parts with that which he cannot keep, when he is sure to be recompensed with that which he cannot lose.—Phillip Henry, *Life and Times* p. 99.

Divine Election Compatible With The Free Offer.

An eminent divine of the past generation gave, in one of his sermons, the following illustration of the compatibility, or consistency, of the doctrine of Divine election and sovereignty, with the doctrine of the Scriptural Calvinistic truth of the free offer of the Gospel, with a view to reconciling, on the basis of Scripture and reason, the two professedly Calvinistic sections, generally known as Hyper-Calvinists on the one hand, and believers in the free offer on the other.

A minister sitting in his study saw some boys in his garden stealing melons. He quietly arose, and walking into his garden called them, "Boys, boys." They immediately fled with the utmost precipitation, tearing through the shrubbery and tumbling over the fences. "Boys," said the gentleman, "stop, do not be afraid. You may have as many melons as you want. I have more than I know what to do with." The boys, urged by the consciousness of guilt, fled with increasing speed. They did not like to trust themselves in the gentleman's hands, neither did they exactly relish the idea of receiving favours from one whose garden they were robbing. The minister continued to entreat them to stop, assuring them that they would not be hurt, and that they might have as many melons as they wished for, but the very sound of his voice only added wings to their speed. They scampered on in every direction with as determined a resolution to elude him as though the gentleman was pursuing them with a horse-whip.

He determined, however, that they would be convinced that he was sincere in his offers, and therefore pursued them. Two of them who could not climb the fence were taken. He led them back, telling them they were welcome to melons whenever they wanted any; and, giving to each of them a couple, allowed them to go home. He sent by them a message to the other boys, that whenever they wanted any melons they were welcome to them, if only they would but come to him for them. The other boys, when they heard of the favours with which the two had been laden, were loud in their expression of their indignation. They accused the minister of gross impartiality, in giving to some without giving to all, and, when reminded that they would not accept of his free offers, but ran away from him as fast as they could, they replied, "What of that? He caught these two boys, and why should he have selected them instead of the rest of us? If he had only run a little faster he might have caught us. It was mean and unfair of him to show such partiality."

Again they were reminded that the minister was ready to serve them as he did the other two he caught, and give them as many melons as they wanted, if they would only come and ask him for them, thus acknowledging his sovereign right as proprietor. Still the boys would not go near him, but impertinently accused the generous man of injustice and partiality, despite his magnanimous liberality, in doing for two that which he did not do for all. So it is with

obstinate, ungrateful, and incorrigible sinners. God finds all, without exception, guilty, and invites them to come to Him and be forgiven, and receive the richest blessings Heaven can afford, but they all run from Him towards everlasting destruction (from His presence), and from the glory of His power, and the louder He calls the more they try to escape. By His grace He pursued them, and some He overtakes. He loads them with favours, and sends them back to invite their fellow-sinners to return and receive the same. They all with one accord refuse to come, and yet never cease to abuse His mercy. They say, "Why does God select some and not others? Why does He overtake others who are just as bad as we, and not us? This election of some and not others is unjust and partial." And when the true and faithful minister of God replies, "The invitation is extended to you; whosoever will, let him come and take of the water of life freely," the sinner heeds it not, but goes on in his sins, still complaining of the injustice and partiality of God in saving some and not all. "Look unto Me all the ends of the earth, and be ye saved, for I am God, and there is none else." "How often would I, but ye would not." "Ye will not come unto Me that ye might have life." "All day long I have stretched forth My hands unto a disobedient and gainsaying people." "How shall ye escape if ye neglect so great salvation?" "There remaineth," (after the final rejection of the great atoning sacrifice of Calvary's Cross) no more sacrifice for sins, but a certain fearful looking for a judgment and fiery indignation, which shall devour the adversaries," for our God, Who is love, is a consuming fire, in His infinite holiness and justice, against unpardoned sin and impenitent sinners.—J. P. MacQueen.

Puritan and Reformed Studies Conference.

By REV. D. MACLEAN, Portree.

This interesting conference was held this year on 15th and 16th December 1959 at Westminster Chapel, Buckingham Gate, London, under the Chairmanship of Dr. D. M. Lloyd-Jones. This conference is held for ministers and ministerial students principally, although all are welcome. Its object is to foster the study of Puritan and Reformed theology, and the fact that this year's attendance exceeded all previous years shows that there is an interest in Calvinistic doctrine which did not exist until very recently. The average attendance would be about 280, the vast majority of these being young men either already in charges or preparing for the work of the ministry.

At each session a paper was read and then time was allowed for discussion and an inter-change of views on the subject of the paper.

The first paper, read by Rev. T. E. Watson, M.A., was on *Andrew Fuller's Conflict with Hypercalvinism*. This minister was

brought up in an atmosphere where sinners were not exhorted to repent and believe in Christ, the view being that such exhortations implied that man had the ability to do these things. Since Scripture teaches that man is dead in trespasses and sins, it was held that such exhortations and commands should not be addressed to unconverted sinners. When Fuller was mercifully delivered from this error, he wrote one or two treatises on the subject, the most important being his well-known, *The Gospel Worthy of all Acceptance or The Duty of Sinners to Believe in Jesus Christ*. This was a work of considerable ability abundantly proving from the Scriptures both the sinner's responsibility to obey the Word of God and the preacher's duty to preach the gospel to every creature. In the present writer's opinion, however, he was very much influenced by the school of Jonathan Edwards on the subject of moral and natural inability and some of his illustrations on this point rather confuse the issue.

The second paper was entitled *The Puritan View of Preaching the Gospel*. This was read by Rev. J. I. Packer, M.A., D.Ph. While one may not be always able to agree with every statement made by Dr. Packer in his other writings, this paper contained nothing to which one could take exception. On the contrary, it was a welcome exhortation to return to a full-orbed preaching of the gospel. Dr. Packer argued that the modern idea of preaching the "A.B.C. of the gospel" did not give a full presentation of the gospel as that which redounds to the glory of God. The Puritans, on the other hand, taught not merely the Being of God but the doctrines of the Nature of God. They dwelt largely on the attributes of God, the claims of His justice and holiness as well as the glory of His mercy and grace. Dr. Packer held that the lack of the preaching of the Law of God was largely due to the failure to present to sinners the glory of the God against Whom they had sinned. As a result there was little realisation of sin and consequently the gospel was not prized as it should be.

The third paper was read by the Rev. P. E. Hughes, M.A., B.D., D.Litt. on the subject of *John Calvin: The Man whom God Subdued*. This was an historical paper dealing with the life and work of the great Reformer. Among other interesting things in this paper. Dr. Hughes illustrated Calvin's use of humour in attacking his opponents as he ridiculed the silly superstitions of the Papists. This appears very clearly in his exposure of the veneration of relics of the saints indulged in by these unhappy people. The following is an example. "In assigning to Sebastian the office of curing the plague, their (i.e. the Papists) object was to bring him into high esteem, and so make him to be more eagerly sought after. The consequence has been that his body has been multiplied into four bodies, one of which is at Rome, in the church of St. Lawrence, a second at Soissons, a third at Pilignum, in Brittany, and a fourth near Narbonne, the place of his birth. He has, moreover, two heads—one at Rome, in the church of St. Peter, and another at Toulouse, in the possession of the Dominicans. Both

heads, however, are empty, if credit is to be given to the Franciscans of Angers, who give out that they have his brain. Nay, these Dominicans have also an arm. There is also another at Toulouse, in the Church of Saturninus, another at Casede, in Auvergne, another at Brissac, in Germany, besides minute fragments which exist in various churches. When all these things have been well considered, let anyone guess where the body of Sebastian really is . . . " As Dr. Hughes pointed out, Calvin in writing of these relics only referred to those of which he had personal knowledge.

The fourth paper was on *Discipline in the Puritan Congregation*, and was read by Rev. D. Downham. This interesting paper was followed by a lively discussion. It was encouraging to see so many young ministers evidently very concerned over this much neglected part of the work of the Church of Christ. A more firm lead might perhaps have been given them in their difficulties, for discipline is a means of grace as surely as preaching and the administration of the sacraments. It was suggested that a special ministerial Conference should be called to go into the matter more fully than was possible in the time available.

The fifth paper was on *The Geneva Bible*. This was read by L. Lupton, Esq. who gave a great deal of information on this Bible completed in Geneva, the city of Calvin, in 1560 by W. Whittingham, Anthony Gilby and Thomas Sampson. Of particular interest to us is the popularity of this Bible in Scotland before the translation and printing of the Authorised Version. This was due to the influence of John Knox.

The sixth paper was on *Revival: An Historical and Theological Survey* by Dr. D. M. Lloyd-Jones. In this paper it was pointed out that neither the Roman or Anglican Communions had enjoyed revivals as *churches*. There have been individual instances in the Anglican Church, but no revival in which the Church as a whole participated. Dr. Lloyd-Jones very obviously disapproves of the modern idea of having a revival by sending for some prominent man and having a series of meetings. He wants a revival which comes down from heaven. There were some points in this paper with which we could not agree, especially in grouping John Wesley the Arminian, and George Whitfield, the Calvinist together. We are convinced that when revival comes, it will be through the Truth of God that the Spirit of Truth will work. Dr. Lloyd-Jones, however, said many things which very much require to be brought out into the open in our day and generation.

The general atmosphere of the Conference was one of great interest in the doctrines of Calvinism. Those present seemed to be convinced that there was a swing in this direction and they seemed to be thirsting to learn more and more of the truths which compose the gospel that is the power of God unto salvation to everyone that believeth. In closing on a personal note, the present writer would have

liked to have heard more of confession of sin in the prayers made by the various ministers who opened the sessions. The use of the words "Our Father" and "Heavenly Father" sounded strange to his ears. Even although the assumption might be made that the nature of the Conference ensured that all present had a saving interest in Christ, it seems wrong to use these phrases in leading an indiscriminate number of people to the Throne of the Holy One.—D.M.

Five Stones.

Having thus been brought by the knowledge of Christ and his grace, to a renewed state, then, pursue your spiritual enemies and lusts, and be daily throwing stones at them, till they be killed. I allude to 1 Sam. xvii. 40, where David, in defeating Goliath, took five smooth stones out of the brook, and cast at him. In allusion to this, I will tell you of five stones that you should daily cast at your lusts. (1) The stone of instituted means, and appointed ordinances. Is prayer a mean? is the word a mean? Use these means in the Lord's strength. (2) The stone of scriptural argument; such as Joseph's argument; "Shall I do this great wickedness, and sin against God?" David's argument; shall I do so and so? "Then would I offend the generation of the righteous." (3) The stone of gospel-promises: such as that; "I will sprinkle clean water upon you, and ye shall be clean. I will give you a new heart and a new spirit," &c. "Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit." Plead the promises, and cry for the grace promised. (4) The stone of Christ's mediation and prayer; John xvii. 15, 17, "Sanctify them through thy truth, thy word is truth. While they are in the world, keep them from the evil of it." Improve the intercession of Christ. (5) The stone of Christ's death and passion. This crucifixion is that, in the virtue whereof sin is crucified. Improve his death, and look for virtue to come from thence.—Look to the Lord for grace and skill to cast these stones into the head of Goliath.—(Extract from Works of Ralph Erskine).

The late Mr. Alick MacDonald, Elder, Strathy.

The godly men who were connected with the Strathy and Farr Congregation of the Free Presbyterian Church, in North Sutherland from the beginning of the Church were John MacKay, Swordly, Bettyhill, the late father of Mr. Hugh MacKay, elder, Vancouver, Hugh Munro, Leadnagullin, near Strathy, George Munro, Farr, and Murdo MacKay, Missionary, Strathy. These gracious men are all at their rest in heaven. The only one we did not meet was John MacKay who died long before the others, although we visited and knew his

widow. When John MacKay, Swordly, was a leading man in that part of the Church, Alick MacDonald was in his youth, and was privileged to enjoy the friendship and fellowship of those godfearing men until one by one they were removed from the Church and their labours on earth, by death.

Mr. Alick MacDonald of whom we now write was born in the village or hamlet of Armadale, on the North coast of Sutherland, about three miles West of Strathy. He was born on 25th March, 1880, and died last year, 1959, on Monday the 10th of August, at the age of 79 years.

His father's name was William MacDonald and his mother's name was Grace Calder MacKenzie. Mr. and Mrs. MacDonald had their home in Armadale; and Alick, as he was always called by his friends, lived with his parents from his childhood, and after they died, he continued to live in the old home with a brother for a number of years. Many a time in Winter and Summer, Alick walked the lonely road which wends its way through hilly moorland from Armadale to Strathy Church, to worship the Lord in His Sanctuary. Later on he lived with his sister, Mrs. MacIntosh, at Thurso, and latterly at Forsinard, where friends going to and coming from Strathy, especially at Communion Seasons, used to visit him.

From information gleaned from his own conversation, we learned that his mother was one who knew and loved the Redeemer, and the ways of Zion. And as to the beginning of the work of grace in his own soul, he let it be known that he was very young, indeed a boy, when he began to have an interest in the salvation of his soul and the gospel of Christ, and the precious Word of God. And as far as we could gather, it was through his gracious mother's instruction and influence that the Lord began the "good work" in his soul. That he was a poor, guilty and unworthy sinner, who was born again, not of corruptible seed, but by the Word of God applied to him by the Spirit of truth, was most clearly manifested by a long consistent life as a follower of the Lord Jesus Christ. His utterances at Question Meetings which are recorded hereafter substantiate this clearly and show him to be a man taught of God.

When he was a lad, after leaving School, he was for a little time engaged in some teaching work in a school in the Strathnaver district, Sutherland. One night after visiting friends, when he left the house in fog he missed his way and was lost for two days on Strathnaver. He related at a Communion in Wick, in 1950, that following upon this trying experience, he attended a prayer meeting at Bettyhill, Murdo MacKay, Strathy, was present, and John MacKay, Swordly, presided. John called upon Alick to pray in the following terms: "Rise and pray. Surely the Lord has something to do with you." And so these discerning men perceived that the fear of God was in young Alick MacDonald.

He told more than once how his mother left the Free Church in Strathy at the time of the passing of the Declaratory Act of 1892-93. A Rev. Mr. Calder came to the Congregation after the death of the eminent Rev. Mr. Munro of Strathy. At first Mr. Calder exposed and condemned the Act from the pulpit in the hearing of his mother. Then Mr. Calder went away to attend some Church Court. We cannot remember if this was a Presbytery or an Assembly. When he returned he made a statement from notes which he had with him in the pulpit, and told the people to the effect that the Declaratory was not so bad as had been made out. Alick said when his mother heard this she resolved never to return to the Free Church in Strathy again and neither did she, nor her young son Alick. In this connection he was guided by the example of his mother, and from his youth until his death he had a love to the testimony of the Free Presbyterian Church. In this connection readers may note what he had to say at a question meeting in Strathy, three years before he died.

At the Question Meeting at Strathy in September, 1956, the portion given out was: "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth": Ps. 60, ver. 4. Alick when called to speak, among other statements, made the following remarks: "Those who were shewn hard things had to wait patiently on the Lord. A day came on them when they were brought out of darkness into the marvellous light of the gospel. 'In our low state who on us thought: for mercy hath he ever.' They were made to drink at times the wine of astonishment. When in the Free Church Assembly of 1892 men rose who did not believe God's Word, it was an astonishment to them there who feared the Lord. An honour was given to the late Rev. D. Macfarlane and the late Rev. D. MacDonald. Some stood for a while but like the sons of Ephraim went back. Some of the Lord's people did not get strength. Their strength went from them when they thought of their manses and churches. Mansees and churches were not in the minds of Mr. Macfarlane and Mr. MacDonald. Truth was in their minds. 'His testimony and His law in Israel He did place; and charged our fathers it to show to their succeeding race.' How would we be today if they were lying down to slumber. We ought to be thankful to the Lord that we are the Church of the Reformation. Stone and lime is not the Church, but the people of the Lord. Great will be our condemnation in the Free Presbyterian Church if we go to the judgment seat without Christ. 'Except a man be born again he cannot see the kingdom of God.' 'This is the condemnation that light is come into the World, and men loved darkness rather than light because their deeds were evil.' Pilate said, 'what is truth?' There are men to whom truth is nothing. The Word of God is truth."

For many years before Murdo MacKay died, Alick was his intimate friend. He loved and respected Murdo and in his characteristic simplicity went to Murdo with his difficulties and problems which

were always of a spiritual nature. But some of his questions would amuse Murdo. Here it may be said that Alick had likeness to Nathanael in whom there was no guile. This was conspicuous in his character and disposition. Once he said to Murdo MacKay, after having prayed in church at Murdo's request, that his prayer was so dry that the Lord Himself would not have heard it. And frequently in public prayer he would name the person for whom he had occasion to pray. Once in praying for Murdo in Thurso Church, he said: "I mean Lord, Murdo MacKay." Indeed, by the grace of God, he was truly a man of prayer. He lived a life of prayer. And in public and private, all who could appreciate prayer when listening to his exercise were greatly edified by the beautiful and accurate manner in which he quoted one passage of Holy Scripture after another.

This leads to the observation that our late friend was a man practically of one book, the Bible. He spent his days and his life in the Word of God, and rarely referred to any other source of reading except Bunyan's sermons. He read the Church magazines of course, and did keep in touch a little with what was going on in the World, but he had little mind or desire to be taken up with even lawful things which were of a worldly nature.

We know that he was a member in full Communion in Strathly Congregation before 1911, so that he was at least fifty years a member in the Church. He was elected an elder in Strathly in June, 1944, and acted as Missionary for a number of years till failing health laid him aside for over a year before his death. During this period of confinement to his home and to his bed, he met with attacks from Satan but was greatly supported by the Lord. He expressed to the writer and others that the Lord was sending Gabriel the Archangel to help him. And he told us that on one occasion, Satan said that his (Alick's) name was not in the Lamb's book of life; and that Gabriel came and said that his name was in the Lamb's book of life. In his weakness on the borders of heaven these were real experiences to this rare man of God; and so we have just recorded what he said to us. We were informed by those who heard him, that he once cried out upon his bed when alone: "You'll never get me." We believe that he was thus battling with Satan and his temptations.

We know that much more could be written about this good man who was anything but good in his own eyes. It may be of interest to those who never saw him to say that he was exceedingly tall, well over six feet in height, of thin build, and had a grave and solemn countenance and walked with a slow and measured step. The solemnity of spiritual and eternal realities seemed to pervade not only his life but his appearance also. His death has removed a light from our midst, in a dark day.

Mr. MacDonald was affectionately and constantly cared for in every way until the end, by his sister Mrs. MacIntosh and her daughter,

Mrs. Barnetson. We extend sincere sympathy to them and his two nephews and other relatives; and commend them to God and the Word of His grace.

* * *

ALICK AT A QUESTION MEETING.

At the Strathy Communion in September, 1957, the Question given out on Friday at the Question Meeting was: "And now in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ": (Ephesians chapter 2, verse 13). Mr. Alick MacDonald was there and was asked to speak. The following are verbatim notes taken down at the time by us while Alick was speaking. "Our first parents when in Eden before they sinned were not far off from God. Sin entered into the World and then they were very far off from God. When the devil saw the happiness of the man and the woman his malice was against the God of heaven and against Adam and the posterity that would come from him. They sinned and had no help of man at all. But the promise was given them: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis, 3, 15). By the blood of Christ the promise is given to all who flee to the hope set before them. No hope apart from Christ. Our righteousness is as filthy rags. Nothing in us—nothing but sin and corruption. 'O! death where is thy sting. O! grave where is thy victory. The sting of death is sin and the strength of sin is the law.' Through Jesus Christ we must be dead to the law to be married to another. We have no desire to come to Christ. 'Ye have not chosen Me but I have chosen you.' The choosing was on His side. They were quickened and brought from death unto life. As to this life here it is not said they are perfect. "Enoch walked with God and he was not for God took him." They are perfect at death. 'The souls of believers are at their death made perfect in holiness and do immediately pass into glory.' Would it not be good for us to be under the shelter of the blood? 'The humble folk He not forgets that call upon His name.' 'Happy art thou O Israel, Who is like unto thee, O people saved by the Lord.' What are the riches of this World: they perish. The riches laid up for His people continue for ever. They need no candle nor light of the sun, for the Lord God giveth them light. Has not Satan blinded the minds of men when they see not into these things. 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' He said regarding Israel with all their wickedness: 'My hand is still stretched forth.' He has no desire for the death of the wicked. Samuel Rutherford speaks of the deep, sweet well of love.' Blindness as happened to us all as the prophet says: 'Who hath believed our report? and to whom is the arm of the Lord revealed.' He suffered and died. 'Herein is love, not that we loved God.' None loved God till God put this love into their hearts. Marks were given in the sermon last night

regarding Job that he abhorred himself and repented in dust and ashes. Job's friends were not a comfort to him. If we see ourselves in the light of God's Word we see ourselves as sinners. We must be brought nigh by the blood of Christ. Conviction is not conversion, but when the Lord will carry on the work it will be true of them given to Christ from a past Eternity. But what is to become of us, hearing the gospel since our youth onwards? Is it the Word only with us? It is the Spirit that giveth life. 'Darkness covers the earth, and gross darkness the people.' Now is the day of salvation. Is it not wonderful He would look down upon lost sinners and pass by lost angels. We should be concerned about our souls. The redemption of the soul is precious. 'Them also that sleep in Jesus will God bring with Him.' Some of us will not be long here. We should be pressing forward for the prize. Some say the Free Presbyterian Church is narrow. But the Bible is not narrow. We are not narrow. Whosoever calleth upon the Lord shall be saved. A banner has been given to us."—*Editor*.

Searmonan.

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

(Air a leantuinn bho t.d. 311).

Feumaidh speis a bhi againn do uile àitheantan Chrìosd, gu'n ni air bith a chumail air ais. "Ma bheir mi speis do eu-ceart a' m' chridhe, cha'n eisd an Tighearna ruim;" "An sin cha ghabh mi nàire, an uair a bheir mi speis do t'àitheantan gu leir." Feumaidh sinn, uime sin, iarruidh bho Dhia Fein eolas air àitheantan; oir feumaidh sinn a chumail air chuimhne gur e comharadh cho cìnnteach a th'ann air cridhe nach eil ceart an làthair Dhé mar a h-eil sinn dùrachdach gu aithne a bhi againn air a thoil, agus a th'ann, le fios dhuinn, a toirt speis do'n olc. Agus tha lagh Dhé ro fharsuinn: tha àitheantan a ruigheachd a dh'ionnsuidh corp agus spiorad, gu bhi riaghladh ar smuaintean, ar briathraibh, agus ar gnìomharaibh; a' gabhail a stigh ar n'ùine uile air an talamh, a h-uile suidheachadh agus a h-uile daimh 's am bheil sinn. Tha iad 'n an riaghailt iomlan bheannaicht', a cur fodh'r comhair mar bu chòr do chùisean a bhi dhuinn 's an uaigneas, anns an teaghlach, ann an dleasdanasan làitheil ar gairm, agus mar bhuill do'n eaglais; cia mar a tha sinn gu bhi cur gu buil a chùm agus gu'n glòraicheadh-mid Dia, agus gu moladh-mid a shoisgeul do mhuinntir eile. Uime sin, deanamh strì agus saothair gu bhi feumail do eaglais Chrìosd—feumail dha shluagh, feumail dha ar co-pheacaichibh. "Cha'n eil aon againn beo dha fein." A dh'ionnsuidh so tha sibh air 'ur gairm, a chùm agus gu'n cuireadh sibh an ceill feartan an Tì ghairm sibh a dorchadas a chùm a sholuis iongantaich fein. "Tha aig a leithid sin de shaothair agus a leithid sin de mhiannaibh buaidh bheannaicht' agus naomhachaidh. Tha e gu maith a bhi air ar gabhail a stigh ann an obair an Tighearn, a bhi faireachadh fodh

fhiachaibh gu bhi saothrachadh agus ag ùrnuigh air son maith aimseireil agus spioradail muinntir eile. "Tha neach ann a sgaoileas, agus fàsaidh e nì's saoi bhìre." "Gu'm bu h-ann mar sin a dhealraicheas 'ur solus an làthair dhaoine, chum gu'm faic iad 'ur deagh oibre, agus gu'n toir iad glòir do 'ur n'Athair a ta air neamh." "Uime sin, mo bhraithrean gràdhach," a deir Pòl, ann a bhi sgriobhadh, cha'n ann a dh'ionnsuidh an luchd-teagaisg, ach a dh'ionnsuidh uile bhuill na h-eaglais, "bithibh-se daingean, neo-ghluasadach, a sior-mheudachadh ann an obair an Tighearna, air dhuibh fios a bhi agaibh nach eil 'ur saothair diomhain anns an Tighearna." Cha'n eil aon air bith nach gabh feum a bhi air a dheanamh dheth air son maith feadhon eile ma tha mhainn inntinn aig air son na h-obair. 'N uair a bha Dia a dol a chur suas a phàilleann anns an fhàsach, thuair E obair do'n a neach is ìsle agus is diblidh anns a choimhthional, cho maith ris an neach a bu shaoibheir agus a b'uaisle. Cha'n eil Criosduidh nach urrain nì air chor-eiginn a dheanamh, agus rud-eigin luachmhor, air son a bhi togail ionad-còmhnuidh an Tighearna.

'S an àite mu dheireadh, ma leanas sinn naomhachd, feumaidh sinn a ghnàth a bhi feuchainn ri bhi beo os ceann an t-saoghail so tre chreidimh air nithibh siorruidh, agus a ghnàth ag amharc air son teachd an Tighearn. "Air dhuinn a bhi'g amharc," thuirt Pòl, "cha'n ann air na nithean a tha ri'm faicinn, ach air na nithean nach eil ri'm faicinn: oir tha na nithean a chithear aimseireil; ach na nithean nach faicear, siorruidh." "Uime sin, ma dh'eirich sibh maille ri Criosd, iarraibh na nithean a tha shuas, far am bheil Criosd 'n a shuidh aig deas laimh Dhé. Suidhichibh 'ur n-aignidhean air na nithean a tha shuas, agus cha'n ann air na nithean a tha air an talamh." "Agus an dream a tha'g ràdh na nithean sin, tha iad a nochdadh gu soilleir gu'm bheil iad ag iarraidh dùthcha. Agus gu fìrinneach na'm bithidh iad cuimhneachail air an dùthaich sin as an d'thainig iad a mach, dh'fhaodadh iad am iomchuidh fhaigheal air pilleadh: ach a nis tha deigh aca air dùthaich is fhearr, eadhon dùthaich neamhaidh; uime sin, cha nàr le Dia, gu'n goirear an Dia-san dheth: oir dh'ullaich e dhoibh baile." "Uime sin, do bhrìgh gu'm bi na nithean so uile air an sgaoileadh as a cheile, ciod a ghné dhaoine bu chòir a bhi annaibh, ann an caithe-beatha, agus diadhachd. Le suil a bhi agaibh ris, agus a' luathachadh chum teachd là Dhé." O 's cìnnteach gur e caithe-beatha neach a bhi air neamh a tha ga abuchadh air son a bhi sealbhachadh neamh naomh. 'S e bhi'g amharc air na nithean a tha siorruidh a tha tàladh aignidhean neach bho'n t-soaghal, agus a tha'g aobhrachadh àmhghair a bhi air a meas na nì eutrom. Agus 's e bhi beo ann an sealladh dara teachd Chriosd a tha gleidheadh spiorad na faire anns gach neach a tha gràdhachadh a theachd, agus a tha beotachadh miann as deigh a theachd 'n an cridheachan.

A nis treoraicheam gu h-aithghearr 'ur n' aire.

III. An t-aobhar sòlaimte leis am bheil an earail air a daingneachadh. Tha iomadh aobhar luachmhor agus sòlaimte leis am bheil

an Criosduidh air a chur thuige gu bhi'g iarruidh an deigh naomhachadh:—Crioich Dhé ann a bhi g'ar taghadh ann an Criosd, "a chùm gu'm bitheadh-mid naomh;" crioich Chrìosd ann a bhi bàsachadh air son a shluaigh, "a chùm a bhi g'an saoradh bho gach uile eu-ceart," a chùm agus gu'n cuireadh e'n eaglais an làthair Athar "na h-eaglais ghlòrmhor, gun smal gun phreas gun nì air bith de'n leithidean sin;" gràdh an Spioraid, "na cuiribh doilgheas air an Spiorad Naomh;" tròcair Dhé dha'n anam, "Tha mi guidh oirbh, tre thròcairean Dhé, sibh a thoirt bhuir cuirp na'm beo iobairt, naomha, thaitneach do Dhia, ni is e bhuir seirbhis reusanta." Ann an so 's e'n t-aobhar dhe'm bheil feum air a dheanamh, "As eugmhais naomhachd cha'n fhaic neach air bith an Tighearna."

An Tighearn fhaicinn, cha'n ann le sùil a chuirp—oir cha'n fhaca neach air bith mar so, agus cha'n urrain e fhaicinn, Esan a tha 'n a spiorad,—ach le suil na h-inntinn air a glanadh bho thruaillidheachd a pheacaidh, air a saoradh bho'n doilleireachd seallaidh a tha air aobhrachadh leis, agus air a soillseachadh ann an eòlas air òirdheirceas agus maise neo-chrìochnach Dhé mar a tha E air fhoillseachadh ann an Criosd. 'S e bhi faicinn an Tighearna mar so, a sealbhachadh a ghràidh agus a deanamh seirbhis Dhà, an sealladh is àirde a tha air a thoirt dhuinn ann am Focal Dhé air beannachd neamh. 'S e ni beannaicht' bhitheas ann dha'n a naoimh co-chomunn a bhi aca ri aon a cheile agus ris na h-ainglean naomh, co-chomunn neo-iomlan a tha iad a sealbhachadh 's an t-saoghal so a bhi air a dheanamh iomlan ann a' neamh, fein-fhiosrachadh a bhi aca air aonachd cridhe ann an gràdh Dhé, 'n a miann a bhi ga àrdachadh agus na'n gràdh do aon a cheile:—feumaidh so a bhi 'n a ni beannaicht'. Ach 's e 'n àrd-bheannachd agus an aon a tha crùnadh gach aon eile gu'm faic iad Dia, anns cho fad 's a tha'n inntinn comasach air a bhi gabhail a stigh òirdheirceas ghlòrmhor-san.

Nis, cha'n urrain am beannachd so a bhi air a sealbhachadh ach leis a mhuinntir naomh;—agus sin air son iomadh aobhar. 'S e th'anns an duine neo-naomhaichte ach duine nach d'thuair maitheanas. Tha e fathasd fodh chiont a pheacaidh agus, uime sin, air a dhìteadh gu bhi fulung peanas a pheacaidh. Ge b'e cho uamhasach 's a tha na briathran—'s bochd nach robh iad na bu tric air smuainteachadh orra—bho bhilean iochdmhor an t-Slànuighear tha na briathran so a teachd, "Imichibh bhuam a shluagh mallaichte, dh'ionnsuidh an teine shiorruidh, a dh'ullaicheadh do'n diabhol agus da chuid ainglean." Cha'n urrain an duine neo-naomhaichte an Tighearna fhaicinn, do-bhrìgh nach urrain olc comhnuidh a ghabhail maille Ris-san a tha naomh. Aon uair is aithne dhuinn, nochd olc e fein ann an neamh 'n uair a rinn cuid de'n fheachd neamhaidh ceannairc—agus bha sin air fhiosrachadh ann a' momaint le comharraidhean air diomb Dhé. Ach tha h-uile aobhar againn a bhi co-dhùnadh nach foillsich se e fein gu bràth tuilleadh an sin. Cha'n urrain an duine neo-naomhaichte Dia fhaicinn, do-bhrìgh, na'm bu ni comasach dha bhi air a ghabhail a

stigh do neamh am feadh 's a tha e neo-naomhaichte, cha bu neamh, ach fìor ifrinn, a bhitheadh ann dha. Tha gràin aige do ùrnuigh, tha gràine aige do smuaintean air Dia, tha gràin aige do cho-chomunn ri Dia: cia mar a b'urrain e aoibhneas fhaotainn far am bheil Dia 'n a uile anns na h-uile?

(R'a leantuinn.)

Notes and Comments.

Sport on Sabbath for Inverness Rejected.

The recent protest by our Northern Presbytery to Inverness Town Council against proposals for Sports etc., on the Lord's Day was successful in arousing right-minded public opinion against this evil move. And on 25th January, the Town Council rejected the proposals as follows—By 12 votes to 6 the Council rejected proposals for putting greens and tennis courts on Sabbath; for provision for football and other sports; and for a Youth Social Club on Sabbath evenings. And by 11 votes to 6 the council disapproved of the proposal to open a cinema on Sabbath during the Winter months. This is a great relief to all lovers of the Lord's Day. But the enemies will not remain inactive and need to be watched, especially those in public positions. Rev. George Elliot of Ness Bank Church, Inverness, read a compromising memorandum from the Church of Scotland, Inverness Presbytery before the Town Council, which included the statement, "The Presbytery was not against youngsters kicking a ball about a park on Sunday." This sort of statement undermines the value of any other worthwhile observations.

The Birch for Certain Offenders.

At the end of last year, Lord Parker, the Lord Chief Justice of England, told a meeting of Magistrates in London, that he was in favour of bringing back corporal punishment in certain cases of crime. He asked: "What harm can there be, in general, in the cane or birch?" As Lord Parker suggested—"A short sentence and corporal punishment." We support these suggestions at a time when crimes such as robbery and theft are being accompanied by most brutal and violent attacks on law abiding citizens, women as well as men. Such criminals should be made to feel the birch. The powers that be are ordained of God and are to bear the sword (literally at times) for the punishment of evil doers, as well as for the praise of them that do well.

Opposition to R.C. Church in Malta.

The people of Malta are predominantly Roman Catholic as to religion, but many of them are supporters of Mr. Mintoff, the Labour leader, as to politics. It was reported at the beginning of February that tension continued between the Church authorities and Mintoff's

party. Boards on R.C. Churches displaying posters condemning Communistic activities in Italy were torn down, and supporters of Mr. Mintoff are said now to walk out of Churches when sermons refer to Politics. Where are the "obedient sons of the Church" in Malta? Where is the claim of the Roman Church to be the bulwark against communism, when that Church is the main Church in Malta and Italy? Communism seems to be thriving where Romish priests and their Church predominate; that is, where there is no Roman Catholic Dictator in power like Franco in Spain.

The Prime Minister and South Africa.

At the end of his tour in Africa, Mr. MacMillan, our Prime Minister, visited South Africa, the Government of which is criticised all over the World for its evil principle of apartheid, the complete separation of all coloured people from the whites in that land. Mr. MacMillan addressed the members of the South African Parliament in Cape Town before leaving for home at the beginning of February. His speech revealed that he had chosen his words carefully but with set purpose for he certainly condemned in dignified terms the racial policy of those who comprised the majority of his audience. He of-course spoke on behalf of the British Government and people which was greatly needed to "clear the air" in South Africa as to where Britain really stood in this matter. He received no applause from his audience during his speech. He would be prepared for that. After he left the shores of South Africa for Britain, then his critics began to speak out; but not before he received a most friendly and enthusiastic send off by a large crowd of the white population of Cape Town.

Anti-Semitic Activities.

At the beginning of the year a deplorable outbreak of Anti-Jewish activities occurred in parts of West Germany, and incidents of a like nature took place in Britain and other Countries. But it was this attitude to Jews arising in Germany which shocked many people throughout the World, as the slaughter of millions of Jews by the followers of Hitler came to mind. Whatever the Jews may be religiously, morally and as to business activities in those Countries where many of them reside, it is pagan and unchristian in the extreme to entertain, encourage and manifest hatred to God's ancient people, now living in unbelief with regard to their Messiah, Jesus Christ. Indeed God brought terrible judgments and much destruction and shame upon the Germans during and by the end of the last War, and we have no doubt but much of this was the manifestation of the divine wrath against the persecutors of the Jews. After the recent incidents, Mr. R. A. Butler, the Home Secretary, sent a letter to the Council of the Anglo-Jewish Association in which he stated: "Her Majesty's Government very much deplore this outbreak of offensive behaviour which cannot be too strongly condemned . . . I shall continue to

watch the situation carefully and I am quite sure that the police will do everything in their power to deal effectively with any breaches of the law." Great Britain since the capture of Jerusalem at the end of 1917, by General Allenby, has been favourably disposed towards the Jews and their return to and establishment in Palestine as a Nation. Despite the great and severe trials they have passed through even in modern times, it appears that Scripture is being fulfilled in the present existence of the Nation of Israel. God's eyes are upon the Jews. The time will come when by the Spirit they will look upon Him whom they have pierced and mourn for Him. That will be a wonderful day for the World.

Literary Notices.

Night of Weeping: by Rev. Dr. Horatius Bonar.

To be had from Mr. Norman MacMillan, 29 Exchange Street, Doncaster, price 3/- per copy and this includes postage. Horatius Bonar was born in Scotland some years before the Disruption of 1843, and became a well known and loved minister of the Gospel in the post-Disruption Free Church. He was a brother of Rev. Dr. Andrew Bonar, who was a Disruption Worthy. This booklet of 128 pages is for Christians; and the short and beautifully written chapters "are designed to assist them in interpreting God's ways, not merely in finding comfort under trial, but in drawing profit from it." This the author states in his preface. There are 15 brief chapters, each dealing with a special feature of the author's subject. The book begins with a chapter on "The Family," that is the family of God's redeemed and regenerated people. Chapter 2, deals with "The Family Life," principally the life of faith. Then there are chapters on "Family Rods," "Purifying," "Arousing," "Consolation" etc. We venture to state as an opinion that this booklet is admirably fitted to instruct the Christian while leading to comfort. We do recommend readers to purchase it for themselves and for their friends.

A Rebel Made a Child:

A Mr. A. Crowter of Coventry sent us this book on behalf of the relatives of the late Miss Mary Louise Cooper whose Autobiography it is. Miss Cooper died at the age of 51 years, and for 34 years of her life until the end she was severely afflicted throughout her body. To write what she did was remarkable as the pen had to be placed in her fingers and her arm supported on one cushion and her writing pad on another. The book does not state where she was born, but her sister's address on the title page is given as, Huntingdon. The book is excellently printed on the best of paper and well bound and extends to 76 pages. It consists of Miss Louise Cooper's own account of the Lord's dealings with her, together with some letter extracts and poetry. It seems the good work began in her soul when she was

twelve years of age. About that time she relates: "I knew I was a sinner and had lived carelessly, never thinking of anything above this life, thinking there was plenty of time when I grew older to consider death and Eternity." She had to learn "Ye must be born again," and that salvation was all of free grace, and not of works. Later on the writer relates much of her spiritual experience as one who loved the Lord Jesus Christ in sincerity, e.g., she states, "Never did I feel a greater desire to bless and exalt a precious Christ than then. Never did I feel lower in my own eyes, I could not get low enough."—The book costs 7/- per copy (including postage) and is obtainable from M. E. Cooper, Oxholme Farm, Fenstanton, Huntingdon.

The Acceptable Sacrifice, or The Excellency of a Broken heart—by John Bunyan. Copies, 5/6, postage 9d.: obtainable from Mr. O. G. Pearce, The Retreat, Harpenden, Herts. This work by the celebrated John Bunyan, author of *The Pilgrim's Progress*, is said to be the last he ever wrote as he was removed by death before it was published. It is based on the Words in Psalm, 51, ver. 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." At the outset Bunyan states: "We will demonstrate by several particulars, that a broken spirit, a spirit rightly broken, a heart truly contrite, is to God an excellent thing." Then he proceeds to show what a broken heart and a contrite heart is. He says "This must be done, because in the discovery of this lies both the comfort of them that have it, and the conviction of them that have it not." And so Bunyan by the help of God and in a most clear and edifying manner continues to open up this spiritual and heart-searching subject throughout this work. The book runs to 102 pages, is excellently printed on the best of paper. Those who have a taste for Bunyan's Works should purchase this book.

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall, third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Stoer, Achmore, Portnalong and Fort William; third, Greenock and London; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch 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, Thurso and Stornoway.

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; fifth, 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 1960, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper, on Sabbath, 17th April, 1960, the following services have been arranged (D.V.) to be conducted by the Rev. J. A. MacDonald, Raasay, and the Rev. Donald MacLean, C.A., Portree:—Thursday, 14th April, 7 p.m.; Friday, 15th April, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 16th April, 3.30 p.m., and 6.30 p.m. (Prayer Meeting); Sabbath, 17th April, 11 a.m., and 3.30 p.m. (Gaelic), (with an English service, simultaneously, in Bridewell Hall, London City Mission, Eccleston Place), and 7 p.m., Monday 18th April, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those residing in outlying country districts we may state that all the week-day services will (D.V.) be held in the Bridewell Hall, and only the Sabbath services in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. The weekly prayer-meeting is held every Wednesday at 7 p.m., in the Bridewell Hall, London City Mission, Eccleston Place.

Induction of Rev. D. J. Matheson at Daviot.

On the afternoon of Wednesday, 13th January 1960 Rev. D. J. Matheson was inducted to the pastoral charge of Tomatin-Daviot-Stratherrick. The 3 districts forming this joint congregation were united into a sanctioned charge by decision of Synod in 1944, and our people there have anxiously and prayerfully sought such a settlement as has now in the Lord's kind providence been made.

The church at Daviot was filled for the occasion by a congregation of about 200 drawn from various parts of the church in spite of the lowering and wintry weather. Rev. Wm. Grant, Moderator of the Northern Presbytery, presided and opened the meeting with prayer. Rev. D. M. MacLeod, Lairg then preached an appropriate sermon on the words in Philippians, chapter 2, verses 14-16: "Do all things without murmurings and disputings etc." In the course of his remarks Mr. MacLeod alluded chiefly to the People addressed by the Apostle who included the saints in Christ Jesus and the office-bearers, the Bishops or elders and Deacons at Philippi, a church which the Apostle

had founded and therefore regarded with peculiar affection; the Exhortation itself, bearing on the conduct becoming saints, the dignity of the sons of God, and the fruits which should accompany the Word of Life; finally, the Motive, the Apostle's joy in them and in turn the proof he sought among them that his ministry was not in vain.

The clerk then gave a narrative of the steps taken in preparing the call and the Moderator solemnly inducted Mr. Matheson with special prayer and the members of Court welcomed him among them by giving the right hand of fellowship. The newly-inducted minister was then addressed by Rev. R. R. Sinclair, Wick who took occasion to notice the changes which such a settlement inevitably brings into a pastor's life, as contrasted with the unchanging nature of the gospel message which he brings. The congregation was then briefly and in suitable terms addressed by the clerk on their duties as a congregation towards their minister.

Mr. Matheson returns to the Northern Presbytery where he began his work as a minister, after a period of over 13 years in the South, spent as minister of the Free Presbyterian congregation of St. Jude's, Glasgow, and his numerous friends in the North as well as his brethren in the Northern Presbytery welcome him among them. May, Mr. Matheson's labours in this part of the Lord's vineyard be richly blessed by the Great Head of the Church, and may he receive many seals of his ministry.—A. F. MacKay, *Clerk*.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. R. C. Humphrey, Florida, £17 9/2; Mr. J. Fraser, Ardgour, £5; Mr. J. McLeod, Drumbeg, £3; Mr. J. Couper, Wembley, £3; Miss K. Gillies, Invararish, 10/-; Mr. K. Lamont, Desford, £1 3/-; Mr. D. Nicolson, Raasay, £2 10/-; Mrs. M. Mackenzie, Ripley, Canada, £27; Mr. C. Nicolson, Berkeley, California, £1 10/-; Friend, Applecross, £1.

Home Mission Fund.—Anon. Ullapool, £2; Friend, Applecross, £1; Mr. N. Mackay, Geocrab, Harris, £2; Mr. J. Matheson, Tain, 3/-.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mr. R. H. Conway, Stevenston, £4 18/10; Friend, Applecross, £1; Mrs. R. Martin, Schoolhouse, Marig, £1 10/-; Mr. J. Gillanders, Hayes End, Middlesex, £2 2/-; Mr. Thos. Macdonald, at Vancouver, £5 19/4.

Organisation Fund.—Mr. J. McLeod, Drimshadder, £1 10/-.

Home of Rest Home.—Mrs. M. Mackenzie, Ripley, Ont., £15; Miss McL., Rogart, £2; Miss M. N., Portree, 8/-; J. Macpherson, Badachro 9/-; Miss F. Janestown, per Rev. Wm. Grant, £2.

Foreign Missions.—A Friend, Ross-shire, £10; Mrs. Canty, New Zealand, £5; Mrs. M. MacKenzie, Ripley, Ontario, £27; Mr. E. M. Robertson, St. Monance, Fife, £2; Anon. per Miss MacKenzie, Ardene, Ullapool, £20; Mr. D. J. MacKay, Vancouver, £1 5/10; Miss C. Macdonald, Logan Ave., Toronto, £8 8/2; A Friend, G. R. Mich., £18 12/7; J. Karels, Rotterdam, £1 2/1; Anon., Argyll, £3; Anon. Friend per Mr. John Campbell, Surrey, £2; Bloor East Presbyterian Church Toronto per Mr. Cameron Finlayson, Treasurer, £146 12/4; Mrs. R. C. Humphrey, Florida, U.S.A., £17 9/2; Mr. J. McLeod, Kerracher, Drumbeg, £2; Mr. N. Mackay, Geocrab, Harris, £2; Mr. J. Gillanders, Hayes End, Middlesex, £2 2/-; Mr. Thos. Macdonald at Vancouver, £10; Anon., New Zealand, 6/-; Mrs. B. Grant, Seaforth Road, Ullapool, £1; A Friend, Applecross, £1; Mrs. N. Heyboer, Grand Rapids, £2 8/3; Mr. D. Gordon, Couldoran, Strathcarron, £2; Mr. J. Macdonald, Tockavaig, Skye, £2.

S.A. Mission Transport Fund.—A Friend, London, £10; Inverness Friend, £5; Mrs. K. MacKenzie, Minch View, Port Henderson, £5; A Friend in memory of a beloved sister, £5; Anon., Stornoway postmark, £5; Friends Halkirk, £5; Anon., Portnalong, £5; Anon., Harris, £2; Miss B. M. Grant, Inverness per Mr. R. Watt, £2; Glasgow Friend—Ps. 107 - 1, 2, 3, £2; Inverness-shire Friend, Psalm 72 - 8, £5; M. N., Windsor Cresc., Portree, £1; Two Friends, Inverness, £1; Mr. D. Nicolson, Innellan, Dunoon, £1; A Friend, Inverness, £1; A Friend, Stornoway, £1; C. M., Stornoway, £2; Mrs. McLennan, Brackloch, £1; Mrs. MacDairmid, Drumnadrochit, 10/-; Mr. J. MacKenzie, Bridgend, Islay, £1 13/-; Mr. J. S. Kelly, Dingwall per Mr. D. Matheson, £2 10/-; A sojourner's Tithe, Oban postmark, £2; Mrs. D. Morrison, Port of Ness, £1; Mrs. C. Macdonald, 30 Windsor Cresc., Portree, £2; A Friend, Caithness, £2; F.P. Friend in U.S.A., £3 5/4; Mr. J. Fraser, Seannlios, £2 9/-; Mr. D. J. Gillanders, Arrina, £2; Mr. J. Macdonald, Tockavaig, Skye, £1; A Friend in memory of our Elders John Nicolson, North Tolsta and J. Mackay, Tolsta, £2.

Free Distribution and Magazine Fund.—Mrs. McG., Tarbert, 13/-; Lover of the Cause Ross-shire, 6/-; Mrs. J. McA., Stornoway, 17/-; J. W. McK., Laide, 10/-; D. McL., Cedar Rapids, £5 10/8; A. M., Nedd, 10/-; Miss C. N., Dunvegan, 7/2; N. McC., Arrochar, 10/-; Mrs. J. R. McL., £2; J. M., Achnairn, 6/-; A. C., Ullapool, 13/-; Miss C. McD., Ardheslaig, £1; G. R., Lochcarron, 3/-; Mrs. McL., Drumbeg, 2/-; Miss R. McL., Cluer, 3/-; Mrs. W. M. F., Dunoon, 13/-; Miss I. McR., Ardineaskan, 3/-; Miss I. B. McK., Ullapool, 10/-; T. F., Janetstown, 3/-; Mrs. L. M. W., Edinburgh, 3/-; D. McK., North Tolsta, 3/-; Mrs. D. McR., Laide, 8/-; Mrs. A. W., Glasgow, 12/-; Miss E. A. McK., Kyle, 3/-; Mrs. A. McG., Ullapool, 3/-; Mr. D. B., Duncanston, 3/-; Mrs. D. McL., Ullapool, 5/-; Miss M. M., N. Strome, 3/-; Mrs. N. T., Leverburgh, 3/-; Mr. A. McL., Vancouver, £1.

A mazagine subscription form with 17/- for magazines and 3/- for 1 copy "The Apostolic Church" was sent from Stoer postmark on the 12th January without any name or address. Will the sender please write to the General Treasurer.

Publication Fund.—G. Mainard, Ilford, 7/5; Anon., Ross-shire, 3/-; Mrs. D. Gordon, Couldoran, 2/4.

The following on behalf of the Trinitarian Bible Society—A Friend, Falkirk postmark, £1; Mrs. Mackay, 23 Achmore, £2; Mrs. M. Black, Dundee, £1 3/-; Miss M. MacGillvary, Kirn, £1 10/-; Mrs. Gordon, Couldoran, £1; Mrs. Munro, Dalchreichart, £1; Mrs. M. Mackenzie, Ripley, Ontario, £6 15/1; N. Tolsta Congregation, £20.

Mission to the Jews Fund.—A Friend, Applecross, £1; Mrs. B. Grant, Ullapool, 10/-; Mrs. N. Heyboer, Grand Rapids, Michigan, £2 8/-.

The following lists sent in for publication.

Bayhead (N. Uist) Church and Manse Repairs Fund.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks, £5 from Mrs. Robertson, Vancouver; Ina Macdonald, 39 Causeyside, Paisley, £5; Margaret Macdonald, Bilbohall Hospital, Elgin, £5; Mr. N. McLennan, 2 Lochportain, £1.

Bracadale Manse Extension Fund.—Mr. D. Morrison, Treasurer, thankfully acknowledges £2 from Friend Portree; Anon, Portnalong, £1; Miss C. Finlayson, Trien Carbost, £1; The following per Rev. D. A. McLean, A Friend, Dunvegan, £5; Friend N.C. Applecross, £1; P.S. Totarder, £5; Wellwisher, Totarder, £20; P.B. Totarder, £10; W. McAskill, Carbostbeg, £5; Miss B. McLennan, Carbostbeg, £5 A Friend, Mainland, £2; Miss MacCuish, Foyers, £1.

Creich Congregational Funds.—The Treasurer acknowledges with grateful thanks £50 from the Executors of the Estate of the late Miss A. E. McLeod, sometime of Clashmore and lately of 157 High Street, Invergordon.

Dingwall New Church Building Fund.—Mr. D. Matheson,, Treasurer, acknowledges with sincere thanks, Mrs. D. Gordon, Couldoran, £1; Mrs. Simpson, Newtonmore, £3; I. G., Kiltarlity, £5; J. S. S. G. Kiltarlity, £2 10/-; M. M. G. Kiltarlity, £2 10/-; Friend per Rev. D. A. Macfarlane, £5; John S. Kelly, Dingwall, £2 10/-; Preacher's desk and book Board with easychair from Donald Beaton and family for Church Hall; J. J. S. Halkirk further £1; The following per Mrs. Matheson, Maryburgh, Mrs. Shaw, Kensaleyre, Skye, 10/-; D. J. McLeod, Glenhinisdale £1; A Friend, Skye, £1.

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Inverness Congregational Funds.—Mr. Wm. Mackenzie, Treasurer, thankfully acknowledges £14 11/7 from Sabbath School Children for Foreign Missions also from A Friend, Inverness-shire £6 for Sustentation Fund; £5 for Home Mission; £5 for Foreign Missions and £4 for Organisation Fund.

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London Church Building Fund.—Rev. J. P. Macqucen, acknowledges with sincere thanks £2 from A New Zealand Friend; Mrs. C. Gibson, Salvador, Sask., Canada, £6 15/9 per General Treasurer; Miss M. McLeod, Kylestrome by Lairg, £2.

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God works by contraries so that a man feels himself to be lost in the very moment when he is on the point of being saved. When God is about to justify a man He damns him. Whom He would make alive He must first kill. God's favour is so communicated in the form of wrath that it seems farther away when it is at hand.

—Martin Luther.