

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXVI

April, 1962

No. 12

THE NET CAST WIDE

The title to this article is borrowed from a sub-heading to a column of news in *The Scotsman*, Edinburgh, in which there was a reference to Roman Catholics and Protestants. This reference will be alluded to later. And what we propose to do now is to show our readers that the net of Roman Catholicism is being cast wide to-day even in Scotland, the land of the Reformation, with the avowed purpose of drawing people of all denominations into the entanglements, bondage and spiritual darkness of Papal Rome. We do not intend to make use of old, authentic and reliable sources of information to prove our aforesaid assertion. For to-day, all we need to do is to keep our eyes on the daily press and more than sufficient information is presented to us to prove that there is a great campaign in process against the Protestant religion and that the Romish net is cast wide in our beloved land.

We intend now to refer our readers to press reports which have recently appeared and are most relevant to the purpose in hand. These should help to emphasise the actual danger to our Protestant heritage presently in our midst. But before we proceed further let the following aspect of Rome's arrogant attitude be clearly understood and accepted without fear of contradiction—and it is this: The Papal dogma with determination has asserted again and again that the Roman Catholic Church and all her adherents shall never change one iota from their *unscriptural* doctrine, *superstitious* worship and *anti-Christian* practices; but shall endeavour by all the means and methods in their power to bring those outside the pale of Rome in under the despotic and dark dominion of the Pope and his priests. And those in Scotland to-day who question or seek to qualify this statement are just completely ignorant of the real character and aims of Rome. And now we will refer our readers to some press reports.

In December, 1961, the Pope issued a Papal Bull to proclaim a Council of the Roman Catholic Church, to be held during 1962.

In this Bull the Pope expressed the hope that the Council would serve as a step towards Christian unity. But what kind of unity? He said that the Council "would make more vivid in the separated brothers the desire for the hoped for return to unity and would open the way for it." It has been stated that representatives from other Churches will be invited to attend the Council as observers. We must note that Rome always looks for a "return" of others to her fold without reservations on the part of those who may return.

There were five R.C. priests present as observers at the World Council of Churches when assembled at New Delhi last December. And one Church of England layman said that "it was nice to have them there although they took no active part." These priests were certainly not there to see how the R.C. Church might relax in some doctrine or practice in order to come nearer to the Churches of the W.C.C. They were there to report back to the Vatican on how much nearer to Rome the W.C.C. had come in their thinking and outlook and decisions.

Then in January of this year there took place in Edinburgh a meeting (or meetings) between a number of ministers and elders of the Church of Scotland and priests and laymen of the Roman Catholic Church. Apparently a statement was issued to the press regarding this meeting through the press bureau of the Church of Scotland. This statement, or rather the manner of its publication, was severely criticised by Rev. Alex. Shillinglaw, Secretary, Inter-Church Relations Committee of the Church of Scotland, and also by Rev. Andrew Herron, Convener, Church of Scotland Committee on Publications, and also by Rev. J. R. Gray, Convener of the Church and Nations Committee. It was disclosed that these meetings (there has been more than one meeting) said to be of a social nature, were officially sponsored by the Roman Catholic authorities, and that R.C. clergy sent out invitations to those in the Church of Scotland whom they selected to confer with. Rev. Dr. Roy Sanderson, Glasgow, who proposed at the 1961 Assembly of the Church of Scotland that their Moderator might visit the Pope, was one of those invited. It is easily seen why he was selected. In the several reports of criticism which we read and heard as coming from the Church of Scotland officials mentioned, there appeared no word of condemnation of the actual meetings, but merely of the manner in which a certain statement was given to the press. When Rev. J. R. Gray was questioned by Professor Desmond Wright on the whole business, Mr Gray practically agreed that he was not against the meetings but against the manner in which

they were arranged and reported. In other words: the attitude to these meetings seems to be: "Have contacts with Romish priests but go about it according to Church of Scotland ecclesiastical procedure." What a pitiful reaction to such conduct on the part of ministers and elders professing to be Protestant and Presbyterian. Of course, the generality of the people of the Church of Scotland are not being consulted as to these secret meetings. It may be that the General Assembly next May will condone such conduct.

Now we come to the press report with the sub-heading: "Net cast wide." This report intimated the holding of the Scottish Christian Youth Assembly in Edinburgh on February 10th and 11th. 199 groups of delegates were registered, the largest number being from the Church of Scotland, but including delegates from almost all the other Churches, among them the Episcopal Church. The Rev. T. R. Morton, deputy leader of the Iona Community, was said to have written a "Study Guide" for discussion on the place of "Sunday" as a day to be enjoyed. And among other speakers, Mr Douglas Aitken was to speak about the World Council of Churches to which we have already referred. During one of the intervals there was to be modern church music. But the sub-heading "Net cast wide" is significant when we quote as follows from this report: "For the first time there will be observers from the Roman Catholic Church and the Free Church of Scotland present at the Scottish Christian Youth Assembly . . ." "In addition to the Free Church and Roman Catholic Church, there will be observers from the Society of Friends and the Salvation Army." We were amazed to see the name of the Free Church of Scotland alongside the name of the Roman Catholic Church and also linked up with the deputy leader of the Iona Community and an address on the World Council of Churches. Now, in order to guard ourselves, we state here and now that we do not know if the observers from the Free Church of Scotland actually did attend this Assembly in company with Roman Catholics and Episcopalians and Iona Community delegates from the Church of Scotland. But if they did, the net has been cast wide indeed; and those responsible in the Free Church of Scotland for this cannot complain of uncalled for criticism or prejudice against their Church, if we describe this conduct as irresponsible and calculated to weaken the stand of the true Protestants in Scotland against the evident inroads of Romanism. How inconsistent and lacking in spiritual discernment was such collaboration. We would inform our readers in this connection that Rev. Donald MacKay, M.A., Free Church of

Scotland, Watten, Caithness, recently gave two public lectures in the town of Wick exposing Papal Rome. We understand that Mr MacKay gave these lectures because he is concerned and alarmed at the progress of Romanism at this present time. And how discouraging it must be for such an one to find individuals in his own Church "rubbing shoulders" with Roman Catholics and those who are pro-Romanism in a public, religious Assembly.

In an article in the *Aberdeen Press and Journal* of 24th January, 1962, entitled "Aberdeen Shows Way in Church Unity," Denis J. Rice reveals that for some time now Roman Catholics, Episcopalian and Presbyterians and others have been meeting frequently for co-operation in social and moral problems. They have met for music, also discussions and exchange of views, etc. The closing sentence of the article is significant: "In Aberdeen at least, the paralysis of the things that divide is relaxing in attention to the things that unite." We verily believe that the Roman Catholics in Aberdeen are carrying out their Church's private instructions as part of a present-day widespread plan to win over Protestants, yet without conceding one point of their religious beliefs and practices. If the Presbyterians of Aberdeen think that Roman Catholics with their present fear of the priest will accept any of their religious views which are based clearly on Scripture and contrary to Roman dogma, then they are under a great delusion.

At the end of January there appeared on the front page of a well-known daily newspaper a large advertisement from the Catholic Enquiry Centre, London. This advertisement appears periodically and offers free, 21 booklets on the Romish presentation to Protestants of such subjects as the blasphemy of the Mass, the silly and childish practice of fish on Fridays and the imaginary middle-place they call Purgatory, etc., etc. This is all part of the march and war against Protestant Britain. Any person with an open Bible in their hand surely does not need a booklet from priests to learn about the forgiveness of sins. What a mercy it is that sinners in the light of the Word of God can turn to the Lord Jesus Christ and His precious blood for a full and free pardon. Yet the deplorable trend to-day is in point of fact—back to the Confessional, the priest and bondage, and newspaper advertisements are being used to this end. The booklets are about the only thing anyone will get free from the Pope's Church. Those in that system of evil are paying constantly not only for the upkeep of the clergy, etc., but very specially for their salvation which they can never be sure of. After death they must be paid and prayed out of purgatory, a place which only exists in the lies of Roman teaching.

The last item we will use to illustrate the heading of this article is the report of what Professor James W. Howie, Church of Scotland, said at a special meeting of Glasgow Presbytery last February. He said: "Recent informal discussions between members of the Church of Scotland and the Roman Catholic Church called for a reappraisal of the Presbyterian attitude to Roman Catholics. It is astonishing that the members of the Roman Catholic Church should be willing to ask us to converse with them. This is a new and wonderful fact, a new challenge. I believe it does require of us that we should be willing to examine our own attitude to the Roman Catholic Church." The Professor made one reference to the Reformation in which he said that if they were worried about the deep convictions of the Reformation and felt they had served a purpose but did not need to adopt that position indefinitely, then the obvious point of contact was the Anglican Church in Scotland. We cannot quote all the Professor said on this occasion or comment at large on what we have quoted. But how obvious it is that even men of intellect in the professedly Presbyterian and Protestant camp are disposed and swayed and influenced by the superficial and subtle methods of the Jesuits and think them to be friendly when all the time they are spreading a net for the feet of the unwary. Let Professor Howie obtain authentic up to date information as to the attitude of the Roman Catholic Church and clergy to Protestants in Spain at the present time, as in Colombia; and then give a fresh talk to a special meeting of the Glasgow Presbytery of the Church of Scotland.

Why is it left to minority groups of Christians to watch, take note of, and expose the terrible wiles of Roman Catholicism right at this very present time? One answer from among many is—the large professing Christian and Protestant Churches in our land to-day are led by an unconverted clergy to a great extent and are supported by multitudes of men and women who profess Christ, but yet who know not God nor the saving work of His Spirit in their hearts. Such care little or nothing for the fundamentals of the faith of the Gospel. The Reformation is nothing to them. The Romish priest and the Reformed pastor are equally acceptable as spiritual leaders. Knox, Luther, Calvin, and men like Ridley and Latimer are all seemingly forgotten altogether to-day even by those who teach Church history in Church Colleges. Are these famous men and what they stood for merely matter of fiction and not fact? Is there not one truly Christian Church historian in all the Church of Scotland capable of raising his voice on the side of the Reformed faith and against the return

of the darkness of Popery? Are there no ministers, however few, who are quite able and capable of making a public and informed and faithful stand against the inroads of Rome upon the minds of many in the Church of Scotland? Are there no laymen, ruling elders, who have knowledge, gifts and ability to tell some of their Church leaders with telling effect, that the trend toward Rome must stop in official quarters? As things are at present those who may be few and despised seem to have the burden and responsibility of holding fast the Word of God in its fullness and application to Christ's Church and Cause in our beloved land. This is no mean or easy task to-day. Grace and more grace, strength and more strength are needed by the Lord's people out of the fullness that dwells in Christ Jesus their divine Head and King.

“ So henceforth we will not go back,
nor turn from Thee at all:
O do Thou quicken us, and we
upon Thy name will call.”

—Ps. 80, v. 18.

THE NATURE OF CHRISTIAN FORTITUDE

By Jonathan Edwards on the Religious Affections

But here some may be ready to say, Is there no such thing as Christian fortitude, and boldness for Christ, being good soldiers in the Christian warfare, and coming out bold against the enemies of Christ and His people?

To which I answer, there doubtless is such a thing. The whole Christian life is fitly compared to a warfare. The most eminent Christians are the best soldiers, endued with the greatest degrees of Christian fortitude. And it is the duty of God's people to be stedfast, and vigorous in their opposition to the designs and ways of such as are endeavouring to overthrow the kingdom of Christ, and the interest of religion. But yet many persons seem to be quite mistaken concerning the nature of Christian fortitude. It is an exceeding diverse thing from a brutal fierceness, or the boldness of beasts of prey. True Christian fortitude consists in strength of mind, through grace, exerted in two things; in ruling and suppressing the *evil* passions and affections of the mind; and in stedfastly and freely exerting and following *good* affections and dispositions, without being hindered by sinful fear, or the opposition of enemies. But the *passions restrained*, and kept under in the exercise of this Christian strength and fortitude, are those very passions that are vigorously and violently *exerted* in

a false boldness for Christ. And those affections which are vigorously exerted in true fortitude, are those Christian holy affections, that are directly contrary to the others. Though Christian fortitude appears in withstanding and counteracting enemies without us; yet it much more appears in resisting and suppressing the enemies that are within us; because they are our worst and strongest enemies, and have greatest advantage against us. The strength of the good soldier of Jesus Christ appears in nothing more, than in stedfastly maintaining the holy, calm meekness, sweetness, and benevolence of his mind, amidst all the storms, injuries, strange behaviour, and surprising acts and events, of this evil and unreasonable world. The Scripture seems to intimate that true fortitude consists chiefly in this, Prov. xvi: 32. "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

The surest way to make a right judgment of what is a holy fortitude in fighting with God's enemies, is to look to the Captain of all God's hosts, our great leader and example, and see wherein His fortitude and valour appeared, in His chief conflict. View Him in the greatest battle that ever was or ever will be fought with these enemies, when He fought with them all alone, and of the people there was none with Him. See *how* He exercised His fortitude in the highest degree, and got that glorious victory which will be celebrated in the praises and triumphs of all the hosts of heaven, through all eternity. Behold Jesus Christ in His last sufferings, when His enemies in earth and hell made their most violent attack upon Him, compassing Him round on every side, like roaring lions. Doubtless here we shall see the fortitude of a holy warrior and champion in the cause of God, in its highest perfection and greatest lustre, and an example fit for the soldiers to follow, that fight under this Captain. But how did He show His holy boldness and valour at that time? Not in the exercise of any fiery passions; not in fierce and violent speeches, vehemently declaiming against the intolerable wickedness of opposers, *giving them their own* in plain terms; but in not opening His mouth when afflicted and oppressed, in going as a lamb to the slaughter, and, as a sheep before her shearers is dumb, not opening His mouth; praying that the Father would forgive His cruel enemies, because they knew not what they did; nor shedding others' blood, but with all-conquering patience and love shedding His own. Indeed one of His disciples, who made a forward pretence to *boldness for Christ*, and confidently declared he would sooner die with Christ than deny Him, began to lay about Him with a sword: but Christ meekly rebukes him, and

heals the wound he gives. And never was the patience, meekness, love and forgiveness of Christ, in so glorious a manifestation, as at that time. Never did He appear so much a *Lamb*, and never did He show so much of the *dove-like* spirit, as at that time. If therefore we see any of the followers of Christ, in the midst of the most violent, unreasonable, and wicked opposition, maintaining the humility, quietness, and gentleness of a lamb, and the harmlessness, love and sweetness of a dove, we may well judge that here is a *good soldier of Jesus Christ*.

When persons are fierce and violent, and exert their sharp and bitter passions, it shows *weakness*, instead of strength and fortitude. I Cor. iii at the beginning, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.—For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

There is a pretended boldness for Christ that arises from no better principle than pride. A man may be forward to expose himself to the dislike of the world, and even to provoke their displeasure, out of pride. For it is the nature of spiritual pride to cause men to seek distinction and singularity; and so oftentimes to set themselves at war with those whom they call carnal, that they may be more highly exalted among their party. True boldness for Christ is universal, and carries men above the displeasure of friends and foes; so that they will forsake all rather than Christ; and will rather offend all parties, and be thought meanly of by all, than offend Christ. And that duty which tries whether a man is willing to be despised by those of his own party, and thought the least worthy to be regarded by them, is a more proper trial of his boldness for Christ, than his being forward to expose himself to the reproach of opposers. The apostle declined to seek glory, not only of heathens and Jews, but of Christians; as he declares, 1 Thess. ii: 26. He is bold for Christ, who has Christian fortitude enough to confess his fault openly, when he has committed one that requires it, and as it were to come down upon his knees before opposers. Such things as these are much greater evidence of holy boldness, than resolutely and fiercely confronting opposers.

As some are much mistaken concerning the nature of true *boldness* for Christ, so they are concerning Christian *zeal*. It is indeed a flame, but a sweet one; or rather it is the heat and fervour of a sweet flame. For the flame of which it is the heat, is no other than that of divine love, or Christian charity; which

is the sweetest and most benevolent thing that it can be, in the heart of man or angel. Zeal is the fervour of this flame, as it ardently and vigorously goes out towards the good that is its object; and so consequently in opposition to the evil that is contrary to, and impedes it. There is indeed opposition, vigorous opposition, that is an attendant of it; but it is against *things*, and not *persons*. Bitterness against the *persons* of men is no part of, but is contrary to it; insomuch that the warmer true zeal is, and the higher it is raised, so much the further are persons from such bitterness, and so much fuller of love both to the evil and to the good. It is no other, in its very nature and essence, than the fervour of Christian love. And as to what opposition there is in it to *things*, it is *firstly* and chiefly against the *evil things* in the person *himself* who has this zeal; against the enemies of God and holiness in his own heart; (as there are most in his view, and what he has most to do with;) and but *secondarily* against the sins of others. And therefore there is nothing in a true Christian zeal contrary to the spirit of meekness, gentleness, and love; the spirit of a little child, a lamb and a dove, that has been spoken of; but it is entirely agreeable to, and tends to promote it.

But I would say something particularly concerning this Christian spirit as exercised in these three things, *forgiveness, love and mercy*. The Scripture is very clear and express concerning the absolute *necessity* of each of these, as belonging to the temper and character of every Christian. A *forgiving* spirit is necessary, or a disposition to overlook and forgive injuries. Christ gives it to us both as a negative and positive evidence; and is express in teaching us, that if we are of such a spirit, it is a sign we are in a state of forgiveness and favour ourselves; and that if we are not of such a spirit, we are not forgiven of God; and seems to take special care that we should always bear it on our minds. Matt. vi: 12, 14, 15. "Forgive us our debts, as we forgive our debtors. For, if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Christ expresses the same at another time, Mark xi: 25, 26, and again in Matt. xviii: 22, to the end, in the parable of the servant, who owed his lord ten thousand talents, and who would not forgive his fellow-servant a hundred pence; and therefore was delivered to the tormentors. In the application of the parable Christ says, ver. 35, "So likewise shall my heavenly Father do, if ye from your hearts forgive not every one his brother their trespasses."

—Extract from "The Religious Affections."

SOME ANECDOTES

Hearing the Word

A lady who was present at the dispensation of the Lord's Supper, where the Rev. Ebenezer Erskine was assisting, was much impressed by his discourse. Having been informed who he was, she went next Sabbath to his own place of worship to hear him. But she felt none of those strong impressions she experienced on the former occasion. Wondering at this, she called on Mr Erskine, and, stating her case, asked what might be the reason of such a difference in her feelings. He replied, "Madam, the reason is this: last Sabbath you went to hear Jesus Christ, but to-day you have come to hear Ebenezer Erskine."

God Never Dies — A Widow's Faith

In the *Christian Treasury* for 1845, it is recorded that there dwelt in the east of Scotland, a pious minister of the gospel who had laboured in connection with a small but respectable congregation for a number of years. In the midst of his active career of usefulness he was suddenly removed by death, leaving behind him a wife and a number of helpless children. The small stipend allowed him by his congregation had been barely sufficient to meet the current expenses of his family, and at death no visible means were left for their support. The death of her husband preyed deeply upon the heart of the poor afflicted widow, while the dark prospect which the future presented filled her mind with the most gloomy apprehensions. By her lonely fireside she sat—the morning after her sad bereavement—lamenting her forlorn and destitute condition, when her little son, a boy of five years of age, entered the room. Seeing the deep distress of his mother, he stole softly to her side, and placing his little hand in hers, looked wistfully into her face, and said, "Mother, mother, is God dead?" Soft as the gentle whisper of an angel did the simple accent of the dear boy fall upon the ear of the disconsolate and almost heart-broken mother. A gleam of heavenly radiance lighted up for a moment her pale features. Then snatching up her little boy, and pressing him fondly to her bosom, she exclaimed, "No, no, my son, God is not dead; He lives, and has promised to be a father to the fatherless and a husband to the widow. His promises are sure and steadfast, and upon them I will firmly and implicitly rely." Her tears were dried, and her murmurings for ever hushed. The event proved that her confidence was not misplaced. The congregation over whom her husband had worthily presided, generously settled upon her a handsome annuity, by which she was enabled to support her family, not

only comfortably, but genteelly. The talents of her sons, as they advanced in years, soon brought them into notice, and finally, procured them high and honourable stations in society.

The Repentant Publican, or, No Terms with God

The Rev. William Burns was preaching one evening, in the open air, to a vast multitude. He had just finished, when a man came up timidly to him and said, "O, sir! will you come and see my dying wife?" Burns consented, but the man immediately said, "Oh! I am afraid when you know where she is you won't come." "I will go wherever she is," he replied. The man then tremblingly told him that he was the keeper of the lowest public-house in one of the most wretched districts of the town. "It does not matter," said the missionary, "come away." As they went, the man, looking up in the face of God's servant, said, solemnly, "O sir! I am going to give it up at the term." Burns replied, "There are no terms with God." However much the poor trembling publican tried to get Burns to converse with him about the state of his soul and the way of salvation, he was unable to draw another word from him than these, "There are no *terms* with God." The shop was at last reached. They passed through it in order to reach the chamber of death. After a little conversation with the dying woman, the servant of the Lord left the room, and soon a loud noise was heard, something like a rapid succession of determined knocks with a great hammer. Was this not a most unseemly noise to make on such a solemn occasion as this? Is the man mad? No. When Burns reached the street, he beheld the wreck of the publican's sign-board strewn in splinters upon the pavement. The business was given up for good and all. The man had in earnest turned his back on his low public-house, and returned to the Lord, who had mercy upon him, and unto our God, who abundantly pardoned all his sins. Nothing transpired in his after-life to discredit the reality of his conversion.

The Pious Highland Soldier in America, or, Drill and Review

There are many ways of testing Christians, and some of these are not very accurate. The following incident brings out one which can never fail in the circumstances. It took place during the American Revolutionary War, when the strictest order required to be kept, and when care needed to be taken lest the enemy should get an advantage. One night near the British camp, not far from the river Hudson, a Highland soldier was caught creeping stealthily back to his quarters, out of the woods.

He was taken before the commanding officer, and charged with holding communication with the enemy. The case of Major André was then very recent; and no Briton was disposed to be merciful towards a suspected friend of the Americans. The poor Highlander pleaded that he had only gone into the woods to pray by himself. That was his only defence.

The commanding officer was himself a Scotsman and a Presbyterian; but he felt no tenderness for the culprit. "Have you been in the habit, sir, of spending hours in private prayer?" he asked sternly. "Yes, sir." "Then down on your knees, and pray now," thundered the officer. "You never before had so much need of it." Expecting immediate death, the soldier knelt, and poured out his soul in prayer that for aptness, and simple expressive eloquence, could have been inspired only by the piety of a Christian. "You may go," said the officer, when he had done. "I believe your story. If you had not been often at drill, you couldn't have got on so well on review." And the poor soldier saved his life by proving himself to have practised habitual communion with God.

A Thief Outdone

There lived in Ross-shire one of the "Men" called Alister Og, the godly weaver of Edderton, who was famous as a man of prayer and earnestness. On one occasion there came a pious man to consult him about the meaning of the counsel, "Pray without ceasing." On his arrival he found Alister busy digging his croft. "You are well employed, Alister," he said, on coming up to him. "If delving and praying, praying and delving, be good employment, I am," was his answer, which met the inquirer's difficulty before he had stated it. Once, late at night, a stranger applied at Alister's door for a night's lodgings. His wife was unwilling to admit him, but Alister, "not forgetful to entertain strangers," at once invited him to come in, and gave him the best his house could afford. On rising next morning, the wife found the stranger had gone, and had carried off a web which her husband had just finished to order. "Didn't I tell you," she said, after hurrying to Alister with the tidings of the theft, "not to admit that man; you yourself will now be suspected of doing away with the web, and what will become of us?" "I admitted the stranger," was her husband's reply, "because the Lord commanded me; and if there is no other way of defending His cause, He will send the man who stole the web back with it again." That day was very misty, and the thief spent it, wearily wandering, with the web on his back, over the hill of Edderton. After nightfall, as Alister and his wife were sitting by the ingle, they heard a knock at the

door, on opening which, whom should they see on the threshold but their guest of the night before. He had wandered, not knowing whither, till his eye was arrested, and his course directed, by the light that twinkled in Alister's window; and now, much to his surprise and confusion, he finds himself throwing the web off his back in the house from which he had stolen it. He was thus outdone, and the words he received from Alister would, it is hoped, lead him to see that the way of transgressors is hard, and that a just and all-seeing God reigneth.

THE WORLD COUNCIL OF CHURCHES

By Rev. James MacLeod, Greenock

"Who is their father?" We are told that this modern idea of the World Council of Churches was conceived in Edinburgh in the year 1910. The "Declaratory Act" was hatched in Germany, reared in Edinburgh and Oxford; and the apostles of this "modern gospel" on "Christian Unity" sent it out to all parts of the world for the last one hundred years! It was reported in the *London Times* in 1913 that the most of the Protestant Pulpits of Germany had no Bible, and no need of a Bible. The "Sermon" was on the might, and power of the German Army, and Navy. You all know (or should know), that the present German Chancellor Adenauer expressed the same sentiment about the German race to Pope John (as reported in the press at the time). The World Council of Churches is in many respects like the old German army that was to conquer all the nations of the earth, subdue all governments, nations, and tongues to the will of the German Superman. Who is the father of the World Council of Churches? In Malachi we read (chapter i: 6-7), "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say whercin have we despised thy name?" Let us pay attention how the Lord answered these hypocrites. "Ye offer polluted bread upon mine altar; and ye say, wherein have we polluted thee? In that ye say the table of the LORD is contemptible." It must be admitted that the "World Council of Churches" is one of the most phenomenal developments in our day, and perhaps at any other period in human history. It was at the recent meeting in New Delhi, that by a majority vote the "Council" admitted that there are Three Persons in the Godhead. As one reporter said, this cut off the "Unitarians." Yes, why was not this acknowledged before?

The Vatican "Observers" were present officially for the first time and the Roman Catholic Church acknowledges the Trinity of Persons in the revelation of grace, and quite possibly in deference to Pope John's representatives the "Council" were forced to admit, and acknowledge the doctrines of the Trinity, at the expense of "cutting off" a member Church known as Unitarians, who reject the doctrines of the Trinity! The Roman and the Greek Churches professionally acknowledge that there are three persons in the Godhead—co-equal and co-eternal, but there are many members from the various Churches who deny the supernatural birth of Jesus Christ by the Virgin mother, and scornfully reject the truth of God concerning the physical resurrection of our Lord from the dead. There is therefore no "unity," or the remotest agreement between the members of the "World Council of Churches," on the most essential doctrine of the revelation of grace through Jesus Christ. The Greeks, Romans, Lutherans, Baptists, Presbyterians, and Episcopalians are antithetical doctrinally, in faith, order, worship, Church Government, and above all not agreed on the place of the Word in life, walk and conversation of the Christian believer. It is built on quicksands like the Tower of Babel. But it is folly to ignore this modern ecclesiastical behemoth. It may appear to some like a Zoological garden, in such a place you would see lovely creatures, lovely birds, but, there are generally most poisonous reptiles in the most famous Zoological gardens in Europe! The World Council of Churches is full of snares. It would seem that their aim is to bring about "Christian Unity," in direct opposition to atheistical communism? "But who is their father?"

We must not ignore this modern movement. It would be a great folly to do so. The young who are coming after us must be instructed, and it is for us to instruct, warn, and guide them in the path of truth. We know who their "father" is but what about the boy and girl of ten, fifteen, or twenty, do they know who is their father? Not likely!

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 23: 23-24. That is your answer to the "W.C.C." It is a Synagogue of Satan, and very dangerous to the Church of God. It is quite possible that we have here the three "frogs" of Revelation: (1) The Papal power; (2) Atheistical Communism; (3) The World Council of Churches? It is also obvious that they have a common aim, although outwardly they appear to be poles

apart, but no, they are not, and in their centre is that "League of Talk," in New York city, known as U.N.O., which stands out conspicuously as conspirators against the Lamb of God, and His Government. Let us look at the personnel of U.N.O. (1) The majority of the members are Papists; (2) The Communist Block; (3) The Non-Christian party. And where do the Protestant nations stand in U.N.O.? They can vote for or against the majority! Is it true that Pope John (and his masters the Jesuits) has an office, and a large Secretariat Staff at U.N.O.? Yes, quite true. The Vatican is a sovereign State! Have they a vote? No, but they have "counsel and might" among the "Catholic members." What relationship or understanding is there between U.N.O. Papist, Communists, and the World Council of Churches? The affinity that exists between the trio is that they are of the same school, and under the same evil power, and influence:—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi: 13-14. Our readers would have noticed that Mr Krushchev sent his congratulations to Pope John on his 80th birthday. We did not notice what was the reaction in Vatican circles at the felicitations from Moscow. We have given a good deal of time and study to the reports from New Delhi of the meeting of the World Council of Churches, and what an extraordinary conglomeration of tongues and nations met in the heart of the Hindu country. The Jesuits were there, and so were the Russian Orthodox Church; and the Greek Church! Very strange bed-fellows! Rev. Dr. Joseph (New York), refused to declare unambiguously that salvation is impossible outside Jesus Christ! That would please Dr. Ramsey of Canterbury? Dr. Sittler might have in mind to invite the Brahmen of India to the next meeting of the World Council of Churches. Dr. Martin Niemoller of Germany was there, and got a job among the mighty! Poor Germany! The Pentecostal from Chile got a seat among the "Brethren" at New Delhi. It is a repetition of what we read in Psalm Lxxxiii; ver. 5-18! God shall destroy the "World Council of Churches," as sure as Papal Rome, and Atheistical Communism shall be destroyed—"evil spirits!" We believe that the final destruction of Papal Rome is verily portrayed in the 18th Chapter of the Book of Revelation. The power of ancient Babylon was destroyed in one day, and utterly overthrown. It would seem that final destruction of Papal

Rome (the mystical Babylon) shall be sudden and extremely terrifying. The flood, burned out Sodom, the final overthrow of Jerusalem, ancient and modern wars, make us feel sure that you are bound to come to the same conclusion with us that the judgment and visitation recorded in the 18th Chapter of the Book of Revelation are without parallel in human history. Notice, that the awful divine visitation recorded in that Chapter is on the "Mystical Babylon"—on the Papal Church, and on all that it stands for; and no doubt all other false religions are included, such as the "World Council of Churches," but, the "Mother of Harlots" is the principal target of God's divine wrath. When the Papal Church is finally destroyed, all political claimants to apostolic succession must perish with Papal Rome. We are assured by the Lord Jesus, the Prophets, and finally by the Holy Spirit that the Jews are to be brought into the fold to enjoy for a thousand years the everlasting blessings of the gospel. In the Passover they shall see (by faith) the Messiah crucified, risen, ascended to the right hand of God. It will be no longer Moses, but the Lamb of God that taketh away the sin of the world—the Jew in China, in Russia, in New York, London, or in Jerusalem shall behold the Lamb of God, in John iii: 16, but by that time all the Popes of Rome, Canterbury, Moscow and New Delhi are all like the enemies of the Church of God in Ps. lxxxiii: "O my God, make them like a wheel; as the stubble before the wind." It was the sons and agents of popery that burned over six million Jews during the last war. And why? As long as a Jew walks upon this earth he is a public condemnation of Popery, and the Jesuits know it only too well. The Jews shall not be burnt out but Papal Rome shall be burnt out of the earth! The "W.C.C." shall disappear and melt away as the fat of lambs decays! Let our people know that there are still millions of Protestants in the world that will have nothing to do with that synagogue of Satan—the "World Council of Churches." We know it is a menace to the cause of Christ and a trouble to the people of God but there are scores of other herds of Satan in this generation as well as W.C.C.—"evening wolves"! Value your Bibles, and make a close study in your family circles of the Westminster Confession of Faith. Oh! what a wealth of the finest of the wheat you can find in the Westminster Confession, and judge what you hear in public by the Word of God, and the Westminster Confession of Faith. If what you hear shall not come up to that standard it is chaff, and not wheat! "The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee."—Ps. xx.

MISSION NEWS LETTER

Mbuma Mission Hospital,
Pte Bag T 198,
Bulawayo, Southern Rhodesia.
16th February, 1962.

DEAR FRIENDS,

THE LAND AND THE PEOPLE

As you probably already know, Mbuma, where we live, is in the heart of the vast expanses of African forests and savannahs. This area is called by Africans all over Rhodesia "Emakuswini" (amongst the trees). The backwardness of the people is proverbial. The nearest town with a post office and shopping facilities (where we obtain our food supplies) is 120 miles away. The only other white people who live in the Shangani Reserve, which is 1,000,000 acres in extent, are a handful of Government Officials and two or three Spanish Roman Catholic Missionaries.

MEDICAL MISSIONARY WORK IN THE PAST

When I first came to Mbuma five years ago, all medicines were stored in a room of the house. We saw all patients at the back door with no protection from the blazing African sun or tropical rains. The need for a clinic was very apparent and a small three-roomed clinic was built in 1958.

RECENT IMPROVEMENTS

After my husband's settlement at Mbuma, however, the medical work grew considerably and it was desirable that a hospital be built. In 1961 local African labour under the able guidance of our building supervisor, Mr J. Tallach, erected the first wing of a fine hospital which consists of: a female ward, a maternity ward, an out-patients' dispensary, bathroom, flush sanitation and sluice room. It is a constant source of amazement to black and white to have running water at the flick of a tap in the heart of Mbuma Forest. Let us remember that the water of life has also been made available to sinners in the heart of Mbuma Forest.

The old clinic is now being used as our isolation block, preferably for long term tuberculosis patients. We are thankful to have such a fine new building which greatly facilitates our work. We should like to add a male and children's ward and we hope that this will be feasible in the future as the Lord prospers us.

AFRICAN ANIMISM

The people in this area are still largely heathen, completely dominated by superstition and fear of spirits which have to be placated with constant sacrifices. Witchdoctors and diviners are

numerous and powerful. Only the other day a witchdoctor arrived at the Hospital with feathered hat, leopard skin attached to her back, white beads round her neck and arms and a weird collection of bones and eagles' claws strung together and hanging round her neck. She had come to see one of our very ill patients but needless to say she was not allowed to treat the patient. My husband invited her into the out-patient dispensary and read to her Deuteronomy chapter 18, verses 10-15 and solemnly warned her of her evil practice and her lost condition in view of eternity. The poor woman freely admitted that she was a slave of Satan and that she was on the way to Hell. She said that she felt like fainting whenever she heard the Word of God. How wonderful it is to be able to point such a person to the One who can "cast out devils"—to the Lord Jesus who said, "All power is given to me in heaven and on earth."

OUR NEW HOUSE GIRL

The girl we have working in the house really came to us for protection. Her parents had forced her to become a diviner and she had started on that road. Eveline Ngwenya, for that is her name, is a junior diviner, responsible to senior diviners. She came to my husband for help, possessed with fear and in the grip of something she was unable to break with unaided. She is now taking a bold step in defiance of evil and we would ask you to remember her in prayer. Surely, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Miss C. Tallach, nursing sister, joined our hospital staff in November and is a great help and support in the work.

Rev. P. Mzamo and family are well, also Mr Jikija (head teacher at Mbuma) and family. Worship is held and a brief word of exhortation given every morning and evening in the verandah of the hospital and both Mr Mzamo and Mr Jikija freely give their services in this respect.

RISING NATIONALISM

Antagonism to the white man's religion is mounting. It is particularly the indigenous Christians who suffer from a subtle kind of persecution. Nationalism and a revival of Ancestor Worship go hand in hand. All over the country this spirit is shown by the burning down of mission schools—three of our own mission school buildings at Simbo were burnt and the children and teachers warned that they would be killed if they tried to stop the fire. There is reason for gratitude that our medical work

has so far remained unaffected by the instigation of political agitators.

We sincerely ask you to take Jeremiah, chapter 16, verses 19, 20 and 21, to the Throne of Grace and plead with the Lord to fulfil this promise.

We are most grateful to you for your interest in us personally and in our work also.

With warm Christian greetings,

Yours sincerely,

JAN AND MARGARET VAN WOERDEN.

THE HOUSE OF GOD

"Come . . . that my house may be filled" (Luke 14: 23)

The great Jehovah, from His Glorious Throne
Stoops down to make His Love and Mercy known;
And bids the chosen tribes of Israel meet
When He reveals the glories of His feet.

Remember, every time the House of Prayer
Is open for the saints, the Lord is there,
To hold communion with the heaven-born race,
And give them from His fulness, grace for grace.

See! Satan's slaves to scenes of riot go,
By day and night, through rain, or hail, or snow!
And shall some visitor, or worldly care,
Detain believers from the House of Prayer?

Forbid it, Lord revive Thy people's zeal,
The lukewarm plague among Thy children heal.
Ye heirs of bliss, whom Jesus often meets,
Whene'er His House is open, fill your seats.

Jehovah loves the Temple of His Grace
More than the tents of all His chosen race;
Blest is the man whose seeking spirit waits
On all the means of grace in Zion's gates.

—J. Irons.

(From Lord's Day Observance Society's 1962 Diary)

OBITUARIES

The Late Donald MacDonald, Ness

Donald MacDonald was born in the township of Skigersta in the parish of Ness in the month of March, 1895, and passed away at the age of 66 years on the 22nd May, 1961. His late

father was a communicant-member in the Ness Congregation, and his mother, who is still spared, professed publicly over 70 year ago, in the days of the eminent Rev. Duncan MacBeath, whose memory is still revered in the parish. Donald MacDonald was accordingly nurtured in a home where he had set before him in precept and in example the life of vital godliness. Inestimable as such a privilege is to mould the character and to verify the truth of the exhortation—"Train up a child in the way he should go; and when he is old he will not depart from it"; regeneration is not of blood, nor of the will of the flesh, nor of the will of man but of God.

"To every thing there is a season, and a time to every purpose under the heaven." This holds true in connection with the elect being effectually called by the Holy Spirit in time. The subject of our obituary came to years of manhood before he underwent a saving change. He was outwardly moral and circumspect in his walk and conversation, but in his soul a stranger to grace and to God. He often experienced, as he used to tell when speaking to the "Question" the common strivings of the Spirit, the Word of God would convict him of sin, and at times give him joy. But these experiences, hopeful as they appeared to be, passed away as the morning cloud and as the early dew. How solemnly he would warn against resting one's hope for eternity on the delusive experiences of the stony-ground hearers. A day, however, came in his experience when he was stripped of all his fancied righteousness. On a Sabbath evening he heard the late worthy missionary Andrew Finlayson, who seldom spoke of the love of Christ without tears streaming down his cheeks, preach from the words, "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. xii: 13, 14). That night after retiring to bed, the above text was applied so powerfully by the Holy Spirit to Donald's conscience that he leapt out of bed and fell on his knees. He now found himself on the brink of a lost eternity without God and without hope in the world. The arrows of the Almighty entered deep into his soul, and as time went on and no deliverance forthcoming, the very sun in the heavens above him appeared dark with the wrath of God. The words, "Cursed is every one that continueth not in all things which are written in the book of the Law to do them" (Gal. iii: 10) became a reality in his experience. In the food he ate and in the water he drank he was seeing the curse of an offended God. The terrors of the Almighty revealed in the Law brought him low in mind and in

body. All who pass from death to life in a good day of God's grace know experimentally that by the works of the Law no flesh can be justified in God's sight, that the finished work of the Lord Jesus Christ, infinite in merit and in efficacy, is the sole ground of justification, but all are not called upon to pass through such depths of law work. "Some are brought to Christ," as William Guthrie in *The Christian's Great Interest* says, "in a sovereign gospel-way, when the Lord, by some few words of love swallowing up any work of the Law, quickly taketh a person prisoner at the first, as He did Zaccheus and others who upon a word spoken by Christ, did leave all to follow Him: and we hear nothing of a law-work dealing with them before they close with Christ Jesus." From these depths of law work through which in the sovereign dealings of God with his soul, Donald cried to the Lord, depths out of which the vain Arminian hallucinations of deciding for Christ in the exercise of a natural faith could never deliver. "The Lord," it is written, "killeth and maketh alive: He bringeth down to the grave, and bringeth up" (1 Sam. ii: 6), for unto God the Lord from death the issues do belong. When His appointed time came to set the lawful captive free, Donald then could say with the Psalmist,

"And from above, the Lord sent down,

And took me from below;

From many waters He me drew,

Which would me overflow."

(Psalm xviii: 16).

The change was so clear that the heavens above and the earth below appeared to be new. In the food he ate and in the water he drank he was now finding a sweetness that he never tasted before. His soul that had for so long drank deeply of the terrors of the Law was now full of the consolations of the Gospel. The terrible winter of a protracted law-work was past; the rain was over and gone; the Sun of Righteousness with healing under his wings had risen upon his soul, ushering in as he thought an unbroken-summer of fellowship and communion.

But another dread winter was to follow. Jonah-like he disobeyed the voice of the Lord to go forth to preach the Gospel, that was so dear to him, as the Gospel of his salvation. The Lord withdrew His gracious presence. Darkness enveloped his soul, and he experienced, as he often related both in preaching and when speaking to the "Question" what Dr. Colquhoun of Leith says in his treatise on "*Grievous Consequences of the Loss of Spiritual Comfort*" that the trouble of mind, especially when it is great, or of long continuance, cause the natural spirits to be disordered and dejected. "Such is the nature of the union between

the soul and the body," writes Dr. Colquhoun, "that there is almost never any vigorous exercise of any of the affections or passions of the soul without some corresponding effort thereby produced on the motion of the fluids and especially of the natural fluids of the body. The motion of the animal spirits is thereby altered, whence often arises some bodily sensation, especially about the heart and other parts essential to life which are the fountains of those fluids." Donald in relating his experience in connection with the Lord withdrawing from his soul the light of His countenance was not quoting from Dr. Colquhoun, but from the book of his own experiences, experiences to which evidently the saintly Doctor was not a stranger. Again he was brought low in mind and in body, but the words, "I'll praise Thee 'mong the people, Lord" (Psalm LVII: 9) used to keep his head above the waters until deliverance came which on this occasion was gradual.

It was at the October communion in 1949 that Mr MacDonald was received by the Kirk Session into full membership in the Congregation, and in 1951 he was appointed by the Synod a full-time missionary in the Outer Isles Presbytery. Of him it could truly be said, that he studied to show himself approved unto God, a workman that needed not to be ashamed rightly dividing the word of truth. "He was a man," to quote from the 'Tribute paid to him by the Synod,' "of singular godliness in his day and generation, one that adorned the doctrine of God, his whole walk and conversation smelling of the aloes, the myrrh and the casia, of an unction given in rich measure. From the stores of his spiritual trials and experiences, for he was deeply taught by the Holy Spirit, he was well-fitted to feed the flock of slaughter, in whose affections he held a place that was unique. He was a wrestler at the throne of grace. The savour of his public prayers, in which he was often manifestly favoured with nearness to God, now makes it clear that he was ripening fast for the garner of glory."

As a man a gracious humility and magnanimity of spirit that soared above all that was petty, and mean and unkind, and a sweet amiableness of disposition towards his fellow-creatures were the outstanding traits of his character. It may not be out of place to quote from a letter of sympathy sent by a friend to his aged mother. "I never in my experience," wrote this friend, "met a brighter Christian, or one with whom I found it easier to speak on any subject. Whenever anyone used to say to me how there were no men in our day like those we read about in Covenanting times, and in the *Days of the Fathers in Ross-shire*, my mind

would go straight to Donald, and I would say, "Well, I know of at least one such man."

Donald MacDonald was a loyal Free Presbyterian, one who had a true appreciation of the stand made for the Truth in May, 1893. He was persuaded it was of the Lord, and that therefore all efforts to weaken the Testimony raised would procure His indignation. The highway of time since 1893 is strewn with solemn warnings of the folly of trying to subvert what is of the Lord. How earnest were his prayers in public that the young would be kept faithful to the Testimony. What a friend the youth of Ness and of this generation lost when the Lord took Donald MacDonald to be with Himself. During the silent watches of the night, when others were sound in sleep, Donald could be heard earnestly wrestling on their behalf.

It was his intention to attend the meeting of Synod last May, but the Lord ordered it otherwise. The Sabbath before he took ill, he preached with unusual power and unction in Achmore. On Tuesday, 16th May, he took a slight shock. Pneumonia set in, and although removed to the Stornoway Hospital where all that medical skill could do, was done for him, he passed away on Monday, the 2nd, as stated about 4 p.m. He was very low during Saturday and Sabbath and his end was thought to be near. On Sabbath night he appeared to revive and spoke at some length of the goodness of the Lord to him. "I am now," he remarked on being given a drink, "finding the sweetness in the cold water which I found in it when I first got the liberty of the Gospel. It is the fruit of the sufferings of Christ that there is such sweetness in it to His own. It was part of His sufferings that He was denied it, when as His thirst was great." "Pray," he said to those standing at his bedside, "if it be the Lord's will that He would restore me to preach Christ again." The Lord, however, would have him exalt Him on Mount Zion above, so after lapsing into unconsciousness he passed away as stated on Monday evening.

His funeral, on Wednesday, the 24th May, was attended not only by people from all over the parish, but from every congregation in the Island. The universal feeling was that a prince and a great man had fallen in Israel, and that a burning and shining light had gone out in Ness.

Sincere sympathy is extended to his brother, sisters and to his aged mother who, although in her 95th year, with age and intellect undimmed by age, is able to entertain to edification all who call to see her with notes from Mr MacBeath and the worthies of former days. "Help, Lord, because the godly man doth daily fade away."—W. M.

Mrs Margaret MacDonald, Horgabost, South Harris

This worthy woman departed this life in June, 1959, at the advanced age of eighty-nine years, leaving behind her the fragrance of a meek and lowly walk in Christ, which had extended over the long period of seventy-one years. She came to know the Redeemer, it appears, at the tender age of seventeen, although the means of such a change are unknown; shortly after she made a public profession, while still attached to the then Free Church at Manish. In 1893, along with many others, she left that Church to worship God in the beauty of holiness, under the canopy of heaven, until the Free Presbyterian meeting-house was erected nearby. She was heard often to refer to the happy frame of mind which she enjoyed during that period of her life, and to affirm that she had never once regretted the step which she had taken in that connection.

Through all the vicissitudes of her long life in the "vale of tears" she manifested her attachment to the Lord and His word, a marked characteristic of the child of the Covenant. Her mind was stored with the treasures of the Word, and, like the Psalmist of old, we believe, she could truly say,

"I of thy testimonies have
above all things made choice,
To be my heritage for aye;
for they my heart rejoice."

—Ps. cxix III.

This was indeed her spiritual heritage—"a land of brooks of waters, of fountains and depths out of valleys and hills," (Deut. viii: 7) in which she did not tire of walking up and down, viewing therein the far reaches of her gracious inheritance in the Lamb. Like many another before her, while in this world, the Lamb was all the glory of the Word of life to her soul, and now, we fully believe, that ransomed soul has reached the place where, in words which will forever enshrine the gracious memory of good "Mr Rutherford" of old, to her and countless others with her,

"The Lamb is all the glory,
In Immanuel's land."

To the sorrowing family, then, we offer our sincere sympathy and our prayer, that their mother's God may be revealed in saving power to them, through Jesus Christ, to their own eternal happiness.—A. M. C.

Miss Rachel Ross, Geocrab, South Harris

The subject of this brief notice was well-advanced in years when we came to make our first acquaintance with her, but subsequent

knowledge of her and her way of life confirmed what we had heard from others of her spiritual experience. She appears to have come under the power of the truth while yet a young girl of eighteen years of age, and to have received deliverance from her spiritual bondage by means of the opening words of Psalm xx,

“Jehovah hear thee in the day
when trouble He doth send:

From Sion, his own holy hill,

let him give strength to thee.”—Ps. xx: 1-2.

Unlike her sister, however (of whom we wrote before), she did not make a public profession at that time, and although giving clear evidence thereafter as to the reality of her experience, she nevertheless remained in that condition until the year 1950. Amidst the frailty and infirmity of her declining years she appears to have been specially constrained, in that year, to testify publicly to the praise and glory of Him who had been her life and her all, during the long period since first she had come to love Him. It was often a source of sorrow to her that she had been so long in taking such a step, but the years that remained to her amply proved what had been known for long before.

In her latter years she was much confined to the house through blindness, but we often felt in her presence that although her vision of things temporal was much dimmed, yet her spiritual vision remained as vigorous as ever, and her eyes did often see “The King in His beauty, and the land that is very far off.” (Isaiah xxxiii: 17). She was, however, no stranger to doubts and fears of the kind which are peculiar to the tried and afflicted children of the Covenant, but the day came at last, in June 1959 (the same month in which her like-minded sister passed away) when all that pertains to “Baca’s Vale” was left behind for ever, and her ransomed soul, we fully believe, did enter into the land of everlasting day “where her sun shall no more go down; neither shall her moon withdraw itself; for the LORD shall be her everlasting light, and the days of her mourning shall be ended.” (Isaiah lx: 20).

To her sorrowing relatives, we extend our sincere sympathy and the prayer that her own God might be their God and the God of their salvation, both now and for evermore.—A. M. C.

NOTES AND COMMENTS

Notes Held Over

As the opening article is rather longer than usual and this issue contains the Index of Contents for the Magazine year, we have held over our Notes and Comments this month.

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort William and Stoer; third, Greenock; fourth, London, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; 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; fifth, Thurso. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

London Communion

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, 22nd April, 1962, the following services have been arranged (D.V.) to be conducted by the Rev. D. Campbell, M.A., Edinburgh, and Rev. J. Martin, Staffin: Thursday, 19th April, 7 p.m.; Friday, 20th April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 21st April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 22nd April, 11 a.m., 3.30 p.m. (Gaelic) with an English service in Bridewell Hall simultaneously, and 7 p.m.; Monday, 23rd April, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those residing in outlying districts it may be stated that all the week-day services will be held in Bridewell Hall, London City Mission, Eccleston Place, and only the Sabbath services in St. Michael's Hall.

Student Received

At a meeting of the Southern Presbytery, held at Glasgow on Tuesday, the 14th day of November, 1961, Mr John MacDonald, London, was received as a student studying for the ministry of the Church.—Malcolm MacSween, Clerk of the Southern Presbytery.

Student Received

At a meeting of the Southern Presbytery, held at Glasgow on Tuesday, the 13th day of February, 1962, Mr Hugh MacKinnon, Glasgow, was received as a student studying for the ministry of the Church.—Malcolm MacSween, Clerk of the Southern Presbytery.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges with sincere thanks: —

Sustentation Fund.—J. Graham, North Road, Muir-of-Ord, £5; R. D. Matheson, Achintee, £12; Mr and Mrs C. M., Achanalt, £2; J. M. L., £6; Mrs Murray, Forsinard, £1, last two per Mr J. Grant.

Home Mission Fund.—"Glasgow," £2; R. D. Matheson, Achintee, £2; "In Loving Memory," per Mr J. Grant, £10.

Foreign Mission Fund.—J. C. Wigglesworth, £1; R. D. Matheson, Achintee, £6; F. MacKinnon, Flashadder, £1; Miss Cameron, Drimnin, 10/-; Mrs Murray, Forsinard, £1; Mr Van Noppen, California, £5 10s 5d; Mrs Grant, Ullapool, £1; Friend, £2; Miss Murray, Adabrock, 9/6; Mr Gillanders, Hayes, £1 5/-; K. Huibregtse, Westkapelle, 4/6, last seven per Mr J. Grant.

The following for Mbumba Hospital.—F. MacKinnon, Flashadder, £1; Interested Friend, Lochcarron, 10/-; Psalm 115, v. 12, £20; F.P. Friend in U.S.A., 10 dollars; M. S., Glasgow, £2; Friend, Broadford, £2 1s 6d; Friend of the Cause, Winnipeg, 50 dollars, last two per Mr John Grant.

Aged and Infirm Ministers', etc., Fund.—"Glasgow," £2; "Anon," Harris, per Mr J. Grant, 10/-.

College Fund.—"Glasgow," £1; Mr E. Morrison, Tarbert, per Mr J. Grant, £5.

Organisation Fund.—J. MacLeod, Drinishidder, per Mr Grant, £1 14s 6d.

Mission to the Jews Fund.—N. MacLean, Glasgow, 15/-; Malachi 3, v. 10, per Mr Grant, £2.

Home of Rest Fund.—"Glasgow," £1; Interested Friend, Lochcarron, 10/-.

Mr J. Grant, Publications Treasurer, Palmerston Villa, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Publications Fund.—Malachi 3, v. 10, £3; Friends per Mr A. N., North Tolsta, £1 2/-; Mr R. V. and Mr J. V. D., Gisborne, £5; the following for sending books to hospitals: Mr C. W. R., Clifton, N.J., U.S.A., 18/5; Mrs R. M., Marig, £1 9s 6d; Mr J. G., Hayes, £1 5/-.

On behalf of the Trinitarian Bible Society.—Friend Overseas, £1 12s 7d; Miss F. McK., Flashadder, £1; North Harris Congregation, £26 15s 10d; Lairg Congregation, £18 per Mr W. D. F.; also Anon, Argyll, £5; Shieldaig Congregation, £9 3s 6d.

Welfare of Youth Fund.—Friend, Daviot, £2; In loving memory, £1 10/-; Friends, Inverness, £1; Mrs J. A. McK., Balnacra, 13/2; Friend, £1; Anon, £1; M. S., Glasgow, £1 per Mr W. D. F.; Sojourner, Oban, £2.

Free Distribution and Magazine Fund.—Mrs T., Dundee, per Mr D. C. McK., 9/6; Wellwisher, 9/6; Anon, 4/6; A Friend, 14/6; Anon, 10/8; Mr H. McK., Breakachy, £1; Mr R. McL., Nigg, 4/6; Mr D. A. McA., Stornoway, 4/6; Mr T. McD., Eston, Sask., Canada, £5 7s 10d; Mrs A. W., Inchinnan, £1; Mr I. A. K., Drumbeg, 6/-; Miss B. MacR., Ardineaskan, 4/6; Mrs A. McG., Ullapool, 4/6; Mr N. M., Scaristavore, 4/6; Mr C. J. J., Chippenham, 4/2; Mr M. A. McL., Leverburgh, 2/6; Rev. G. T., Holland, 5/8; Miss F. McN., Cardross, 4/6; Mrs W. M., Dalhalvaig, 4/6; Mr A. McL., Collam, 5/-; Mr T. F., Janetstown, 4/6; Miss C. McK., Ness, 4/6; Anon, 4/6; Mrs T., Inverness, 7/-; Mr J. G., Hayes, £1 6s 2d.

The following lists sent in for publication:—

Bayhead, North Uist, Congregation.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks: £5 from Mrs Robertson, Columbia Street, Vancouver (2nd donation), for Church and Manse Repairs Fund.

Broadford Congregation.—The Treasurer acknowledges with thanks, Mr John MacDonald, Tocharvaig, £2 for Sustentation Fund.

Dingwall New Church Building.—Mr D. S. Kelly, 4 Davidson Drive, gratefully acknowledges: Miss Ross, £1; "Anon." in plate, £5; "Anon," Dingwall, £3; Mrs MacLennan, Hillsdale, further £5; Mr and Mrs C. M., Achanalt, further £1; F. P., Dingwall, £2; the following per Rev. D. A. MacF.: A. B., £5; Miss MacK., Glasgow, £5; Friend, £3; Friend, Ullapool, £1.

Fort-William Church Building Fund.—Mr J. Matheson, Treasurer, acknowledges with sincere thanks: £2 from E. M., per M. I. M.; two friends of Cause, £1 each, per N. MacR.; Friend, £2, per A. C.; F. MacKinnon, Flashadder, £1, per General Treasurer; Inverness Friend in memory of a beloved husband, Isaiah 35. v. 1, £50; C. M., Edinburgh, 10/-; Wellwisher, Harris, £5; Mrs MacLeod, Miavaig, £1; Mrs MacKay, Tarbert, £1; In memory of loving Aunts, £2, all per Rev. J. A. MacD.; D. MacNicol, £1; J. Fraser, Carnoch, £5; Passer-by, £1; Friends, Lingerbay, £3; Misses MacDonald (junior and senior), Tyndrum, £2; House to house collection, Fort-William, £176 2s 6d.

Glendale Congregation.—Mr A. MacLean, Treasurer, acknowledges with grateful thanks: "Anon." £5, for Sustentation Fund. For Mbumba Hospital, Friend, £5 and Friend, £1, both per Rev. J. C.; F. P., £1 for Foreign Mission Fund, per Rev. J. C.

Greenock Congregation.—Mr A. Y. Cameron, Treasurer, acknowledges with sincere thanks: £50 from the City of Glasgow Society of Social Service (subscriber, Mr John Murdoch).

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges: £2 from Friend, Watten, for Foreign Mission Fund.

Lairg Church Renovation Fund.—Mr Wm. Sim, Treasurer, acknowledges with sincere thanks: "A Friend," per Mr Anderson, Edinburgh, £2, and Mrs MacLennan, Hillsdale, U.S.A., per Mr J. Grant, £5.

Portree Congregation.—The Treasurer acknowledges with sincere thanks: £1 from Mr Donald Graham, 24 Fraser Crescent, Portree, for Home Mission Fund.

Raasay Congregation.—Mr N. MacLeod, Treasurer, acknowledges with grateful thanks: Mr F. Beaton, £1 for Sustentation Fund and £1 for Car Maintenance Fund, per Mr J. Gillies. **Correction** in January Magazine, Raasay Friend, £1 for Home Mission Fund, per Mr J. Gillies, should also read "in memory of a beloved sister."

Stratherrick Congregation.—The Treasurer acknowledges with grateful thanks: £7 from R. Macdonald, Granton-on-Spey, for Sustentation Fund.

Uig (Lewis) Congregation.—Mr M. MacLennan, Treasurer, acknowledges with grateful thanks: £3 from Friend, for Church property.

South African Clothing Fund—Northern Section.—Mrs MacKay, Inverness, acknowledges with sincere thanks: Friend, £2; Mrs A. M., Harris, £1; Mrs MacD., San Francisco, £2; C. MacK., £1; A. M., Glenelg, £1; Mrs A. M., Finsbay, £1; Mrs MacK., Tarbert, 10/-; B. B., Miavaig, Lewis £1; Mrs B. Mid-Clyth, 10/-.

Mbumba Mission Hospital.—Mr Jan Van Woerden acknowledges with sincere thanks: Toronto Ladies, per Mrs Macdonald, for maintenance of hospital bed, £12; Glasgow Ladies for competely fitting out two hospital beds, £40; Glasgow Ladies for running costs of hospital, £10; the following four donations from Friends of the Mission in Holland, per Mrs M. A. Mijnders, Lisse: For payment of outstanding buildings accounts, £100; For building of a Children's Ward, £100; For the care of sick African children, £200; For equipment and cots in Children's Ward, £100; Mrs J. M. MacKinnon, Fortrose, £10, for food for hospital in-patients.