

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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The Church and the World.

THE Church of God, according to the Bible, is the Body of Christ, "the fulness of Him that filleth all in all," and is also represented as the dwelling-place of the Holy Spirit. It is of Divine institution and has Christ as its only Head, and is partly invisible and partly visible. The invisible part of it is the elect of God in heaven and on earth, the number of which is known only to God Himself, while the visible part are all who are in the Church on earth by a profession of religion. The great aim which God had in view in setting up a church in the world was His own glory in the salvation of sinners. This was to be done by means of the Gospel being proclaimed to perishing sinners. We learn from this that all who profess to belong to the Church of God should have a single eye to His glory, the good of never-dying souls, and the advancement of His Cause, and that every one of them should be continually on their guard against anything in themselves, in the Church or outside the Church, which would militate against the end they ought to have in view. This watching ought to be continually accompanied with prayer to the Great Head of the Church that He would protect and advance His own Cause. This is all the more necessary when we consider that the Church is not only set up in a world that is hostile to it, but that the world is in the Church.

This raises the question, What are we to understand by the World? Briefly the World may be referred to under two aspects, namely the *non-professing* world, and the *professing* world. The non-professing world may be reckoned as composed of atheists, infidels, persecutors, and all others who have thrown off even the appearance of religion, no matter how outwardly moral they may be in their walk and conversation. They declare openly by their attitude to religion that they are the enemies of the Church of God. The *professing* world is made up of all who are baptised, or who sit at the Lord's Table, and whose practice is not in accordance with their profession. This class ranges from the orderly man or woman who may pass as godly, even with most of the Lord's people, but who are strangers to religion at heart, to the one who is ring-leader at all the concerts and dances in the locality in which he resides and far beyond it, and whose hypocrisy in making a profession of religion, and, perhaps, holding an office in the Church is the scorn even of infidels. There are many things in which these two classes differ and many things in which they agree.

They differ in this respect, that while the non-professing world deceive nobody, for all will agree that they bear sure marks that they are of their father the devil, the professing world deceive many, including themselves. Another point in which they differ is that while the non-professing world has no religion to base their hope on, the professing world make their religion and their privileges the foundation on which they build for eternity, and say with the Jews of old, "We be Abraham's seed, and were never in bondage to any man." The points, however, in which they agree are more numerous. They agree in denying the existence of the true God, for the God which the professing world have is not the God revealed in the Scriptures. There is no holiness, justice or truth in Him, and He will connive at their sins. Again, they agree that the sinful vanities of this world, which draw the heart away from seriousness, are but "innocent amusements," and that all who find fault with such as indulge in them are "kill-joys." Further,

they are agreed that a strict adherence to the Word of God as the only rule to direct us is an intolerable yoke. This worldly element, having a profession of religion, is to be found in the professing church in all ages. The Westminster Divines, in referring to the churches which are members of the catholic or visible church, say, "The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan."—Confession of Faith, chap. xxv., sect. v. This degeneration was caused by the power of the professing world, so that often in the history of this world the Lord's people found themselves compelled to withdraw, when the discipline of the Church could not be exercised, and take up a separate position in order to preserve the Church as pure as possible. The history of our native land affords several instances of this kind, and in every case the world retained its hold of what really belonged to the Church and was intended for the spread of the Gospel.

In our dark day the Church of God is weak and despised while the World is strong and feeling itself in a position to issue a challenge to the Church. In the *Free Church Monthly Record* for December, 1940, there is an editorial entitled "The Challenge of the Hour," which purports to deal with the World's challenge to the Church. We have to confess that we have seldom seen a greater challenge to the Church than that article itself in the light of what it contains and in the light of other happenings to which we intend to draw attention. In the article in question there is the statement that "strict observance of the letter of the law, while denying its spirit, has always been the chief characteristic of a decadent faith," Judaism under the dead hand of Pharisaic cult is given as the outstanding example of this. The writer then goes on to say, "... it is a sobering fact to recognise that those ecclesiastical bodies that began their separate existence merely as a protest against some doctrinal error or other have, generally speaking, drifted into the probably more deadening error of regarding purity of faith as an acceptable substitute for rectitude of conduct." These

words are familiar to us, and several instances of their use by Free Church writers in an endeavour to injure the Free Presbyterian Church of Scotland, could be traced in the pages of the secular press. They seem to be stereotyped in the minds of a certain class of writers, and serve as useful instruments in venting their malice against a Church which has been honoured by God in bearing witness on His side in a dark day indeed. "Rectitude of conduct" among the office-bearers and members of the Free Presbyterian Church can bear favourable comparison with that of office-bearers and members in the Free Church. In the latter Church ministers have been known, on various occasions to preside over secular concerts, without as much as being mildly rebuked by their ecclesiastical courts, while ministers of the former Church have never been seen or heard of displaying such irresponsible frivolity. Without multiplying instances of this kind it can safely be left to the judgment of every unbiased individual to decide which of these two denominations is the more recklessly irresponsible in regard to rectitude and consistency of conduct, and also to say where is the World to be found which challenges the Church. Further in reference to the article quoted we should like to know how the writer of it discovered that secular concerts on the Lord's Day is a less heinous sin in the sight of God than the sin of leaving our young men "to the doubtful morals of our streets and country roads." Whatever may be said in regard to the difference in degree of heinousness between these two forms of sin we have no difficulty in deciding which of the two is more subtle in deluding precious immortal souls for eternity. Satan and the world have long since agreed that concerts, whist drives, dances, picture houses, and cinemas shall be put in the category of "innocent amusements," while it nevertheless remains true that if drunkenness and immorality have slain their thousands, these have slain their tens of thousands.

The challenge of the professing world to the Church of God is equally manifest when those who make a profession of religion lower the standards by which they should be guided.

Those of our Gaelic-speaking readers who may be in the habit of listening-in to the Friday night weekly Gaelic broadcast sermons would probably have felt no surprise when the Church of Scotland ministers made no distinction in their preaching between the universal compassionate benevolence of God to all His rational creatures, "causing His sun to shine on the evil and the good alike," and His special distinctive gracious love to His own elect people. Our readers, however, must have been surprisingly disappointed to find the same true relative to the broadcast Gaelic sermons by Free Church ministers. As one would expect, these necessarily brief broadcast Gaelic sermons are generally characterised by grammatical accuracy, purity of diction, and literary distinction, while there is a coherent, consistent, and consecutive logical allusion to the text throughout. When it comes to the question of doctrine, however, no distinction is made between the converted and the unconverted, but all listeners are addressed as if they were already the manifest elect people of God without exception. For anything proclaimed doctrinally in these sermons the Scripturally recorded passage, "marvel not that I said unto thee, ye must be born again," might as well have never been written. Such indispensably essential doctrines of man's salvation as the Fall and consequent universal total depravity, man's guilt and consequent curse and condemnation, his just exposure to the wrath of God, supernatural conviction of sin, Divine effectual calling to evangelical faith, repentance, new obedience, and sanctification, are all invariably conspicuous by their absence. This glaring anomaly and guilty inconsistency in the preaching of the ministerial representatives of such a professedly evangelically orthodox denomination as the Free Church of Scotland, seems to manifest clearly a reversal of the apostolic inspired statement "we please not men but God." There is a grave danger that in this lamentable attitude there is an itch for carnal popularity at the expense of the honour of evangelical truth, and the consequent glory of God involved. Truly this ought not so to be.

In the January, 1941, issue of "The Free Church Monthly

Record," there appeared an editorial suggestion that if only Free Church ministers would take advantage of the opportunity afforded, by the presence of so many soldiers all over the country, to engage in ardent activity, in the way of "evangelistic campaigning," the Free Church might yet be instrumental in Scotland's spiritual reviving. May we respectfully assure the writer of that editorial comment that until the Free Church will fearlessly, faithfully, and courageously, begin to preach the whole doctrinal counsel of God the Holy Spirit will not honour their efforts, however painstaking, laborious, and pleasing to men they may be. Only "them that honour Me I will honour." Let there, consequently, be a penitent return to the proclamation of Law, by which alone is produced definite convicting knowledge of sin, and let the three R's of a full-orbed Gospel be fearlessly and uniformly proclaimed, and then the hope expressed in that editorial statement will, we feel sure, be well on its way to fulfilment. An opportunity in this connection, to make a good start is afforded by the fifteen minutes' Gaelic broadcast. Further, let the Free Church seek to realise that it must unmistakably repent of the great sin against the Holy Ghost involved in the fact that their denomination has been more consistently, more uniformly, and more conspicuously guilty than any other denomination in nominal Christendom in belittling and misrepresenting His Divine operations in raising in this land, at a critical hour in its history, the distinctive Scriptural testimony of the Free Presbyterian Church of Scotland. Their characterisation of the spirit and motives behind our testimony as Judaistic legalism is a criminally presumptuous arrogating to themselves of exclusively Divine prerogatives for which the Free Church must yet render an account to God, and of which it will have manifestly to repent if it is to become instrumental in Scotland's reviving. No other denomination in nominal Christendom has so fervently and feverishly opposed the spreading of the God-glorifying Scriptural testimony of our Church as did and as does the Free Church by insisting, wherever possible, on setting up opposition services against us.

If we were guilty of preaching heretical doctrines, or belying sound doctrine by inconsistent practice, then the Free Church's opposition tactics would be justified, but in the absence of such causes, it is clearly manifest that this satanic opposition is the outcome of sheer denominationalism run riot—the Free Church right or wrong. Loyalty to evangelical truth must take precedence of mere denominationalism. In saying this we are not to be understood as underestimating the value and preciousness, in these times of prevailing soul-ruining errors and heresies, of denominationalism. Denominationalism, till the time of the establishment of the Millennium, is indispensable in witnessing against error, and Scriptural discipline is indispensably necessary to the maintenance of a Scriptural purity. To belittle either denominationalism or a Scriptural Church discipline, as some Moody-and-Sankey decision-card evangelistic campaigners do, is to allow a carnal "broadmindedness" to blur and obliterate our spiritual vision, and to let indiscriminate charity and tolerance undermine the very foundations of the Christian Church.

The question now remains to be considered, How is the challenge of the World to the Church to be met? In the Free Church *Monthly Record* for September, 1940, the Editor, as Senior Chaplain to the North Highland Area, appeals to his readers for, among other things, "indoor games, wireless sets, portable gramophones and records" in order to "lead the lonely soldier out of the path of temptation and to foil the efforts of those who prey upon him body and soul." While we consider the end in view a laudable one indeed we must consider the means proposed to be used, and that by a minister of such an orthodox church as the Free Church claims to be, one of the most serious challenges which was ever offered to the Church of Christ. Those who make use of such carnal weapons cannot say with the Apostle Paul, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." In the whole volume of God's Word there is nothing to countenance the use of such carnal weapons to counter-

act sin, and those who make use of them manifest that they are not of God but of the devil, however exalted their station may be in the Church or anywhere else.

Those who held honoured places in the Church of Christ in other days, and whose memory is savoury because of their faithfulness and the measure of success which was given them in the vineyard never resorted to such weapons of warfare against the powers of darkness. In reading their lives one finds instead an increasing faithfulness in declaring the whole counsel of God, and an ever-increasing diligence in the use of Scriptural means, a growing knowledge of their own insufficiency, and a more frequent resorting to God to plead for manifestations of His saving power. Let all who truly fear the Lord be found in that condition and they shall be able to meet the World's challenge, whether it comes from the non-professing world or from the professing world, and be honourably carried through. Truly we ought to do everything in our power for the men of the services. Their bravery, the dangers which they face, and the temptations with which they are continually surrounded call loudly to us to help them, but such as think that they are helping them by presiding at concerts for them or providing facilities for vain amusements, are actually committing the unnatural deed of a father who for bread would give his son a stone, for fish would give him a serpent, or for an egg would offer him a scorpion.

Notes of a Sermon.

Preached by Rev. D. BEATON, Oban, on 6th May, 1940.

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I. Corinthians, i., 23, 24.

IN addressing the Corinthian Church, the Apostle Paul, after the usual apostolic salutation, goes on to tell them that there are certain factions among them. This condition of

things arose from their being under the natural wisdom of this world, and applying this wisdom to the affairs of the kingdom of heaven. Some said they were of Paul. They may have admired his great learning, his great reasoning powers, and this appealed to their understandings. Some were of Apollos. He was a very eloquent speaker, but one need not necessarily possess heavenly grace or spirituality to appreciate eloquence. Some were of Cephas. Cephas or Peter was a very energetic person, and this kind of disposition makes a tremendous appeal to some people. Another party said they were of Christ, which looked as if they were more spiritual than the others, so spiritual indeed that they could get on very well without ministers at all. In this they were striking at the divine procedure, for it was the infinite wisdom of Heaven that provided ministers with different gifts in order that they might be for the edifying of the body of Christ—"All things are yours, whether Paul, Apollos or Cephas."

It is not wrong to admire learning, eloquence or energy, but we must remember that there are two worlds, the natural and the spiritual, and we are not to apply earthly wisdom to the spiritual sphere. That is what causes divisions. The natural eye hath not seen what belongs to the spiritual world, the natural ear hath not heard what belongs to the spiritual world, the natural heart hath not known what is prepared for them that love Him. Nothing can take the place of the Holy Spirit, and it is through the preaching of the Cross that God makes foolish the wisdom of this world—"For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Power may be conveyed through an instrument not very attractive in itself, as we saw in the laying of the cables recently in this town. The cross, which was a tree of shame, was the mighty instrument God was to use, and through it was to come the mightiest power that sinners would ever feel. It was because the Apostle felt this that he says now, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and

Greeks, Christ the power of God and the wisdom of God." There is a great and drawing power in the cross of Christ. It has drawn the fierce men of the African forest, it has drawn the cultured men of the civilised nations—all kinds and conditions of men. It has drawn some from this congregation, men and women, and even children, and they are now in heaven singing the praises of their crucified and exalted Saviour who drew them by His mighty power, and if we asked the question, "Is the cross of Christ foolishness?" they would answer, "A thousand times ten thousand times No. It is the very wisdom of God."

How does it stand with ourselves, friends? Do you feel there is a power in the preaching of the cross? Do we as preachers feel there is a power in it? Then is our preaching not in vain. In another epistle this very Apostle says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." What a tremendous effect it had on his mighty intellect! How it subdued every rebellious thought that had a lodgment there! When he went to Rome, he did not say that he must be very careful what he spoke to this cultured people. No, he said he was not ashamed of the gospel of Christ, and that is my desire this evening. If by any means I could follow, even though afar off, in the footsteps of the great Apostle of the Gentiles, I would seek to hold forth before perishing men and women the great sacrificial death on Calvary, which alone gives a hope that will never perish, world without end.

The Apostle saw in that accursed tree the very power of God in the marvellous effect it had upon men, operating in the hearts of sinners by the Holy Ghost, even the exceeding greatness of His power. It may be very silent like the rays of the sun. When they beat in all their fierceness on a mighty structure like the Forth Bridge, if adequate provision for its expansion were not made when building, it would soon become a crumpled piece of steel. No closed door can resist God's effectual call in the gospel when accompanied by divine power, and what an extraordinary power it is.

The Apostle not only said that Christ was the power of God, but also that He was the wisdom of God. If we were told that it was God's purpose to bring through the death that took place on Calvary's accursed tree life that shall never end we would say that it was impossible. "What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin," produced the very thing the law told about and which it required but which it could not do. The Apostle sees the wisdom of God in that. He sees a righteousness as great, as perfect, and as high as God's holy law requires, being wrought out on that accursed tree; he sees the redemption price of a countless multitude being paid in all its fulness, and as he looked on he said he was not ashamed of the gospel of Christ. It is a very encouraging message to perishing sinners, one fitted to cheer the preacher's heart and to cheer the hearts of all those who know the truth—The righteousness of God by faith presented to faith, and faith feeding upon it and delighting in it, the very righteousness God required and which we are in need of, being wrought out on Calvary, when the "Lord Jesus was held in derision, mocked at, jeered at, when He was carrying out His great divine purposes, when He was lifted on high to draw men and women, boys and girls, to Himself down through the ages of time. There was never a place in the world where the Satanic enmity in the heart of man revealed itself as it did at the cross, but that was to be the place where enmity was to be taken out of the hearts of a countless multitude. It is said concerning the Jews, "They shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." (Zech. xii., 10). Mr. Stewart of Cromarty, said that in that day the whole Gentile world would hear the weeping of the Jews when Christ made Himself known to them. Here the Apostle says that Christ crucified is unto the Jews a stumbling-block, but in that day He will be the power of God, and the wisdom of God. This is what the cross of Christ is

to every true believer here to-night, while to others it may be a stumbling-block and to others foolishness.

Some may say, like the Jews who were seeking after a sign, if God would work a great miracle I would be converted, but I feel nothing at all. Dear friend, the sign has already been given, God's eternal Son. The evidence has been sufficient for millions now in heaven, and it is and will be sufficient for millions more on their way to the Celestial City, and why should you think that, if the evidence were stronger, you would be convinced then. It is not more evidence you need, or more convincing than what has been given. What is wrong with you is the moral condition of your heart, and it must be changed by the Holy Spirit working in you so that all things may become new. He may say to us, "What could have been done more to my vineyard that I have not done in it?"

Some may go a step farther and speak of the cross of Christ as foolishness. It is sad to think that, in a gospel land, professing to be Christians, there are thousands inside the visible church to-day who say that "the blood theology" should be cut out of the gospel altogether. The cross is despised in our day. It was said of old, "Let Him now come down from the cross and we will believe Him," but He could not come down if sinners were to be saved. There are deep mysteries in the taking away of sin, for without the shedding of blood there is no remission. Should the great Sacrifice of Calvary be cut out of the gospel, then the hope that cheered and gladdened the heart of many a poor sinner on his way to his eternal home is gone. The Apostle in that cross saw the very power of God and the very wisdom of God. Things are very different in the spiritual world from what they are in the natural world, and if we are to understand things in the spiritual sphere, it is necessary that we be taught by the divine Spirit.

Well, dear friends, this is likely the last time I will be preaching to you for a considerable time. I am sure your prayers will follow me over sea and land, and I, on my part, would seek to commit you, one and all, to the Most High, who is able to keep us against all that may meet us in the days to come.

A Reveille.

“**W**HEREFORE,” He saith, “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” (Eph. v., 14). The “wherefore” bespeaks our attention to facts of solemn import going before in the chapter, and to a due consideration of these facts we are called upon to awake. They are facts which cannot be overlooked, as they must be reckoned with in the matter of our soul’s salvation. “Awake thou that sleepest:”

(1) To view sin in the light of God’s Word, and not in the false gleam of the fantasies of sleep. What a black list of the sins is unrolled before us in verses 3, 4, and 5—sins often spoken of in a way of foolish jesting, but plainly declared to be reprov’d and made manifest by the light. Wherefore awake! Take God’s Word as a lamp to your feet, and as a light to your path on the great question of sin. Read it that in its light you may see your sins reprov’d and made manifest. “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God.”

(2) To see that your sins expose you now in this present life to the wrath of God. “For because of these things cometh the wrath of God upon the children of disobedience” (verse 12). Drops of His wrath fall now in divers ways; the deluge of it you will experience in hell unless you awake and arise. “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” “Who knoweth the power of Thine anger?”

(3) To be on your guard against deception. “Let no man deceive you with vain words.” Be on your guard against the “vain words,” the “isms” and ideologies of men and the false gospels which proclaim “Peace, peace; when there is no peace.” “There is no peace, saith the Lord, unto the wicked.” “Judgment also will I lay to the line, and righteousness to the

plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

We are called upon not only to awake, but to act. "Be ye doers of the Word and not hearers only, deceiving yourselves." "Arise from the dead." Arise from your dead attitude to God's Word in the matter of sin and salvation. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word."

Arise like the prodigal son from the far-off land of the spiritually-dead, and give up feeding on the empty husks of the pleasures of sin. Realise that you are thus heaping up wrath against the day of wrath, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." Arise and return to your Father's house where there is enough and to spare to meet the needs of your immortal soul. You need not fear that your sins, however heinous, bar the way. God in His wondrous mercy would have you rather make an excuse of them to return. "Come now; and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Arise and see that your duty is your privilege; and do not infer because you are "dead in trespasses and sins," that you are on that account absolved from your duty, or that your duty to repent and believe is dispensed with because salvation is of grace. To come to such conclusions is to wrest the Scriptures to your own destruction; to make excuses of these conclusions to continue in sin is to hold the truth of God in unrighteousness, for which you shall be damned. "The duty is ours, the power is God's." (Flavel).

"And Christ shall give thee light"—in the paths of duty only, and yet altogether in a manner free, sovereign and unmerited. "By grace are ye saved," and of grace is it that you are called to awake and to arise and to walk in the duty-path of obedience to God's revealed will. "If ye be willing and obedient, ye shall eat of the good of the land; but if ye

refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

"And Christ shall give thee light." He will have the glory of giving that which is His by means of His Word and Spirit. Be on your guard, therefore, of accepting the light which is darkness of those who teach that sinners have the ability to accept Christ whenever it suits them, and who would thereby make the Christ of God the toy of their caprice, while the choice of their will is still joined to their lusts. Cults and sects of every hue and dye of error invariably hold and maintain this anti-Scriptural falsehood. It has currency too in the majority of modern religious tracts. That false light will be quenched in sorrow. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

Wait patiently for the dawning of the light in the path of duty. Only in Christ's acceptance of you will you be able to accept Him; in His light only will you be able to see light to rest upon Him alone, as He is freely offered to you in the gospel. "He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not, He will save his soul from going down into the pit, and his life shall see the light." "Wherefore, He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—W.M.

The late Mrs. Kitchen, Winnipeg.

THE Lord said that "they shall come from the east and from the west and from the north and from the south and shall sit down in the Kingdom of God." John's experience in vision on Patmos is in agreement, when he says, "I beheld, and, lo, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." The Apostle refers to sinners saved

by grace, through the finished work of Christ, people cognisant of their indebtedness to the Saviour and their utter inability to redeem their own soul. The subject of this brief sketch can, we believe, be placed among the latter class.

Mrs. Ruth Kitchen was born in Quadring, in the County of Lincolnshire, on August 9th, 1864. During the period in which I was privileged with Mrs. Kitchen's friendship she often referred to Quadring. That village was dear to her, not only because of its leafy lanes, and typically English character, but also, and especially, I believe, because there the springing of spiritual life was first felt by her. Her early years were spent amongst strict Baptists, and she sometimes spoke to me of a minister of that persuasion whose name was Mr. Tryon, and whose Christian life and doctrine had left a deep impression on her mind and memory. She was married when still under twenty years of age, and it was in Winnipeg, to which they emigrated in 1903, that her husband died. In Winnipeg, Mrs. Kitchen could not really associate herself with any religious denomination until she became acquainted with the Free Presbyterian Church there. She fully concurred with the preaching of "ruin by the Fall, regeneration by the Spirit, and redemption by the Blood," the Word of God being her criterion, and, about fifteen years ago, was admitted into membership.

Now, perfection could never be ascribed to any believer while in this tabernacle, and Mrs. Kitchen would be the last to claim any good thing as belonging to her fallen nature. On the contrary, she felt in herself such uprisings of the carnal mind that she knew if the Lord did not save her she would perish. In her straits, the doctrine of election was much loved by her, and she desired to read and hear much about it. She often expressed to me her appreciation of election, and even said to me—"I do not know what I would do without it." Yes, she found the Lord's electing love a sweet solace, and especially so seeing it is emphatically a doctrine of Scripture; and, because Christ was precious to her, her conversation often reflected the question of her soul—"Am I His, or am I no?" I repeatedly saw proofs of Mrs. Kitchen's having profited by experience.

The longer she lived, the more apparent to her became the exceeding sinfulness of sin and the folly of trusting in the filthy rags of one's own righteousness. Although she quickly discerned that which was insincere and spurious, she showed a quick sympathy towards any indication of that good part which, by the Lord's grace, is the choice of His people. She could never be accused of being bitter and sanctimonious, for her personality was buoyant and lively; so much so that she had to keep herself in check, and felt the need of the Lord influencing her with His grace. Not a few times, when I was in the company of Mrs. Kitchen and her son Hedley and his wife, did she suggest that the four of us should sing together one of the Psalms, or a spiritual song such as the "The sands of time are sinking"; and we would all go at it with a will. Anything that concerned the cause of Christ was of special interest to her, and, among other things, I remember a poem that attracted her attention, entitled, "The girl and the infidel." It was about a girl, called by God in early youth, whom a profound atheist tried, in a subtle way, to seduce to his own way of thought. But the girl pinned her faith in God's Word, and used it as a sword, to the discomfiture of the infidel. Here is one verse:—

"The haughty follower of Voltaire

Looked grave and no more smiled;

This two-edged sword he could not bear,

Though wielded by a child."

And she had no more trouble from this man, for he ceased to pester her with his infidelity. And the poem ends with an exhortation to revere the sacred page of Scripture, although infidels scoff and jeer.

Now, although the Lord's people shall meet on happier shores, there is a blank left when each of them is taken away from time. One wrote—"Time! what an empty vapour 'tis! And days, how swift they are; swift as an Indian arrow." Mrs. Kitchen's time on earth came to an end when with her son and daughter-in-law (Mr. and Mrs. Hedley Kitchen), at Kenora in Ontario, after a very brief illness. The date of her death was the 2nd

of September, 1939—the eve of the declaration of war (the second World War). After that it was a sad home-coming for Mr. and Mrs. Hedley Kitchen, although they had reason for thankfulness that their loss was her gain. To them and to the other members of the family we would offer our sincere sympathy, and our prayer is that they may know her God and Saviour as their own. And may the Lord raise up in our Winnipeg congregation many followers of those who through faith and patience have inherited the promises.—*Donald Urquhart.*

Nadur an Duine 'na Staid Cheithir Fille.

VIII. Ged nach 'eil teampull (lámh-dhèanta) ann an sin, no seirbhiseachadh Dhé, ann an gnàthachadh òrduighean, mar air thalamh; gidheadh, a thaobh na rìoghachd so, "Is e'n Tighearna Dia uile-chumhachdach agus an t-Uan a 's teampull di," *Taisb.* xxi. 22. Mar a b' e an teampull glòir Chanaain, mar sin bithidh an teampull nèamhaidh 'na ghlòir do nèamh. Bithidh na naoimh air an toirt a stigh an sin mar "shagartachd rìoghail, a ghabhail còmhnuidh ann an tigh an Tighearna gu saoghal nan saoghal;" oir ni losa Crìosd an sin na h-uile naomh, "Na phost ann an teampull Dhé; agus cha téid e na 's mò a mach as," (*Taisb.* iii. 12.) mar a chaidh na sagartan agus na Lebhithich, 'nan òrdugh a mach as an teampull làmh-dhèanta. Aig na naoimh bithidh an sin neul na glòire, làthaireachd Dhé, maille ri co-chomunn dlùth gun bhrìosteadh ri Dia: ann an sin bithidh Iosa Crìosd aca mar an fhìor àire, 'sam bi an lagh teinnteach air fhòlach gu bràth o'n suilibh; agus "caithir na tràcair," o nach seirm a mach ach sìth shìorruidh agus deadh-ghean d' an taobh: na cheruban, cuideachd nan aingeal naomha, a cheanglas riu ann an ioghnadh sìorruidh mu dhìomhaireachd Chrìosd; "an coinnleir òir, le sheachd lòchrair," "Oir shoillsich glòir Dhé i, agus is e an t-Uan a 's solus di," *Taisb.* xxi. 23. "Altair na tùise, ann an eadar-ghuidhe Chrìosd a ta beo gu sìorruidh gu eadar-ghuidhe dhèanamh air an son," (*Eabh.* vii 25.) gu sìorruidh a' nochdadh toillteanas a bhàis agus 'fhulangais, agus gu h-éifeachdach toileach, gu bràth, gu 'm bi iadsan a thug an t-Athair dha, maille ris; agus bithidh aca bòrd an arain

thaisbeanta, anns a' ghnàth-fhéisd a bhios aca le chéile, ann am mealtuinn Dhé. Tha so 'gam threòrachadh gu thoirt fa'near gu h-àraidh.

IX. An comunn a ta 'san rìoghachd so. Ciod am feum a bhiodh ann an cumhachd, ann an ùghdarras; agus ann am brataichean rìoghail, anns na h-ionmhasan as saoi bhir, agus gach uile shochair eile dá rìoghachd, as eugmhais comunn sòlasach? Bha cuid de chrùnaibh rìoghail aig nach robh ach beatha shuarach, a dhìth sin; cha robh an lùchairtean doibh ach mar phrìosain agus an comharra urraim mar shlabhraidhean air prìosanaich; am feadh, air dhoibh a bhi air am fuathachadh leis gach uile nach robh a h-aon aca anns an earbadh iad, no leis am faigheadh iad comunn sòlasch. - Ach tha chuid mhór de shonas nan nèamh, a' co-sheasamh anns a' chomunn bheannaichte bhois aig na naoimh an sin: Chum so a shoilleireachadh, thugaibh fainear na nithe teare so.

Air tus, Gha bheag a chuid de shonas nèimh, an comunn a bhios aig a' mhuinntir naomh 'nam measg féin. Tha meas mór air co-chomunn nan naomh air thalamh, aig a' mhuinntir sin uile a ta 'g astrachadh tre 'n t-saoghal gu Sion; agus chan urrainn do chompanaich ann am peacadh gu bràth a leithidh de thoilinntinn agus de thlachd a bhi aca an aon a chéile, as a ta air uairibh aig sluagh an Tighearna ann an ùrnuigh a chéile, agus ann an labhairt mu na nithibh sin air am bheil an saoghal 'na choigreach. Ann an so chan 'eil na naoimh ach 'nan àireamh beag ann an cuideachd: agus tha cuid diubh air an suidheachadh, air dòigh as gu bheil 'nam beachd féin iad mar gu biodh iad a chòmhnuidh air leth, gun chomas aca teachd a dh' ionnsuidh na muinntir ris an earbadh iad an inntinn, ann an gnothuch an staid spioradail: tha iad ag osnaich agus ag ràdh, "Mo thruaighe mise! oir dh' fhàs mi mar luchd tional a' mheas shamhraidh. Chan eil aon bhagaide r' a itheadh—bhàsaich an t-ionracan as an fhearann," *Mic. vii. 1, 2.* Ach ann an làn-choimhthional nan ceud-ghin ann an nèamh, cha bhi h-aon de na naoimh uile bharlamh, no bhitheas air an talamh, air chall. Bithidh an t-ionlan diubh le chéile an aon àite, sealbhaichidh iad uile an aon rìoghachd, agus suidhidh iad uile le chéile aig suipeir-bainnse an Uain.

Ann an so chan 'eil na naoimh as fèarr a dh' easbhuidh an neo-iomlaineachd pheacach a ta dèanamh an comuinn na 's lugha ann an comhfhurtachd; ach an sin bithidh iad iomlan, "gun smal gun phreasadh, no ni air bith d' an leithidibh sin," *Eph. v. 29*. Agus tha gach neo-iomlaineachd nàdurra, cho maith agus peacach, an sin air dol seachad; "dealraidh iad mar shoilleireachd nan speur," *Dan. xii. 3*.

Ann an sin chi sinn Adhamh agus Eubha 'san Phàras nèamhaidh, ag itheadh gu saor de chraoibh na beatha; Abraham, Isaac, agus Iacob, agus na prìomh-aithrichean naomh uile, gun a bhi tuille a' dol mu 'n cuairt o thìr gu tìr, ach a' teachd gu 'm fois shìorruidh; na faidhean uile a' sàsachadh an seallaidh air glòir an Tì sin, air an d' rinn iad fàidheadaireachd; dà rìgh-chathir dheug; na fianuisean naomha uile 'nan trusganaibh fada geala, le 'n crùn air an cinn; na rìghrean diadhaidh air an àrdachadh gu rioghachd nach fheudar a ghluasad; agus iadsan a thionndaidh mòran gu fireantachd, a' dealradh mar heulta gu saoghal nan soaghal! A sin chì sinn ar càirde diadhaidh, ar ùch-dàimh agus-eòlais, mar phuist ann an teampull Dhé, gu 'n dol tuilleadh a mach uainn. Agus tha e ro-choslach, gu 'n aithnich na naoimh aon a chéile ann an nèamh; air a chuid as lugha gun aithnich iad an càirde, an dàimhe agus iadsan air an robh iad eòlach air thalamh, agus iadsan a bha ro ainmeil 'san eaglais: Gidheadh, bithidh an t-eòlas sin air a ghlanadh o gach smuainte agus aigne talmhaidh. Tha so cosmhuil ri bhi air fhilleadh anns an iomlaineachd shonais gus am bheil na naoimh air an àrdachadh ann an sin. Ma bha fios aig Adhamh é agus eiod a bha Eubha aig a cheud sealladh a thuair e dhi 'nuair a thug an Tighearn Dia d' a ionnsuidh i, (*Gen. ii. 23*.) C' arson a chuirte an teagamh, nach aithnicheadh fir agus mna, pàrantan agus clann aon a chéile ann an glòir? Ma bhios na Tesalonianich, a bha air ann an iompachadh le ministrealachd Phòil, " 'nan crùn aoibhneis da am fianuis ar Tighearna Iosaì Crìosd aig a theachd." (*I. Tes. ii. 19*.) cia uime nach feud aon a smuaineachadh, gu 'n aithnich ministeirean am pobull, agus am pobull am ministeirean ann an nèamh! Agus ma dh' aithnich na deisciobuil air beinn a' chruth-atharrachaidh, Maois agus Elias, nach fhaca

iad riamh roimhe, (*Mat.* xvi. 3.) tha aobhar againn a smuain-eachadh, gu 'n aithnich sinne mar an ceudna iadsan, agus an leithide eile, 'nuair a thig sinn gu nèamh. Bithidh comhchomunn nan naomh ro dhlùth an sin: "Suidhidh iad maille ri Abraham, agus Isaac, agus Iacob, ann an rioghachd nèimh," *Mat.* viii. 11. Bha Lasarus air a ghiùlan leis na h-ainglibh gu uchd Abraham, (*Luc.* xvi. 23.) a ta nochdadh comunn dlùth agus saor ann. Agus ge do sguireas eadar-dhealachadh theangaidh, (*I Cor.* xiii. 8.) chan 'eil teagamh agam, nach bi na naoimh a' glòrachadh Dhé 'nan cuirp an sin, cho maith as 'nan spioraid, a' labhairt a mach a mholaidh le guth àrd. (A thaobh na teangaidh, tuig-idh sinn i. 'nuair a thig sinn an sin.) 'Nuair a bha Pòl air a ghlacadh suas gus an treas nèamh, ionad-còmhnuidh na muinntir bheannaichte, chual e an sin "briathra do-labhairt, nach feud duine a labhairt," *2 Cor.* xii. 4. Bha Maois agus Elias air an t-sliabh maille ri Criosd, a' còmhraidh ris, *Mat.* xvii. 3. agus a' labhairt m' a bhàs, a bha esan gu choimhlionadh ann an Ierusalem, *Lus.* ix. 31.

'*San dara àite*, Bithidh aig na naoimh comunn nan aingeal naomh uile an sin. Bithidh cuideachd do-àireamh de ainglibh 'nan companaich aca 'nan staid ghlòrmhoir. Bu shona na buachaillean, a chuala laoidh an t-sluaigh nèamhaidh 'nuair a bha Criosd air a breith: ach bithidh iadsan tri chuairte na's sona, a thogas an guth leò-san, ann an comh-cheòl na muinntir naomh agus nan aingle ann an nèamh, 'nuair a bhois e air a ghlòrachadh annta-san uile a bhios m' a thimchioll ann an sin! An sin bithidh sinn air ar toirt gu eòlas air na spioradaibh beannaichte nach do pheacaich riamh: Cia soilleir a dhealruicheas na reulta maidne sin anns an ionad naomh! Bha iad 'nan spioradaibh frithealaidh do oighreachan na slàinte, ghràdhaich siad iad air son an Tighearn' agus am Maighstir; champuich iad m' an timchioll, gu 'n teasairgin o chunnart: Cia aoibhneach a dh' fhailticheas siad iad gu 'n àiteachan-còmhnuidh sìorruadh, agus a ni iad aoibhneas ann a bhi 'gam faicinn mu dheireadh a' teachd gu 'n rìoghachd, mar a nì am fear-teagaisg ann na soirbheachadh na muinntir òg sin a ta fo theagasg! Cha bhi eagal air na naoimh rompa, mar bu ghnàth leò a bhi aon uair; cuiridh iad

an sin dhiubh bas-mhorachd, agus amhhuinneachd na feòla, agus bithidh iad féin mar ainglibh Dhé, comasach air comh-chomunn agus comhlúadar a chumail ris a' mhuinntir dhealraich sin! Agus air dhoibh araon a bhi air an toirt fuidh aon cheann, an Tighearna Iosa Criosd; dlùth-cheanglaidh iad r' a chéile ann am moladh Dhé, agus an Uain, ag ràdh le guth àrd, is airidh an t-Uan a chaidh a mharbhadh! *Taisb.* v. 12. Có dhiùbh a ghabhas na h-aingle chuca, mar tha cuid a' smuaineachadh coslas cuirp, chum gu biodh iad air am faicinn le sùilibh corporra nan naomh, agus a bhi ann am comas na 's dluithe air comhlúadar a chumail riu chan 'eil fhios agam; ach mar nach 'eil iad gu'n rathad air comhlúadar 'nam measg féin, tha aobhar againn a smuaineachadh, nach bi comhlúadar eadar iad féin agus na naomh gu bràth air a dhruideadh suas.

(*Ri leantuinn.*)

Notes and Comments.

Entertainment of Troops.—Recently at the annual meeting in Glasgow of the Diocesan Council of Glasgow and Galloway of the Episcopal Church of Scotland, the Rev. W. N. Gordon Boxer expressed his disappointment that at parties got up to entertain our soldiers, very few of them put in an appearance. He instanced one case in Glasgow where fifty men were invited by a Woman's Guild to a "steak and kidney supper," and not one of them came. Of course Mr. Boxer tried to saddle the blame on the officers who do not take pains to make these entertainments sufficiently well known, but we think other reasons could be given. The truth is that the desire of the soldier for entertainments is amply catered for by men and women who manifest no love for religion, and though the majority of the poor young men of the Services may have but very hazy conceptions as to their spiritual needs yet they realise that it is the duty of the Church to look after these spiritual needs. When therefore, they see professing men and women, and too often ministers, giving them nothing higher than what the world gives them, it causes that often they

cannot find words strong enough to express their contempt of the hypocrisy of people who still retain a profession of religion, and have nothing for men who may soon be facing the realities of death and eternity but the carnal joys of the world's entertainments.

The Prime Minister's Broadcast on Sabbath.—We understand from the public press that the Prime Minister gave a broadcast on a recent Sabbath evening. While we appreciate that Mr. Churchill's time is fully occupied and that his responsibilities are great, we maintain that there is not a shred of excuse for this flagrant disregard for the holy law of God. When God says, "Remember the Sabbath Day to keep it holy," He binds that command on all classes of the people, and nothing that does not come under the category of necessity and mercy ought to interfere with obedience to it. Mr. Churchill has set an example which we have no doubt will be followed by others, and in that way has done great harm. When will our statesmen cease to show a hostile attitude to the Sabbath and attend to the words of the Holy Ghost in the second Psalm, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little."

Opening of Theatres on Sabbath.—It is with feelings of profound sorrow that we read in the public press that under a Defence Regulation announced in the House of Commons by the Home Secretary, licensing authorities may, on the representation of local authorities, authorise the opening of theatres and music-halls on Sabbath. Britain is taking one step after another in showing a defiant attitude towards God and towards everything by which he is making himself known, and in that way our legislators are in effect saying that we are going to win this war whether God will be on our side or not. In this we are very much afraid that our rulers are provoking God to leave us, and that would be the greatest calamity that could possibly overtake us. It wrought havoc among others when they had to

mournfully confess, "But thou hast cast us off and put us to shame; and goest not forth with our armies." How sad that we should be making the needs of our armies an excuse for thus defying God to His face. Let all who are of a serious mind take note; God has his own way of punishing men for their obstinacy.

President Lincoln's Army Order on Sabbath Observance.

—On 16th November, 1864, President Lincoln issued the following Order to the Army and Navy:—"The President, Commander-in-Chief of the Army and Navy desires and enjoins the orderly observance of the Sabbath, by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian people, and a due regard for the Divine Will, demand that Sabbath labour in the Army and Navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled by the profanation of the day or name of the Most High.

"At this time of public distress (adopting the words of Washington in 1776) men may find enough to do in the service of their God and their country, without abandoning themselves to vice and immorality.' The first General Order issued by the Father of his country after the Declaration of Independence indicated the spirit in which our institutions were founded and should ever be defended. 'The General hopes and trusts that every officer and man will endeavour to live and act as becomes a Christian soldier, defending the dearest rights and liberties of the country'." God and His institutions were then acknowledged and men prospered. What can we expect to-day when He is ignored and defied?

Church Notes.

Communion.—*April*—First Sabbath, Portnalong and Breasclate; second, Lochgilphead and Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Dumbarton; third, Edinburgh and Broadford. *South African Mission*—The following are the dates.

of the Communion:—Last Sabbath of March, June, September and December. *Note*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are.

Notice to Clerks of Kirk-Sessions and Deacon's Courts. Clerks of Sessions and Deacon's Courts are hereby reminded that their records, with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are, not later than the end of April. Sufficient to cover return postage should be included.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1941-42 are now due and Mr John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 4s. 6d., post free. Subscribers are requested to read the instructions on page ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions. The subscription for the two Magazines—Free Presbyterian and Young People's is 7s. 6d., post free.

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The Magazine.

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