

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  
**Free Presbyterian Magazine**  
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**Our Free Presbyterian Heritage.**

*(Continued from p. 269.)*

III. The third point which we purposed to notice is that this heritage is in danger. It is in danger when it is persecuted. In an age when much is spoken and written concerning toleration, one would hardly expect to find persecution, but, nevertheless, this monster will put forth its ugly head in ways and in places where one would least expect it. Let a local committee be given the opportunity of choosing from a short list a man to fill a vacancy in any of the professions. He may come with excellent credentials. His qualifications for his work are more numerous than any of the others who apply for the post but he is rejected and representations adverse to him made to the body responsible for filling the vacancy. Why? His one and only fault is that he is a Free Presbyterian, and the local committee naturally conclude that if he is a true Free Presbyterian he will not be one of the ringleaders of their concerts and dances, and so of no use to them. Further, it is in danger from without when instead of persecution there is plausibility. Individuals, clerical and lay, make it their business to associate with adherents and members of the Free Presbyterian Church. They speak of their great regard for our Church, and give us credit for adhering to the old paths. They sometimes attend public worship in our congregations, and none appear to listen more attentively, but it is all done in order to create a good impression, and as a means to an end. They even go to the length of shedding crocodile

tears over the divisions among us and piously sigh for the day when these divisions will be healed. The hollow hypocrisy of such play-acting ought to be apparent if one would remember that these same individuals never raise their voices within the pale of their own church against the cause of these divisions. Let Free Presbyterians beware of such plausible creatures.

There is danger from within when we become lukewarm towards the testimony which our church raises against error. This constitutes a real danger to our heritage, for it manifests that we are not alive as we should be to the ruin which heretical doctrines will bring upon the soul. Those who raised a testimony on behalf of the truth in 1893 did not look with a complacent eye on heresy. They realised only too well how it militates against the glory of God and the highest interests of the soul, and treated it as a poisonous viper which they were duty bound, as the professed friends of Christ, to put forth all their power to crush, and to apply the Gospel antidote in order to counteract the baneful effects of its poison. Was there not a great difference between them and us in this respect? Have we not reasons to smite upon our breasts and confess that we are not so vigilant, and our voice is not so often heard, as was the case with them, against, Arminianism, Antinomianism, and Romanism? Have these "three unclean spirits like frogs" which "come out of the mouth of the dragon" become less harmful in our day than they were in their day? Is the reason for our comparative silence not to be found in our lukewarmness, and, therefore, it must be a guilty silence, which will be bitter to us some day?

Our heritage is in danger from within when we show signs of being ashamed of it. It has become fashionable with the majority to look upon us as old-fashioned and behind the times, and as an "impracticable element." It is contrary to nature not to be perturbed by having these things cast at one, with the result that many when in certain companies hide, and even deny, the fact that they were brought up in the Free Presbyterian Church. This is often the case with some when they remove to localities where they are not known, for though there may be

a congregation of our Church within a short distance of their homes they will not go near it, but instead will go to places where their very conscience tells them that they will not hear the pure gospel. In that way they manifest unfaithfulness of the most glaring kind to the Cause of Christ. We are well aware also that many efforts are put forth to draw our young people away from us, and when those who put forth these efforts are successful with any individual, very often that individual becomes more hostile to us than those who seduced him. We cannot but conclude but these seducers come under the terrible denunciation of the Saviour when He says, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves."

There is also a danger to our heritage when people place more value on the things of the world than on the legacy that had been bequeathed unto us. In God's Word we read that Esau "for one morsel of meat sold his birthright," and one can find no better comparison for young women, brought up in the Free Presbyterian Church, when they marry men from other churches they go away with them to these churches. Such women ought to remember that they have not married their consciences to any man, and that it is wrong for them to follow any man into a Church where the Word of God and their conscience tells them they should not go. We have heard of husbands who insist that their wives follow them into such churches but they are doing what neither the Law of God nor the law of man permits them to do. This along with the exercise of discipline in a scriptural manner has caused many to forsake the Word of God, and embrace what may well be described as a counterfeit of Satan.

IV. The fourth point that falls to be noticed in connection with our heritage is our duty towards it. It is our duty to hold fast to the Word of God, and to the doctrines contained in it, which have been handed down to us at such great cost. The Apostle Paul, in writing to Timothy, says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love



which is in Christ Jesus." Thus he would have Timothy be careful of that priceless heritage that was bequeathed to him, and not only Timothy but us also, "For whatsoever things were written aforetime were written for our learning." Let us consider the testimony that had been raised in 1893. It was raised in order to hand down to us entire an inspired and infallible Bible, given of God to be the only rule of faith and manners. It was not raised by men who occupied an influential position in the professing Church. It is true that some of these said great things beforehand as to what they were going to do, but when the testing time came they were like "the children of Ephraim, being armed, and carrying bows, turned back in the day of battle." The testimony was raised by weak men whom the world despised, but whose action was owned by God, and though their action was characterised by former friends as a "storm in a teacup" we believe their work will continue to the Millennium.

Further, it is our duty to keep a vigilant eye on attempts made to injure our heritage, and in doing so we should be on our guard against actions which have selfish and self-justifying ends in view. These actions always tend to the breaking down of the walls of our Zion and will give no delight to a true child of God, but will strengthen, encourage and delight Sabbath-breakers, fornicators, drunkards and fugitives from discipline generally. Therefore, in every line of action which we take we ought to ask ourselves whether it is the approbation of that class of people or of God which we have; or it may be that we have not the approbation of either, which is as fatal to our heritage as anything possibly could be. Our duty, therefore, is to seek grace to obey the exhortation which says, "Hold that fast which thou hast, that no man take thy crown," and in our endeavours on behalf of our heritage to seek a single eye to the glory of God. In spite of the endeavours of some and the wishes of many that heritage is still preserved for us so that in all humility we can say, "Hitherto hath the Lord helped us."

## **Loyal Address to the King.**

TO THE KING'S MOST EXCELLENT MAJESTY.—  
May it please Your Majesty, We, the Synod of the Free Presbyterian Church of Scotland, convened at Inverness this 23rd day of May, 1940, desire most humbly to express to Your Majesty our unabated loyalty to Your Majesty's person and throne, and to assure Your Majesty of our continued interest in Your Majesty's welfare, and in that of Your Majesty's Royal Consort and family, and of the peoples over whom, in the good providence of God, Your Majesty reigns. In common with all loyal subjects, we deeply sympathise with Your Majesty at this time in view of the heavy burden of concern which the vicissitudes of the war situation entail. In this connection, we are encouraged, as no doubt Your Majesty is, by the reflection that the cause which determined our country's entry upon the present struggle is a just one and one which, as we are confident, will be vindicated in the end. We also feel heartened by the example Your Majesty has recently shown in commending the reading of God's Word and in calling the nation to united prayer.

While gratefully recording these efforts on the part of Your Majesty to direct the eyes of our countrymen towards the hills from whence cometh our help, we take occasion most humbly to represent to Your Majesty the need there is, now more than ever, for the inculcation of the duties of repentance towards God and of faith towards the Lord Jesus Christ without which religious exercises otherwise are unavailing. In consideration of the latter fact, and in view of the urgency of the situation, we feel constrained to appeal to Your Majesty to use all the means and influence which Your Majesty's exalted station commands for the setting apart as early as possible of a week-day to be observed throughout the land as a day of humiliation and confession of sin, and of fervent supplication to God in name of our Lord Jesus Christ, the only Mediator and Saviour. "Who can tell if God will turn and repent, and turn away His fierce anger, that we perish not" (Jonah III. 9).

In conclusion we pray the Lord will bless Your Majesty with all needed grace and strength to enable Your Majesty confidently to undertake and discharge the onerous duties of Your Majesty's responsible office throughout this period of crisis and always, and that He will guide and prosper the counsels of Your Majesty's Ministers of State and the efforts of Your Majesty's forces and allies towards a victorious consumation for His own glory and the spiritual and temporal well-being of this nation, of the Empire, and of the world.

In name and by the authority of the Synod of the Free Presbyterian Church of Scotland.—D. R. MacDonald, *Moderator*.

### Synod Statement Anent the War.

IN the present stress of War, the Synod is concerned with the moral and spiritual issues as these affect the National Welfare, and would present the following statement to our people for their consideration.

*God's Relationship to Nations.* God reigneth as the Moral Governor of men and nations, and requires of such, according to His most perfect law, that which is morally right, and forbids what is morally wrong. He recognises obedience and punishes disobedience. Christ as Mediatorial King has the government upon His shoulder, and has in view the universal establishment of His Kingdom on earth, the subjection of His enemies and the promotion of His divine glory.

*Civil Government an Ordinance of God.* Christ as Divine Wisdom claims, "By me Kings reign and Princes decree justice" (Prov. viii. 15). Further, Scripture states "For there is no power but of God; the powers that be are ordained of God" (Rom. xiii. 6). Civil Government is according to the divine will. Civil rulers in exercising their authority are to do so as the ministers or servants of God, for good to the people over whom they are set. The people are enjoined by Scripture to submit themselves to every ordinance of man for the Lord's sake, to

the King as supreme and unto Governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do dwell.—I. Peter ii. 13-14. "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid for he beareth not the sword in vain" etc. (Rom. xiii. 14). These principles Christians are required to maintain and defend in a day when Christ's supreme and delegated authority is not recognised by many.

*The Present Conflict.* In Nazi Germany, Hitler, race and state are virtually deified. It denies liberty of conscience, opposes Christ's gospel and persecutes Jews and Christians. International treaties and covenants are disregarded and the principle that "might is right" is put in operation by resort to force of arms against weaker nations. As an outcome of ruthless aggression Germany has unsheathed the sword. Further, it is obvious that the independence and civil and religious liberties we enjoy yet in Britain are threatened by this wicked aggressive policy of Nazism.

*Britain Involved.* We thankfully acknowledge that there still exists in our land fruits from Christian and Gospel principles and influence, viz., Democratic Government, liberty of conscience, the even administration of justice, efforts to ameliorate the lot of the poor, asylum readily given to persecuted outcasts of other lands, and the work of Bible Societies in their world-wide circulating of the Scriptures. The gift of a New Testament to members of His Majesty's forces has been accompanied by a recommendation from His Majesty to turn to this source of divine comfort. These things contribute to our national repugnance toward Nazi paganism, persecution and aggression—and our desire to defend the independence of weaker nations, to uphold justice in international activities—and our determination to meet the undoubted challenge to our own civil and religious liberties. For these reasons, among others, our nation has entered upon war with Germany, and that consistent with the New Testament principle whereby the civil magistrate uses not the sword in vain.

*The Judgment of War.* It is consistent with the divine government of nations, that although the solemn step of declaring

war was taken by Britain with a clear conscience, yet Christ has a controversy with Britain as with Germany and other nations on account of sin. War is a scourge permitted for the punishment of Nations. Therefore, the inevitable sufferings and sorrows arising from the war, in the light of our sins and backslidings, should be viewed as a revelation of Divine anger against us as a nation. Our sins which call for this are many. Among them are: (1) Sabbath desecration; (2) Neglect of Divine worship in public and private; (3) Countenance of the Papacy.

*Our Duty in These Circumstances.* Our greatest need is repentance. The removal of divine judgments cannot be looked for apart from national repentance. "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." Let us bear one another's burdens by bringing to the Throne of Grace those whose lives are in jeopardy in defence of our nation, that they may put their trust in the God of salvation. We would sympathise with the bereaved and the suffering and direct them to Him whose sympathy is unfailing. We are to pray for kings and all in authority. They need grace for their souls and for their office. With respect to our enemies, let us pray that they may obtain repentance and deliverance from evil. There is a godly remnant in Germany, and some of them suffering for the faith of the Gospel. They mourn as we do that our respective nations are being dashed against each other. We feel for them. To the same Lord our prayers ascend that falsehood and tyranny, wherever found, may be overthrown, and that mercy, truth and righteousness may prevail, that bloodshed may cease, and a just peace be established.

*Conclusion.* Let us remember the Lord will not cast off for ever, but though He cause grief, yet will He have compassion according to the multitude of His mercies. According to His promise, the time will come when all the ends of the world shall remember and turn to the Lord. "The Lord reigneth." To His name by the Glory.

## **Deliverance of Synod on the Person and Kingship of Christ.**

**I**N connection with the Report on Religion and Morals, the Synod adopts the following deliverance respecting the Kingship of Christ and our national need of keeping in the forefront this doctrine :—That the Synod of the Free Presbyterian Church of Scotland respectfully bring to the notice of our legislators and the people of this land in this time of national calamity the fact that the Lord Jesus Christ is not being openly confessed and honoured by us as being the Divine Head of His body, the Church,—and also as being the Supreme King of nations, by the appointment of God the Father. The prevailing manner of referring to the Divine name in public utterances is that of using the term “God” or “Almighty God” without direct reference to the name of the Saviour.

We, as a nation, generally profess to hold that the Saviour is, as to His Person, the Eternal Son of God; that, as to His office, He is King of His Kingdom, the Church,—and also, King over all nations and Lord over all potentates. This cardinal truth of the Christian faith respecting the Person and Kingship of Christ is largely obscured and indeed, in effect, denied. We therefore emphatically, but respectfully, declare it as our view that the Lord Jesus Christ has a controversy with a nation highly-privileged hitherto, but now,—we are apprehensive,—in great part guilty of the sin of spiritual sabotage respecting the above truth of His Person and Office, while professing to be citizens of His Kingdom.

Let rulers and ruled cordially confess the truth of His Headship over His Church and over nations, and use it unashamedly,—yea, rather, glory in the only true God and Jesus Christ whom He has sent. Then we may confidently expect Him to over-rule these sad calamities for our national benefit and the blessing of our fellowmen. Otherwise we may expect humiliation and sore, but merited, visitations in His righteous displeasure. One said, “I believed, and therefore have I spoken” (II. Cor. iv. 13). We also believe and therefore speak.



## Report of Religion and Morals Committee.

By Rev. D. M. Macdonald.

SOME years back few would imagine in view of all the efforts for peace that we should soon be engaged in another great war. The lack of vital religion amongst the nations is the root cause of it. There are many factors involved but this may be regarded as the prime cause of all the conflicts that have been carried on during the last few years in different parts of the world and at present in Europe. All this is an indication, not of the failure of Christianity, but of the unwillingness of the nations to receive it and obey its precepts. True religion when believed and accepted has wrought mighty changes in the world since Christ sent out his Apostles to preach the everlasting Gospel. It has now changed the face of Europe by bringing about conditions that have ensured the civil and religious freedom of multitudes. The triumphs of the Gospel are writ large on places that were once priest ridden and wholly corrupt through heathen idolatry and superstitions and its progress is by no means at an end. It will yet be acknowledged universally as the only remedy for man's ruined condition and the means whereby peace shall be permanently established amongst the nations of this sin-scarred and war-torn world. Then shall Christ be given His rightful place as King of Kings and Lord of Lords. When the kingdoms of the world shall submit to Sion's King, the reign of righteousness shall begin and acts of aggression shall cease.

Wars between nations end some time or other, but the war waged by Christ and His followers against the forces of evil goes on ceaselessly. There is no discharge in it. As long as wrong-doing and wickedness are active in this evil world the conflict must continue and victory is certain. The Lord Jesus never loses. He is always victorious. The progress of His kingdom may be slow but its advance is sure and all who are under His banner opposing evil in the strength of His grace shall be more than conquerors through Him who loved them and gave Himself for them.

In this age, sin abounds in the individual lives of many and in nations. The god of this world, who is also the father of lies, is being well-served by the authorities who rule certain nations, for they are expert liars, whose word cannot be trusted; they break treaties and solemn covenants without scruple; they deprive their fellows of God given rights and persecute Christ's witnesses mercilessly. The Apostle Paul says that in the latter days evil men and seducers shall wax worse and worse, so that judging by the conduct of many, it would seem that we are now in the latter days. It cannot be said that people have become more religious since the previous war. The signs indicate that there is a widespread indifference to the gospel and its claims. The idea of many is that the irreligious man may be quite as good as the professor of religion and that all religions are pretty much alike. This is largely due to ignorance of the Scriptures and their teaching.

A writer in the press some time ago said that "The pitiful preoccupation of the people of these Islands with the care of the body and the consequent neglect of matters of the soul is a glaring instance of our lack of faith in God. For years this country has been steadily turning its back on God. One after another the Ten Commandments have been thrown over. The worship of money, position, and the body has supplanted the worship of God; the Lord's Day is no longer kept holy; parents are not honoured; the poor are oppressed; the Divorce Court laughs at Christ's teaching, and so for years God has been mocked. Now we are reaping the whirlwind and we fly to prayer. Prayer for what? Do we pray to become more Christ-like in our lives? We rush to church to ask for peace again. Are we not really asking for comfort and security and material prosperity again? During the first crisis a year ago last September people rushed to the churches praying for peace and when God in his mercy prevented war, He was soon forgotten and the old careless way of life was resumed." There was no sign of national repentance and no indication of a return to the

Lord. Although we are now engaged in a life and death struggle, we have not as yet humbled ourselves before Him. It is evident that there is a considerable falling away from attendance on church ordinances throughout the country. This is partly due to a widespread indifference to religion and to the absence of sound gospel preaching. The basic doctrines of sin, ruin by the fall, regeneration and redemption through the substitutionary sacrifice of Jesus are ignored in many pulpits. The result is that people cease to hear what can profit their souls. When the Gospel is earnestly and faithfully proclaimed, it will always attract hearers. We regret to say that neglect of the means of Grace is spreading throughout the Highlands and it is to be feared that public worship and private worship in the home are ignored and treated with contempt. God's cause is not supported by such people and Gospel privileges are despised. A sad feature is the indifference of many young people to the great matters of Salvation from sin and its penalty. The only things of consequence to them are in the language of Scripture "What shall we eat, what shall we drink and wherewithal shall we be clothed?" To gratify the lust of the flesh, the lust of the eye and the pride of life is their aim.

The Committee would earnestly appeal to the young in these solemn times when God is speaking loudly to us in Providence to flee youthful lusts, which war against the soul and to seek a saving interest in Christ, for those who seek Him early shall find him.

In connection with Sabbath Observance, we are pleased to note that Cinema entertainments on that day are not permitted by law in Scotland. In some places in England these entertainments have been prevented through the active zeal of the Lord's Day Observance Society, but in several localities on the flimsy pretence that our troops needed some form of amusement, these ungodly attractions have been introduced. The sole aim of their promoters is to make money by wickedly commercializing the Lord's Day.

The practice of Sabbath golf is spreading but the war has checked to some extent Sabbath hiking and travelling by car for pleasure. Other ways of profaning the Lord's Day are unnecessary visiting, abuse of the wireless and newspaper reading.

Our Committee on Sabbath Observance is dealing with this question in their Report and we need not enlarge on it but may say that we cannot expect God's blessing on our land if we as a nation will deliberately disregard the Fourth Commandment by encouraging our people to turn it into a day of pleasure and sport.

While God has given us six days for our own work, He has kept one for Himself and yet He is robbed of this one day by multitudes in our so-called Christian land. The Day was not given us to sell for gain or to waste in unholy wickedness but to use for the benefit of our souls and for God's service. A famous poet describes it as "The golden clasp that binds the volume of the week." Lord Macaulay the historian says, "If the Lord's Day had not been observed as a Day of Rest in our land during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer people and a less civilised people than we are."

It would appear that our drink bill is rising year by year. The efforts made to popularise liquor by catchy advertisements are succeeding and although drunkenness may not be so common in public as it used to be, there is a vast amount of unnecessary drinking going on amongst all classes. Cocktail and sherry parties were popular and visits to roadhouses were common—a thing unknown some years ago. A deplorable sign of the times was increased drinking among young women. At one time for a woman to be seen coming out of a public-house marked her as being lost to all sense of decency; but now young women who considered themselves high in the social scale could be seen emerging from public-houses without shame and it seems from information given that it is neither wine nor beer they drink but whiskey.

The liquor question is now linked up with Sabbath desecration for mala-fide travellers in large numbers can go to hotels with a seven-day licence and get strong drink on the Lord's Day. Such hotels are being built not to accommodate genuine travellers but to supply liquor from their bars to long queues of drinkers. The public interest truly demanded that the Sabbath closing of those improved "pubs" should be secured by an extension of the Licensing Act of 1853 to include hotel bars.

The nation spends £240,000,000 a year on strong drink, £125,000,000 on tobacco, £50,000,000 on cinemas, £7,000,000 on cosmetics and lipstick, and only £1,000,000 on spreading the knowledge of God's salvation. Is it any wonder that God should have a controversy with us when we show so little appreciation of Gospel privileges and opportunities?

It has been argued that to secure adequate revenue, it is necessary to allow the drink trade to go on and the answer to this is that by abolishing it we could do away with prisons, reduce largely the number of police and effect many other savings that would counterbalance the loss of revenue through the abolition of the liquor traffic.

But far more important than that was the manhood and womanhood of the country. They were the real assets of the nation and they should be protected from everything that might injure them morally and spiritually.

The menace of gambling is assuming alarming proportions. This is made clear by an influentially signed appeal in the "Times" to people of goodwill to exert themselves to combat and conquer the evil of gambling. This takes various forms and is sapping the morals of countless thousands and weakening national character and moral strength.

The promoters of gambling are frustrating by their iniquitous efforts the national endeavour for economy and sacrifice. Some of our national services have to curtail facilities for the transaction of important business to make way for their activities. Crowds of young people gather round gambling machines at fun

fairs wasting their cash and weakening their characters. A Committee of investigation has reported that ten million people now take part in football pool gambling. This number is almost the same as the number of homes in the land so that it would seem that this form of gambling is becoming almost universal. At the lowest estimate the annual turnover is £30,000,000 and the profits to the promoters are about £2,000,000.

The number of betting firms organising the "business" is now about sixty-five and their chief instrument is newspaper advertising. Many newspapers publish articles advising people how to proceed. The Post Office received in poundage on postal orders connected with betting £3,000,000 annually.

It is estimated that apart from Commercial and Stock Exchange speculation the national betting bill was today about £500,000,000 or 50 per cent. more than the charge on the National Exchequer for social services and the cost of administration put together and more than four times the amount of taxes and rates devoted to education. Of that colossal sum approximately £50,000,000 was profit to the promoters.

One well acquainted with the demoralising effects of the gambling mania says "Thousands of poor families find that their suffering is intensified by the gambling habit. This habit, moreover, is utterly selfish and is demoralising to parents, workers and citizens. Much responsibility for the growth of the gambling habit lies with the Press. If the newspapers with large circulations would ignore the dogs and the pools, both would immediately cease to be a public danger"

It has been suggested that one method of checking the evil would be for readers of the newspapers concerned to work in groups and notify them that they are withdrawing their support while the football pools and similar gambling evils are being promoted and announced.

As during the Great War, the Roman Catholic Church is doing its best to profit by the present conflict between the Allies and Germany. Evidence is not lacking which shows that it



helped the Nazis to power in Germany and although it has been treated roughly by them, it is still endeavouring to make Hitler and his followers subservient to its designs. The great majority of the Polish people are Roman Catholics, and while the Papacy has diplomatically endeavoured to champion their rights it gave the Papal blessing to the aggressors' conquest of Abyssinia, Albania and Spain. German atrocities in that unfortunate land might have been to some extent prevented if the Pope had continued vigorously protesting against them, but his condemnation has been feeble for fear, it seems, of offending the ungodly rulers of Germany.

Our modern statesmen are easily imposed on by the Papacy. Their undiscerning simplicity is shown in the readiness to deal with the Pope through Envoys and diplomatic representatives. President Roosevelt is now following the foolish example set by our Government by appointing a personal representative to confer with the Pope on the prospect of peace measures. This is a wrong step and will not help the United States. Behind what is called "Catholic Action" is the endeavour to advance the interests of Papal Rome in every way possible. Its influence is reflected in the Press to a remarkable degree, in the B.B.C. wireless programmes, which have favoured Jesuit priests and have been broadcasting High Mass not only from foreign cities but from Westminster Cathedral. In countries where she is the State Church the Roman Catholic denomination denies to Protestants the liberty she claims for herself in our nation.

There may be a severe conflict ahead and Protestants should be on the alert to check Rome's insidious propaganda in every direction for eternal vigilance is the price of liberty. A wave of secularism is passing over many countries and spiritual death has invaded the professing church. In totalitarian countries Christ is completely ignored and the dictators are seeking to remake the world without Him. In the democracies the slogan is "moral rearmament" and this also ignores Christ. It is only by His power exercised through His Spirit and Word that both aggressors and those

oppressed by them can be changed and made to live in harmony and peace with one another

The Committee deplore and condemn the practice of dancing in connection with Bible Classes, Concerts and Social Gatherings with frivolous entertainments in Churches where the Gospel should be proclaimed and the world kept in its own place. One of God's judgments on the world for the neglect of His laws according to the prophet Ezekiel is war and while our cause in this war may be just, we have national and individual sins to confess and be humble for. We need national repentance and humiliation.

When God's ancient people hearkened into His commands, He gave them victory over their enemies and peace. In Leviticus, Chapter 26, three conditions are laid down for peace, 1. Reverence for His name. 2. Observance of the Sabbath. 3. Regard for His Word. No one can say that these conditions are being fulfilled in our national life. On the contrary in all parts of the land and in numberless lives God is forgotten. His Sabbaths profaned and His Word neglected and set at naught. Above all His manifestation of love for lost sinners in Christ Jesus is widely disregarded and this alone is sufficient to provoke Him to leave us to become the prey of our literal and spiritual foes. But notwithstanding our transgressions, He is waiting to be gracious and let each and all pray earnestly for the outpouring of the spirit of penitence and humiliation so that as a nation we may turn to the Lord humbling ourselves before Him and seeking to do His will. Then we may look for deliverance and for peace based on the principles of truth and justice.

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## **Report on Ingwenya School.**

By Mr. JAMES FRASER, M.A.

**O**NE of the chief requisites of a successful missionary teacher is a first-hand knowledge of the pupils under his care. This is not easily attained at Ingwenya for each year brings to

the school an increasing number of new faces, which to a European eye appear puzzlingly similar. This year, for instance, we have no fewer than twelve girls bearing the name of Emily and although three of these have the same tribal name, it takes considerable time and effort to distinguish between the physical appearance of one and another, not to mention gaining some knowledge of their home and family circumstances. The fact that a fair proportion of pupils glory in odd names like Only, Nothing, Sixpence, Gate, Jelly and Lizard, singles them out from their schoolmates, and by giving the teacher a good starting point, these pupils lend courage to master a knowledge of the names and faces, and, if possible, dispositions, of the less conspicuous newcomers.

This year our enrolment has arisen to above four hundred, and of these at least one hundred and thirty are new to the school. Had we received all who sought admittance, our numbers would have risen to the five hundred mark, but our limited accommodation forced us to turn away many boys and girls whom we should have otherwise welcomed to the spiritual and educational benefits of the mission. The Government's policy of centralisation of natives means more and more congestion in the native reserves, and naturally results in a sharp increase in the school population of the reserves into which the people flock.

Our largest class this year is std. II. which numbers one hundred and four, and is divided between two teachers. Classes V. and VI. which are my own special care have increased in size by nearly fifty per cent. since last year.

Despite numbers which are well-nigh unwieldy there is no indication that the work of the school is deteriorating in the least. In May of last year and February of this, the school was examined by the circuit inspector who on both occasions declared the academic work to be "thoroughly good."

A new scheme is now in force whereby the work formerly spread over the first three years of a child's school career is covered in two years. The process of adaptation to the new conditions demands a great effort on the part of the teachers of the children

involved, and it has yet to be seen whether the education of the Rhodesian native is sufficiently advanced to justify the change.

It is gratifying to observe a great improvement in attendance throughout the school. Last year the boys' attendance was far from satisfactory and there were several withdrawals before the school had been a month in session, but this year, after three month's attendance, only one boy out of a total of one hundred and eleven has grown weary of school life.

Last year I mentioned that a start had been made with vegetable gardening near the new well. After a reasonable time it was found that the soil there, a heavy black clay, was altogether unworkable, and the site of the garden has now been shifted to a sandy spot behind Mrs. Radasi's kraal. About half an acre of land has been fenced in, and ninety plots, most of them eighteen feet by four feet, have been made. Tomatoes, potatoes, cabbages, spinach, onions, peas and beans are grown and do well. The plots are owned and tended by the girls of standards I. and II. and the boys of standards III. to VI. A considerable effort has been put forth to conform to the Education Departments' requirements in this connection, but the circuit inspector would like to see a greater area of land devoted to vegetable gardening and a larger number of pupils engaged in the work.

Fully one hundred young trees have been planted on the mission grounds by the boys during industrial periods. A number of these are now about three feet in height.

In the wood-carving class, useful articles like rakes, thatch-beaters, spoons, yard sticks, hammer and axe handles and skeys have been made.

I do not propose to refer in detail to the academic work of the school, but I may mention that when the results of last year's standard VI. final arithmetic examination were made known, it was revealed that Ingwenya topped the list of native schools in Matabeleland. As an indication of the standard achieved in English by class VI. (the highest class in the school), I submit the following letter written by a girl who became a member just six months

ago. The letter was written in response to a request to tell their friends in far away Scotland about the March communion. Each pupil in the class wrote a letter, and this one has been chosen as the best:—

My dear Friends,—I would like to tell you about our communion season here at Ingwenya. We began our services on Thursday which is our baptizing day. On that day many babies and three schoolgirls were baptized. Doctor Macdonald preached. He explained what baptism is, and as I was listening, I heard him say that baptism was a sign of being baptized with the Holy Ghost, and is given to those who prefer to follow the Lord Jesus Christ than to walk in the ways of the world. He read from the Book of Psalms, psalm 51 verse 7 which says:—"Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." On Friday we held a prayer meeting at which Mr. Tallach read three psalms from the book of Psalms, and six men prayed. They all prayed that the Holy Ghost would be poured on themselves and on the people. On Saturday we had the usual preparation service. Many people assembled for the first service on Sabbath when Mr. Tallach preached on Matthew chapter 27, verse 36. Before the second service the followers of Jesus were given tokens, and after Doctor Macdonald had preached in Isaiah chapter 55, verse 1, we took the Lord's supper. We were happy as we remembered all that Jesus has done for us. On Monday we had a thanksgiving service to thank God for His kindness during the communion. I was thanking God for giving us peace when so many people in other lands are being killed in war. I was also very glad because thirteen schoolgirls became members at this communion season. I hope you may have a happy time, my friends, when you remember the death of the Lord Jesus. Your loving friend, Amelia Mthamo—

The "Pilgrim's Progress" class is still held on Wednesday evenings and is attended by about forty of the senior girls, all of whom have manifested a lively interest in this fascinating allegory. They have a special admiration for Bunyan's ingenuity

in supplying his characters with appropriate names such as Mr. Hold-the-World, Mr. Talkative, Mrs. Bat's Eyes and Mr. Ready-to-Halt. At our last meeting we completed the second part of the book. So much regret was expressed on bidding Bunyan farewell that it was decided to continue the meetings and enter upon a brief study of "The Holy War."

A large proportion of this year's boarders are newcomers, and in view of this we were greatly relieved when several of our older Christian girls whose influence for good we can rely upon, returned in January to continue their studies for yet another year. When we see one of the classrooms lit up at night, we know that a number of these girls have met together for prayer and that in their prayers they will not forget their unconverted comrades who are a source of special concern to them as well as to the missionaries.

Through the kindness of Mr. James Stewart I have been able during the past year to visit three of Matabeleland's large mission schools. It was most interesting to examine the work and organisation of these schools and to note how the different missionaries tackled the spiritual and educational problems which are the common heritage of all who seek the uplift of the African. It was very refreshing to find that two of the missions visited are thoroughly evangelical in outlook and are at one with ourselves on fundamentals such as the Fall, the Atonement and Regeneration. In these days when so many missionaries seem to regard Christianity and present-day civilisation as interchangeable terms there is a call for aggression and expansion to those who preach a Crucified Christ and thereby leave the Africans in no doubt as to where they stand in relation to God and man.

I close with a hearty vote of thanks to all who have contributed towards the successful conduct of the school during the year which is past: to Mr. Tallach for his generous assistance in manifold ways, to Doctor Macdonald for so willingly and regularly conducting First Aid classes for the girls of Standards IV. to



VI., to Mrs. Tallach and Mrs. Macdonald for their diligent supervision of the girls' industrial work during Miss Nicolson's prolonged absence, to Mrs. Radasi for her motherly care of the boarding girls, to the native staff for their ready co-operation, and to the many friends in the homeland who have sent gifts of money, material and equipment. Mr. MacGillivray is again worthy of special mention in this connection, for the supplies of equipment he has sent out since last May have been exceptionally useful.

The prayers of God's people are earnestly solicited on behalf of the large family of young Africans whom it is our privilege and responsibility to educate in the truth as it is in Jesus. Remember especially the boys who hitherto have been less responsive than the girls to the call of the Gospel, and who in some respects are more exposed to subtle and soul-destroying influences. The ready victim of false teachers, and the perplexed witness of varying standards of religious life, Africa's manhood has dire need of being moulded by the Word of God, "which liveth and abideth for ever."

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## **Ingwenya Mission, Medical Report.**

By Rev. R. MACDONALD, M.B., Ch.B.

**I** MUST begin this report of the Medical Work of the Mission by expressing regret for the delay in forwarding it. The year that has passed has been quite uneventful as far as the Medical Work is concerned.

As you are already aware the Government is carrying out a scheme whereby provision is to be made for the native people. The completion and effective working of such a scheme will in time make quite unnecessary the activities we undertake in this connection. For the present there is not likely to be much progress made with this scheme, rather if the war continues for a long time, may we expect curtailment, and so far as we are concerned the position remains unchanged and the need for aid as we have been giving it the same as when the work was first proposed.

Actually our records show that more people received medical aid in the year that is past than in any previous year. An average of four hundred persons have been seen and treated at Ingwenya every month exclusive of those seen at our out-stations. Some of the diseases endemic in these parts are of such a nature (i.e., malaria, etc.) as to be amenable only to specific drugs which are unfortunately also very expensive, and in recent months, very expensive indeed. We also feel it a duty to make use of some of the newest and most efficient drugs, which also are very expensive, so that the actual drug bill for the year is higher, and will in the future be higher still.

It is possible that after the War, and the victory which we ardently hope and pray for, far-reaching decisions will be taken affecting the native peoples of this Continent, greatly affecting their material and physical prosperity for the better; and the time may not be very far distant when Missionary Bodies will feel themselves relieved of responsibilities in the way of making medical provision for their people which they now feel they must accept as far as they are able. The immediate future is dark indeed and although far removed from hostilities and the dire distress of the peoples of Europe it is more than probable that the people here will stand more than ever in need of the spiritual and material help we have been able to afford them.

I wish to thank those kind friends in Scotland, London, and Canada who have at various times sent out parcels and donations for this part of the work. Such gifts are invaluable.

Some progress was made towards building further accommodation. The existing buildings have been repaired and overhauled, but during the rainy season, now practically over, work was suspended, but shortly it is hoped that the huts which used to be our home will be ready for use on their new site.

The Government-paid instructress, Rhoda Stinta, still acts in the capacity of nurse and assistant in the Dispensary. Her services in the last year, as always, have been greatly appreciated.

The Mission has in a very humble way contributed in a Government Survey into the incidence of Trachoma, an eye affection among the natives. This, by the way, is not serious or very extensive.

## Literary Notices.

**The International Situation** by Rev. D. J. MacAskill, M.A.  
Messrs. Stockwell, Elm Court, Ilfracombe, N. Devon.  
Price 1s.

This recently issued pamphlet is packed full of information concerning the activities of the Man of Sin, in the past and in our own day. It casts a lurid light on the enmity which the Vatican bears to Britain, and luke-warm Protestants would do well to read it, in order to see something of the mischief of which the Papacy is capable. We wish it a wide circulation.

**Peace in the Storm** by J. B. Watson. Pickering & Inglis Ltd.  
Price 1s.

When we are surrounded on all sides with the horrors of war and to many the word "peace" is a strange word, this pamphlet has made a timely appearance. Its author directs his readers to the Word of God as that in which they can find real, lasting peace and comfort. In days when the Bible is looked upon as old-fashioned it is refreshing to find a modern writer taking the Word of God as his guide, and directing others to it for help and consolation. While we may not agree at times with the author's mode of expressing himself, yet we can recommend the book as one which might be read with profit in these days of calamity.

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## Notes and Comments.

**Romanist Teacher for Protestant Children.**—Recently a petition signed by 140 Protestant ratepayers in Lairg was submitted to the Sutherland Education Committee asking them "to terminate the services of the Roman Catholic teacher in Lairg School." The Rev. D. J. Matheson and others appeared in support of the petition. By 9 votes to 5 it was agreed to remit the matter to the Education Department for their guidance. In reading the discussion of this Petition in the *Northern Times* we noted a few things which surprised us, as for instance the fact that this Romanist teacher was appointed by the Director of

Education for the County, seemingly without consulting the Committee. Another point which occasioned surprise is, that though this matter has now been going on for a considerable time, none of those members of the Committee who profess to hold orthodox and Protestant views seem to have said anything about it until this petition appeared. We noted also the reference of the teacher in question to what she termed "a tissue of bigotry which arose out of the Free and Free Presbyterian Churches." If she had been wise she would have remained silent on that point as these denominations have many points to learn from her own communion on the subject of bigotry. We wish every success to the petitioners in their fight against this effort of Rome to capture their children, for their fight is not against an individual but against a system which is sucking the life-blood out of our Protestantism, and putting forth every effort to bring to slavery our Empire which has been for centuries the symbol of liberty, and do also feel thankful that the Free Presbyterian Church is getting a full share of the odium connected with such a fight.

**Whence Come Wars.**—It is simply amazing that there could be found among professedly orthodox denominations ministers and laymen who actually imagine the possibility (and ardently advocate such views), of the elimination of war and bloodshed between nations by the enactment of carnally-idealistic international institutions such as the League of Nations, and the more recently ardently-advocated Federated Europe. How such men can maintain this attitude in the light of the General Epistle of James iv. 1-3 is beyond one's comprehension. As it is out of the human heart, which is "deceitful and desperately wicked" that come the issues of life, ought it not to be as clear as the mid-day sun to any believer in the Bible, as the inspired, infallible Word of God, that only a supernaturally created "new heart and right spirit," through the instrumentality of the Gospel, can forever eradicate war. The universal world-wide reign of Gospel grace is therefore absolutely essential to a war-less Millenium, which only the merciful operation and exercise of the omnipotent

sovereign grace of God can accomplish, in fulfilment of His eternal purposes. "Peace I leave with you, my peace I give unto you" (John xiv. 27). It is surely bad enough to see godless worldly-minded Socialists and Communists imagining that, independent of God, through Christless so-called social and economic reform, they can create a world-wide international, warless Socialist Co-operative Commonwealth, but to find professing orthodox Christians ardently advocating such futile day-dreaming illusions is surely the essence of inexcusable criminal folly, for they, in doing so, are sinning against light and knowledge. In this as in other things, God "will not give His glory to another, nor His praise to graven images," and only He, through a proclaimed Law and Gospel, can bring about the divinely-promised Millenium. Till this time comes nations that advocate and practice unilateral disarmament are courting trouble, and are guilty of suicidal national folly. While the Divine sovereign gift of a Millenium thus tarries, in accordance with the Divine purpose, it is absolutely essential to national preservation to act on the principle of the old Latin proverb:—" *Si vis pacem, para bellum.*" (If you wish or desire peace, be ready, or be prepared, for war).

**Aliens Committee Appointments.**—In *The Daily Telegraph* for the 29th November, 1940, it is announced that Mr. Herbert Morrison, the Home Secretary, has appointed the following to be an advisory committee to consider the detention of aliens:—Sir Francis Lindley, Chairman; Miss Margery Fry; Mr. C. R. Havers, K.C.; Mr. C. Jarman; and Mr. I. A. Kirkpatrick. Our personal interest in the composition of the personnel of the above committee is that two of the five have Romanist connections, while we are not sure of the Romanist connections of the other three. The significant fact about this matter is that in the personnel of all previous committees, on the aliens question, Romanists have always been prominently represented, despite their numerical inferiority in this Protestant nation. Let it be remembered in this connection that the only people who can come and go to Britain without passports or visas, regardless of their nationality, are members of Romanist religious orders, such

as nuns, priests, and monks. We consider that their exemption from this safeguarding rule is an act of national folly. It is also significant that the *News Chronicle* which has carried on an obstinately persistent press campaign in favour of Romanist Eire and against Protestant Ulster, has simultaneously espoused the cause of Indian anti-British Congress agitators, while the same newspaper has gone almost frantic in its agitation for the release of aliens in this country. Police detectives, all over the country, who are not Romanists, state unhesitatingly and fearlessly that their work of rounding up these suspicious and dangerous aliens for months has been rendered null and void by the Government's action in yielding to the clamouring of the *News Chronicle* in setting free these aliens. Others will unhesitatingly agree that the security of this nation ought to come before subtle maudlin sentimentalism relative to aliens, most of whom are Romanists. It is not difficult to guess the source of the pressure. Be it noted that Sir Francis Oswald Lindley is married, significantly enough, to a daughter of the 15th Lord Lovat, while Mr. Ivone Augustine Kirkpatrick, a Romanist, has been Chargé d'Affaires at the Holy See since 1932. Can any unbiassed reader of our magazine question for a moment the strangle-hold the Jesuitised Romanists have in Governmental departments?

**The Curse of God on Dingwall.**—According to reports appearing in the Press recently, it seems that Dingwall Town Councillors had under discussion the question of enforcing the burgh bye-laws relative to the closing of ice-cream shops on God's Day. After some considerable discussion it appears that the vote was a close one, five voting for and five against the enforcing of the burgh bye-law. At this stage Provost John MacRae of Dingwall gave his casting vote against the enforcing of the burgh bye-law, thus not only treating with evident contempt a bye-law, which, as magistrate, he was morally duty-bound to enforce, but, what was of infinitely greater concern, he thus violated the universally and eternally-binding holy Law of God:—"Remember the Sabbath Day to keep it holy." It seems that Mr. T. S. Burns was quite willing to support Bailie MacLean



in enforcing the bye-law, provided the latter included in his motion the prohibition of the sale of "Sunday" newspapers, a view with which, needless to say, we are in entire agreement. At this stage, however, Dean of Guild Menzies objected that this attempt to deprive him and others of their "Sunday" newspapers savoured of Hitlerism. Evidently Treasurer Burns was concerned about the ice-cream vendors, who are the successors of the Romanist Italians who used to carry on this wicked business, lest their not being allowed to secularise and commercialise the Sabbath, by earning money seven days a week, should prove a hardship. God's Law on the matter is evidently a secondary consideration, if a consideration at all, but God is not mocked. I wonder if it ever dawned on Provost MacRae and those whom he supported that they were thus challenging the eternal laws of Heaven, and that they actually voted against God and for the devil, thus bringing the curse of God on the burgh. It would be sheer unfaithfulness on the part of the present writer, as a minister of the Gospel, if he failed to warn Provost MacRae and those who voted as he did, that failing repentance, God will accept the challenge, and they can anticipate their doom at His hands: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

**Blaming the Fighting Forces.**—Thurso and Inverness magistrates have recently agreed to open local places of amusement and entertainment on the Lord's Day, ostensibly to meet the supposed demand for such God-cursed forms of Sabbath desecration by the fighting forces. It is extraordinary the great concern the Devil and Hell seem to have developed recently relative to the great danger of soldiers being bored on God's Day. It is surely a lamentable commentary on the moral, psychological, and spiritual state of the present generation when six days of the week are not sufficient for them to engage in an endless round of flippant irresponsible gaiety and inane merry-making, without encroaching on the sanctity of the Sabbath Day. If this is the fruit of evolutionary and Modernistic teaching it is very evident that otherwise rational human beings are reduced

to the level of ephemeral irresponsible butterflies with no higher purpose to justify their existence than eating, drinking, and making merry. Wanton mirth, sport and pleasure constitute the main, if not the sole, aim and purpose of life for the majority in this Heaven-provoking generation, yet many wonder why there is a war on. The magistrates concerned have declared that they have the backing of the vast majority of local ministers in thus opening places of amusement and entertainment for the soldiers on the Lord's Day. Thus the fruits of the God-cursed bursary-making ministry is evident. These men were made ministers, not by the Holy Ghost, whose prerogative it is to make ministers, but by carnal methods. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies." As one local community in a nation cannot violate the Moral Law of God without involving the whole nation in criminal guilt, so Inverness and Thurso are bringing the curse of God on the whole nation, prolonging the war, and are thus virtually murderers of our men, women and children. Such magistrates may imagine that they are doing nothing worse than annoying Sabbatarians, but one day they will discover that it is a tremendous responsibility to be a magistrate.

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## Church Notes.

**Communion.**—*February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. (Note: No change in July Communion.) *March*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Portnalong, Achmore and Stoer. *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.

**Collection for February.**—The Special Collection appointed by the Synod for this month is for the Aged and Infirm Ministers', Widows' and Orphans' Fund.

**Back Numbers of Magazines.**—Will anyone having a full set of the *Free Presbyterian Magazine* for disposal, or failing a full set, the first twelve volumes, kindly communicate with the Editor, stating terms. Also state whether they are bound or not.

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### The late Miss Ann Munro, Portree.

**A**FTER reaching an advanced age this faithful member of the church passed peacefully to her eternal rest some time ago. Her father was one of our missionaries for a time in Staffin and will be remembered by some for his striking personality, fine Christian character and zeal for God's Cause. His daughter inherited some of his characteristics and through grace they were directed into channels serviceable to Christ and His Kingdom.

For many years she collected the Sustentation Fund and was most loyal to the Church and its principles. Christ's Cause was precious to her and that is one of the marks of His flock. One unusual practice she had showing the devotedness of her mind to Christ's claims was that of going to church first after an illness on being kept indoors for any time, before doing any worldly business or engaging in social duties.

Miss Munro proved her love for the Cause not only in her daily conduct but also in a practical manner by leaving the most of her small estate to the Free Presbyterian Church or sections of it in this respect setting a worthy example to others with no dependants, who could help Christ's Cause very much by doing likewise.—*D. M. M.*

## Acknowledgment of Donations.

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

**Sustentation Fund.**—Mrs C. F., Whig Street, Kirkbuddo, 15s; Mrs M. McL., Box 44, Ripley, Ontario, 13s 5d; Mr and Mrs D. M'K., Sluggan, Carr Bridge, 10s; Miss M. M'K., Kidderminster, 7s 6d; Mrs M., Bundalloch, Dorne, per Mr Ian Matheson, Dingwall, £1; F.P. Committee in Dunoon, per Mr Norman Shaw, £3 10s; "A Friend," per Rev. D. J. Matheson, on behalf of the Sustentation Fund of the following Congregations:—Rogart Cong., £2; Dornoch Cong., £1; Bonar Cong., £1; Lairg Cong., £1; Mrs McP., Tokomaru Bay, New Zealand, £1.

**Colonial Mission.**—Mrs McP., Tokomaru Bay, New Zealand, £2

**South African Mission Car Fund.**—D. McL., Lochinver District, £1; Mrs M., 58 Frankdale Avenue, Toronto, £1; Rev. N. M'Intyre, thankfully acknowledges the following donations:—Friend, Edinburgh, 10s; Dun, McL., 7s 6d; Mrs E., £1; A. F., 5s; Dr. J. L., £2; "A. M. M.," 10s.

**Jewish and Foreign Missions.**—Mrs I. M. and Mrs D. M'L., Detroit, per Rev. Jas. McLeod, £2 4s 5d; Anon, Kyle postmark, £5; Anon, Raasay postmark, £1; Mr and Mrs D. M., Carr Bridge, 5s 6d; Mrs I. M., Bonar Bridge, £2; E. M., 1 Carrigrich, Tarbert, Harris, 10s; F.P. Committee in Dunoon per Mr Norman Shaw, £2 10s; Rev. N. M'Intyre thankfully acknowledges the following donations:—Friends, Ayrshire, £5; Friend, Skye, £1 1s.

**Edinburgh Manse Purchase Fund.**—Mr A. MacAulay, 20 Leamington Terrace, Edinburgh, acknowledges with grateful thanks a donation of £2 from "A Friend," per Mr Peter Anderson.

**Glendale Sustentation Fund.**—Mr Finlay Nicholson, Hamara, Treasurer, acknowledgès with sincere thanks a donation of £1 from "A Friend."

**Greenock Congregational Funds.**—Rev. James McLeod acknowledges with grateful thanks a donation of 10s from Anon, Clydebank postmark.

**Daviot Church Building Fund.**—Mr J. Grant, Inverness, acknowledges with grateful thanks the sum of £23 5s 6d, collected in the Daviot Congregation, per Miss I. M. Cameron.

**Lochbroom Congregational Sustention Fund.**—Rev. D. N. MacLeod acknowledges with sincere thanks a donation of £10 from Mrs Macdonald, Opoho, Dunedin, New Zealand.

**London Congregational Funds.**—Rev. J. P. Macqueen acknowledges with grateful thanks the following donations:—From "A Vancouver Friend," 5 dollars; "A Friend," Acton postmark, 10s.

**North Uist Church and Manse Fund.**—Rev. W. B. Nicholson acknowledges with hearty thanks the following donations:—A. MacDonald, Elder, Tigharry, £1; A. MacDonald, Joiner, Tigharry, £1; North Uist Member, £1; Miss MacAulay, Kyles, Scalpay, £1; E. Morrison, Scalpay, 10s; E. Morrison (collecting card), £1.

**Shieldaig Congregation Sustentation Fund.**—Mr J. Gordon, Treasurer, acknowledges with sincere thanks a donation of £4 from Mr J. MacKenzie, Johannesburg, South Africa, per Mrs A. MacBeth, Shieldaig.

**Raasay Manse Building Fund.**—Mr Ewen Macrae, Treasurer, acknowledges with sincere thanks the following donations:—"Two Friends" Raasay, £1; Friend, Lochgilphead, 10s.

**Talisker Church Building Fund.**—Mr D. Morrison, 7 Portnalong, acknowledges with grateful thanks a donation of £1 from Mr A. M'S., Eynod, Skye, per Mr D. MacSween, Missionary, also a donation of £1 on behalf of the Sustentation Fund.

**South African Mission Clothing Fund.**—Mrs Miller, Wick, acknowledges with sincere thanks a donation of 5s from Mr R. M'K., 63 Glen Urquhart Road, Inverness.

**St. Jude's South African Clothing Fund.**—The Treasurer acknowledges with grateful thanks the following donations:—Miss M., Bridge of Weir, 10s; Psalm lxx. ii., £1.

## The Magazine.

**4s 6d Subscriptions.**—Mrs E. Fraser, 151 Sherwood Avenue, Toronto; Mrs H. Ross, 77 Ardmore, Rhiconich, Lairg; H. Vertican, 10 Fairfield Avenue, Kirkella, S. Yorks; Miss M. MacKay, c/o Dr. Matheson, Plockton; Mrs J. MacKay, 4 Fearn, Raasay; M. M'Lennan, 12 Sand, Gairloch; Mrs Macqueen, 10 Kingsburgh, Snizort, Skye; Duncan Mackintosh, Sluggan, Carr Bridge; Alex. Macdonald, Hougharry, Lochmaddy; J. Macdonald, 64 MacLean Street, Glasgow; Mal. Macdonald, 69 Kenneth Street, Stornoway; Mrs L. MacCuish, Aird House, Finsbay, Harris.

**Other Subscriptions.**—Mrs A. Campbell, Mossfield, Lochside, Fort William, 7s; John Ross, Culbuie, Lairg, 1s 6d; Miss M. M. Weeks, Southgate, Sittingbourne Road, Maidstone, 3s 5d; Mrs H. Matheson, Badnaban, Lochinver, 4s; Alex. MacLeod, Newfield, Elphin, Lairg, 9s; Mrs Flora Beaton, Riverside, Wester Alligin, Torredon, 6s; Mrs C. M'Leod, Pollochan, Achmelvich, Lairg, 14s 6d; M. Kershaw Elim, Mill House, Haworth, Nr. Keighley, 5s 8d; M. M'Lean, 10 West End, Newbost, Lochs, Lewis, 6s; R. Campbell 168 Briar Hill Avenue, Toronto, 9s; Mrs Rose, Errogie Cottage, Errogie, Stratherrick, 5s; Mrs N. Macdonald, 7 Skigersta, Ness, Lewes, 10s; Miss J. MacPherson, c/o Miss Edgar, Blair Atholl, 4s; John Nicholson, 2 Clovullin, Ardour, 3s; Mrs MacPherson, Tomomaru Bay, New Zealand, 8s 6d; Mrs Fraser, Whig Street, Kirkbuddo 5s; Rod. MacKenzie, 63 Glen Urquhart Road, Inverness, 5s; Mrs A. MacKenzie, Strathmore, Finsbay, 5s 8d.

**Free Distribution.**—Mrs E. Fraser, 151 Sherwood Avenue, Toronto, 5s 11d; R. Campbell, 168 Briar Hill Avenue, Toronto, 11s; Mrs J. MacKay, 4 Fearn, Raasay, 4s; Wm. MacSween, Stein, Waternish, Skye, £1; Rod. MacKenzie, 63 Glen Urquhart Road, Inverness, 5s.

**H.M. Forces—Free Distribution.**—A Young Well-wisher 2s; Rod. MacKenzie, 63 Glen Urquhart Road, Inverness, 5s; Mrs L. M'Cuish, Aird House, Finsbay, 3s 6d.