

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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Cremation.

THE disposing of dead bodies by cremation has become very common in our day, so that it has almost become the rule and not the exception for persons occupying public stations in life to be cremated. Cremation Societies advertise cheap rates in the newspapers and every effort is made to cause this practice to become more widespread by holding out that it is more to the benefit of the health of communities than the burial of the dead. Many also argue that it is unimportant whether the body goes back to its elements by the slower process of the grave or by the speedier process of burning, and are loud in their expressions of preference for the latter without, we believe, ever giving it serious thought, or seeking any other foundation for their preference than a growing volume of public opinion. Having given this subject serious thought for a number of years back we have noticed two things in particular in connection with it—First, that its popularity increases as true religion declines, and, Second, that those who leave instructions for their bodies to be cremated, are, with very few exceptions, men and women in whom true and vital godliness is conspicuous by its absence. This ought to cause us to examine the subject of cremation in the light of God's infallible Word, which ought to be our rule in all things.

In the Old Testament we have a record of the death of many of God's dear saints, and where any of them gave instructions concerning the disposal of their bodies, they clearly stated that it was to be by burial. Abraham's first possession in the land of Canaan was a burying-place where he "buried Sarah his wife in the cave of the field of Machpelah," where afterwards he himself was buried. Jacob took an oath of Joseph that he would bury him in the cave of Machpelah, and Joseph himself took an oath of the children of Israel that they should carry his bones out of Egypt, which the Apostle brings before us in the eleventh chapter of Hebrews as having been done by faith. But in this matter we have a higher authority than the actions of men, the example of God Himself, for we read concerning the death of Moses, that he "died there in the land of Moab, according to the Word of the Lord, and he buried him in a valley of the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day." In the New Testament God again sets the example for when He died in our nature He chose not to be cremated but to be buried thus fulfilling what was written of Him, "And he made his grave with the wicked and with the rich in his death," and so leaving an example for his people to follow.

To the child of God the burial of the dead is agreeable to the hope of a resurrection. The Holy Ghost says in Isaiah, lvii, 2, in connection with the removal of the righteous, "He shall enter into peace: they shall rest in their beds, each one walking in in his uprightness." This hope may be even more clearly set before us in Job xix., 25, 26. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." That which is sown in corruption is raised in incorruption. Their sleep in the grave is a sleep in Jesus, and on the resurrection morning they shall awake and be satisfied with His likeness.

In the Scriptures we find only two passages which clearly refer to the disposal of bodies by cremation, that is, in I. Samuel,

xxxi., 12, where we read that the body of Saul and the bodies of his sons were burnt at Jabesh and in Amos, vi., 10. In connection with both these instances we find that religion was at a very low ebb in Israel for they "were mingled among the heathen, and learned their works." They had forsaken God, "the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water," and what comfort could be found by them in the belief of a resurrection? This is exactly the position of many to-day. They despise the Bible and yet their very consciences tell them that it must be true, and if true, that the resurrection of the dead can have no comforts for them. This has led many to prefer cremation to burial for behind cremation there is the idea of the destruction of the body in such a way that it will be impossible for it to have a resurrection. Cremation is common among the Hindoos to the present day, while it was extensively practised among the Celts and Norsemen before the advent of the Christian religion among them, but on embracing Christianity they turned away from this manner of disposing of their dead. From this we see that it is a pagan and not a Christian practice.

Further it violates all natural feelings. Those of our readers who have given the subject serious thought will find it very difficult to prefer cremation to burial in the case of those to whom they are bound by ties of tender love. Where parties are united by the double tie of natural and Christian love and death makes it imperative that the living should seek a place where he might remove his dead out of his sight, can any who have experienced that love think without horror of casting into one of these "furnaces for the dead" the wife who has been to him "as the loving hind and pleasant roe," the child who has been the subject of his many prayers at a throne of grace, or the mother in whose lap he was tenderly nursed in the helplessness of childhood. Where no such horror is felt in connection with such a matter, it is our firm conviction that tender love is conspicuous by its absence, and that in this we are bearing an unmistakable proof of being given over to the judgments of the Most High.

Recollections of Iain Og, Rona.*

MANY years ago there lived in the Island of Rona a man of the name of John MacIennan, and who was locally known as Iain Og. He was one who feared the Lord above many, and who, on account of his piety deserves that something should be put on record concerning him. My first acquaintance with Iain Og was in the winter of 1875, when the late Rev. Angus Galbraith, of the Free Church, Raasay, asked me to go to Rona to teach a school. On the Tuesday following my being engaged by him I left home before daylight in order to get the lighthouse boat to take me there, but before I reached Portree the boat was away. Someone told me that there was a boat from Rona at the mill in Portree, and on making enquiries I found two brothers of the name of MacSween, who told me to wait at the pier and that they would not be long. However, it was dark before we started in a small boat, full of bags of meal, with two women, the brothers MacSween, my father and I on board. That night we got the length of Fladda and the next day landed at Dry Harbour about three o'clock in the afternoon. Having secured lodgings I started the school the next morning.

The first Sabbath after I arrived the Rev. Angus Galbraith was preaching at Torran, and a number of boats left Fladda early in the morning. My father and I got away in one of them and landed about a mile from Torran. After the service Mr. Galbraith intimated to the people of Rona that the teacher he secured was now among them, and advised them to keep their children in school. The following Sabbath the missionary who was in the district had a service in the schoolhouse. It began at noon and it was dark when we got out, so that the people were grumbling.

The next Sabbath again the missionary was at Kylersona, so

* We regret to note that the writer of the above, who was our esteemed missionary at Braes, Portree, has passed away. The sketch was sent us about three weeks before his death, and in the covering note sent along with it, he remarked, "It is a solemn thing to be on the verge of eternity." We believe that for him it was a great gain.—J.C.

there was no Service in the schoolhouse, but the people with whom I was staying told me that there would be a meeting in the house of Iain Og. All the people of the place gathered to his house. When I arrived Iain was sitting in an old-fashioned chair, known in the Highlands as a *sunmag*, and I would take him to be about sixty years of age. He began the meeting by asking one of the name of Neil MacLeod to sing four verses of a psalm, and then asked a venerable old man to pray. After the prayer he struggled to his feet with the aid of two walking sticks, dropping them when he was fairly on his feet. On being given the Bible he read a chapter and asked Neil MacLeod to sing some more verses. He then began to expound a portion of the chapter read, mentioning verse after verse of Scripture accurately showing their bearing on the portions he was expounding, and although the meeting continued for fully two and a half hours no one felt tired. When he finished speaking he engaged in prayer, and if his exposition was remarkable his prayer may be described as wonderful. He gave one the impression that he was unconscious of anyone listening to him but the Invisible One.

I was in Rona for six months and saw him often, and heard many things about him. He was born at Balgay on the south side of Loch Torridon, and came to Rona as a young man. He was lame on both feet but I was never able to find out how he became crippled; neither was I able to find out how or when the Lord turned him from darkness to light, but it was the opinion of many that it was the reading of the Bible that was blessed to his soul, for he had very few opportunities of hearing the gospel preached. He was a man of prayer and spent the most of his time with the Bible and on his knees. After breakfast and worship he would crawl to the back of a hillock behind his house and spend the most of the day on his knees, except when it was too cold or too wet, and I had it on good authority that the marks of his toes, knees and elbows were to be seen there a long time after he was gone.

There was a small tarn at the back of Iain's place of meditation and a young boy, a sister's son was drowned there. Iain felt this very keenly for he was very fond of the boy. He was

remarkably fond of children, and all the children of the place were fond of him. Whenever they would get anything new they would run to show it to Iain Og, and share any sweets with him that would be given them. They always found him a friend who was so interested in their pleasures as they were themselves. When any of the ministers would be preaching in the schoolhouse, the young men of the place would vie with each other as to who would have the pleasure of carrying him on their backs to the service and back home again. When he was not able to go to the service he would say to a favourite niece of the name of Janet, "Bring me all you can." On her return home he would cause her to sit beside him and question her about the service. He would begin by asking her the psalm read and the portion sung, then the chapter, the text and the heads of the sermon. He would then get her to repeat all that she remembered of what the minister said on the first, second and third heads, and the conclusion. After he would get from her all that she remembered he would arrange the sermon and it would keep him going for the whole of that week, and before the close of it he could repeat more of the sermon than any one of those who heard it preached. His remarkable influence over the young men is seen in the case of James Urquhart who came to Rona, a thoughtless young man, much taken up with dancing and playing the fiddle at weddings. Though careless about religion his admiration for Iain Og caused him to be often in his company, with the result that very soon the fiddle was burned, and reading the Bible and the prayer meetings had more attraction for him than the dance. The change soon became evident, not only in himself but also among the people, and a number were turned from darkness to light. James Urquhart died a young man, but the blessed fruit of his labours were to be seen in Rona after his death. No other individual was so much loved by all the people, especially the people of God, as James Urquhart was.

Some time after James Urquhart's death, Iain's sister and her husband died, and Janet his niece got married. She took up residence in Osgaig, a township in the south end of the Island of Raasay, and took her uncle with her. After Iain went there

he appeared to miss greatly his place of meditation at Rona, but he had visits, especially at Communion times from the ministers such as Mr. MacRae, Duirinish, Mr. Mackay, Glenshiel, and Mr. Galbraith; and from among the men, Major MacLeod, Walter Mackay the catechist, Duncan MacRae, Letterfearn, and Neil MacInnes, Glenbrittle. There is a remarkable story told of the brotherly love that existed between Iain Og and Neil McInnes. Major MacLeod called on Iain and gave him a half sovereign, and immediately the Major left Iain got it changed. The Major met Neil and gave him also a half sovereign. Neil got it changed and went straight to Osgaig. Whenever he saluted Iain he took out his purse and said, "A gentleman gave me a little thing here and I came to give the half of it to you Iain." Iain put his hand under the pillow, saying, "A gentleman called on me and gave me a little thing here, and I kept the half of it for you Neil." This is a clear instance of how much the thoughts of the one went out to the other. These visits were very refreshing to Iain's soul but he was more ready to listen to the brethren than to be heard himself. On one such occasion Walter Mackay waited with Iain a whole afternoon trying to get him to pray but failed. When going away, Walter teasingly remarked, "I cannot call you an evil servant, but indeed I can call you a lazy one."

An incident may be recorded here which shows how much Iain had the mind of the Lord. The proprietor took from the people of the township of Dry Harbour half of their grass land, then offered it to any of the people who would take it, and gave no compensation to the people of Dry Harbour. The people resented this keenly and none of them would take it. When the men went to their homes after their interview with the proprietor they told of his offer to their families. One of them was an old man with a family of five sons and three daughters. His family persuaded him to go back to the proprietor and take the place. He yielded to their persuasion and took two shares for himself, one share for a son, and another for one of his daughters. Another neighbour went along with him and took a share of the new township. When someone, in conversation with Iain

asked him what he thought of what this man did, he replied, that if he was a child of grace the Lord would chastise him in his family, but if not that he would suffer in his substance. In a short while three of the sons died and some of their families, and before twenty years passed away there was only one grandson left in the new place, for all his sons and the most of their families died. "The secret of the Lord is with them that fear Him." Psalm, xxv., 14.

I am sorry that I did not gather more of the sayings of this servant of the Lord, for I thought that an abler pen than mine would endeavour to keep him in memory. Owing to his feebleness I believe it was only once that he sat at the Lord's Table at a Communion at Raasay. He told his neice that he would like to go to the Lord's Table, so Mr. Stewart, the estate manager, was spoken to and he sent the coachman with a small basket trap to Iain's house. Two men carried him out of the house and came with him in the trap, took him and set him down beside the Table, lifted him afterwards to the Table and again lifted him back to his seat. When the service was over the trap was waiting for him to bring him home again. It was a red letter day for Iain Og. "The righteous shall be in everlasting remembrance." Psalm, cxii., 6.—JAMES NICOLSON.

Apostolic Primitive Simplicity.

By the Rev. J. P. MACQUEEN.

AS surely as there was a Divine pattern given to Moses on the Mount, which was to be the unequivocal directory of the Church till the end of the Old Testament dispensation, so the primitive apostolic Church is the divinely-ordained pattern for the New Testament Church till the end of time. To this Scriptural model every denomination, claiming to be Christian, must be conformed, unless its practice is to belie its profession. Regarding the apostolic method of church government, it does not require a profound acquaintance with the New Testament Scriptures to convince an impartial reader, that it was pre-eminently democratic, in the best sense of the term. When there arose, for

instance, a dispute between the disciples as to which of them should be the greatest—an early incipient manifestation of the inherent popery in fallen human nature—they were rebuked by their Divine Master, who reminded them that while the heathen kings of the Gentiles exercised lordship over them, it was not to be so among them. They were not to lord it over God's heritage, but to serve. "One," they were told, "is your Master and all ye are brethren." The Pauline pastoral epistles to Timothy and Titus conform to and confirm this Divine rule, where it is revealed that the same exhortations were addressed to the elder, presbyter, or bishop alike, manifesting that there was no gradation of rank or superiority of status between them, but that these were interchangeable terms.

Even so ardent an advocate and upholder of diocesan Episcopalian church government as the late Rev. Professor Rawson Lumby of Cambridge had to confess, at the end of his impartial scholarly ecclesiastical researches, that "there is not a vestige of foundation for episcopal church government in the early apostolic church." Yet in the very teeth of New Testament teaching it would be considered a breach of etiquette were one to address a diocesan or prelate bishop as other than "My Lord Bishop." It is, therefore, clearly evident that gradation of rank among Christian pastors is un-Scriptural and the fruit of carnal ambition, pride, and vanity. Its earthly consummation is the papal pontifical throne, on which the Pope, like Diotrophes before him, must have the pre-eminence, till it culminates in the blasphemy of claiming, for a simple worm of the dust, exclusively Divine prerogatives. Fallen man's chief end for himself is to be so great and distinguished as to be without a rival.

The comparatively recent practice in the so-called Church of Scotland, and other so-called Presbyterian Churches, of labelling Moderators, during their term of office "Right Reverend" and ex-Moderators "Very Reverend," marks a half-way house to Episcopalianism, and is but the incipient ambitious stepping-stone to the bishop's crosier. Carnal ambition, however, will not rest satisfied long with merely the bishop's crosier, but it must needs

aspire to the papal tiara. We sincerely believe that when better and more spiritual days dawn in the professing Christian Church men of the most brilliant intellectual calibre and of the highest academic attainments and scholarship in the ministry, will not regard it as self-sacrifice and self-denial to be content with the same simple title and ecclesiastical status as their more mediocre brethren, whether or not it will be universally agreed that that title should be "reverend," "pastor," or simply "mister." Such prefixes or suffixes as "Professor" and "Doctor of Divinity" will vanish as being seen to be inconsistent with the spiritual humility then prevailing, and enjoined by the Word of God.

That ecclesiastical distinction or gradation of rank in the Christian ministry should be based on either intellectual ability or academic and scholarly attainments is not only un-Scriptural, but wrong in the light of experience and the history of the professing Christian Church and its ministry themselves. How often, for instance, has it occurred, in testing times, relative to Scriptural doctrinal positions, that sincere and well-meaning brilliant and scholarly ministers advocated a course of action and assumed an attitude which subsequent events proved egregiously wrong, and even disastrous for the Christian Church, while their more spiritually discerning, if very mediocre, brethren's firm uncompromising opposition was historically and Scripturally vindicated? In the Christian Church, both as regards its ministers and lay office-bearers and members, supernatural gracious spiritual discernment is of infinitely greater worth and value, even in conjunction with intellectual mediocrity and slender educational attainments, than the most capable intellectual calibre and highest scholarly attainments, accompanied by little or no spiritual discernment. This is a point that needs special emphasis in these days, when in many ecclesiastical quarters, claiming orthodoxy, there is evidence of sadly misplaced emphasis, to the detriment of the spiritual life of the professing Church.

This is not, in the least degree, minimising the importance of a high standard of educational attainments in the Christian ministry, but a Scriptural insistence upon the proper emphasis.

A balanced attitude relative to these important points may be maintained if we consider, and keep in mind, how a worthy Scottish Highland divine on the one hand, and a renowned English divine on the other, expressed their respective views on the subject. Dr. Kennedy of Dingwall, for instance, said, "while I yield to none in insistence on the high standard of literary attainments hitherto required, in Scotland, of candidates for the sacred office of the ministry, there is one qualification without which all other qualifications are worse than useless—supernatural grace." When King Charles II. expressed to Dr. Owen his amazement that a man of his learning would go to hear an illiterate tinker (John Bunyan) prate, the learned Oxford theologian replied: "May it please your Majesty—Give me the illiterate tinker's ability to preach, and I will gladly relinquish all my learning." That great experimental preacher and pious scholarly intellectualist, Rev. J. C. Philpot, M.A., declared that five minutes under the supernatural tuition of the Holy Ghost would make one a better Christian and theologian than a life-time spent in a University or theological college.

* The foregoing statements manifest the balanced golden mean, which is in perfect accord with apostolic practice and simplicity, where we find an intellectually brilliant genius of high academic attainments in the person of the Apostle Paul, so far from claiming any lordship or ecclesiastical distinction of rank above his fellow-apostles and servants of Christ, though they were practically illiterate Galilean fishermen, on the contrary, regarding himself as less than them, and scarcely worthy to be called an apostle.

Presbyterian Church government's insistence upon equality of status among the brethren in the ministry is the Scriptural golden mean between all forms of carnal Episcopalian ecclesiastical gradation of rank and the disorderly extreme, on the other hand, prevailing, in this connection, among Plymouth Brethren.

The fact that the Free Presbyterian Church of Scotland represents that Scriptural golden mean to-day as does no other denomination in nominal Christendom known to us, ought to have, not an arrogantly haughty, but a genuinely humbling effect upon

us. Who are we that we should be thus privileged with such tokens of Divine favour as a denomination? We are all hell-deserving sinners who have forfeited all claim to Divine love, so that the maintenance of a faithful Scriptural testimony in our midst is the fruit of undeserved sovereign mercy. May we be kept all our days from the criminal folly of self-satisfied complacency on the ground of mere orthodoxy, but may it be our earnest persevering desire and constant sincere prayer that we shall, individually and denominationally, bring forth spiritual fruit, by the free grace of God, in some degree commensurate with our great, precious and undeserved privileges.

There are many reasons why the foregoing matters should be emphasised, but one reason especially should be mentioned. In the history of our own church we believe it could be shown that some ministers and others left us, for less pure and less Scriptural denominations, for no other reason than that there was no prospect of their brilliant intellects and academic attainments ever being rewarded with such titles as "Professor" and "Doctor of Divinity." Whatever plausible excuse, by way of back-door exit, they may have manufactured, not even scrupling to plead a tender conscience as a scape-goat, it will be generally admitted by all genuine spiritually-minded Free Presbyterians that they sold their precious birthright, in this connection, for a mess of vainglorious pottage—the carnal honour that comes from mere man, as distinguished from the unspeakably glorious honour that comes from God only, at the end of the day :—"Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord." Matthew, xxv., verse 21.

The Assemblies.

The Church of Scotland.

AT the General Assembly of the Church of Scotland which met in Edinburgh the new Moderator was Dr. J. Hutchison Cockburn, Dunblane. Much of the work done arose out of the

present international situation, such as "The Church and War Damage" and the need of chaplains to the forces. The Moderator's closing address which was entitled, "The Church of Scotland and its Task in a Changing World," dealt with various matters. In speaking of a proposed new catechism he said, "The Shorter Catechism and even more the Larger Catechism, great doctrinal statements though they be, are no longer able to be fitted into the spirit and tradition of our day. . . . But this also has to be reckoned with, that the place once nobly occupied by our Shorter and Larger Catechisms is empty, and I know no other Church in which the teaching of doctrine is so neglected." Surely that confession proves up to the hilt how false the claim of his Church is to be "The Church of Scotland."

Of more than passing interest to some of our readers is the re-admission of the Rev. Roderick MacInnes to the ministry of the Church of Scotland after a lengthy discussion. In submitting a detailed history of his credentials, intentions and migrations from one denomination to another Mr. MacInnes has cast a rather unfavourable light upon his early upbringing which manifests all too clearly the spirit of old Adam when he said after his Fall by way of extenuating his own fault, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. That, of course, is his own business, but it is the business of others when he says that he studied for the ministry of our Church only to please his mother, and "was forced by the Free Presbyterian attitude towards other Churches to seek admission to his father's Church, the Church of Scotland." We have no desire to fan the embers of past controversies, but we may be permitted to say that if the Established Church of Scotland at the time referred to had acted according to Presbyterian church law and asked the applicant for a certificate from the Presbytery under whose jurisdiction he was, or communicated directly with that Presbytery they might have learned something that would have been to their advantage. Further we can assure our readers that to the court which received him as a student of the Free Presbyterian Church he gave a very different account of his motives for studying for the ministry of that Church than that

which he gives to the Assembly of the Church of Scotland which makes further comment superfluous.

The Free Church.

In the Assembly of the Free Church, which also met in Edinburgh, the Rev. John Shaw, Leith, was appointed Moderator. Following the precedent of last year the Moderator did not give an opening address, but gave a closing address as in former years. In submitting the report of the Highlands and Islands Committee, the Rev. J. M. MacLennan, Lairg, deplored the fact that the Gaelic language was dying out in many congregations, where it used to be the backbone of their activities. The report of the Psalmody Committee indicated that there was room for improvement in congregational singing, the convener stating that in some congregations it was at times nothing more than solo singing by the precentor or the minister. In his closing address entitled "The World Situation and the Church's Duty," the Moderator dealt with such points as, the gospel as the only remedy for present conditions in Europe, family worship and church attendance, the consequences of secularising the Lord's Day, and the problem of the churchless millions.

A Table in the Wilderness.

THE children of Israel were a favoured people. Delivered from the bondage of Egypt, they were led through the Red Sea by miraculous power and after wandering for forty years in the wilderness, where God did many wondrous things for them, they were brought to the Land of Canaan. This land was given to them as a possession. The heathen were cast out and the tribes of Israel made to dwell in their tents. The vine brought from Egypt was planted in the land and, taking deep root, it sent its boughs out to the sea and covered the hills with its shade. The cause of the prosperity of Israel lay

in the favour of Him in whose favour is life. "For they got not the land in possession by their own sword; neither did their own arm save them; but Thy right hand and Thy right arm and the light of Thy countenance, because Thou hadst a favour unto them. (Psalm xlv., 3).

Although so greatly blessed however, the Israelites were but sinful men and often during their wilderness journey they provoked the Most High and drew down upon themselves the just recompense of their evil deeds. Wherever sin is delighted in the favour of God is withdrawn and His displeasure visited upon the disobedient. It is in the nature of sin to forget God, the works and wonders He does, the favours He bestows and the judgments He threatens; thus we find Israel at one time in their journey with the question on their lips "Can God furnish a table in the wilderness?" (Psalm, lxxviii., 19).

The tables spread in this world for the satisfaction of the appetites of mankind are not all furnished by the God of Israel. The Apostle speaks in one place of "the table of devils" (I. Cor., x., 21). Let us therefore proceed to examine the various tables, and if led by the good Spirit of God, we may discover at which one we eat our daily bread.

A table spread in sumptuous array is that furnished by the World. A prominent place is given to the dish with the dainties of Riches and Worldly Prosperity, and it is evident from the large company who feed there that such food is most agreeable to their carnal taste. Another favourite dish is that of Companionship, the fruits of which are mostly partaken of by young people. Placed near this dish is another, also very popular, containing the sweetmeat of Flattery. A general review of the foodstuffs provided reveal that they are not of a wholesome nature, but rather of the dainty variety, sweet to the taste but having evil results. Those seated around this table appear very happy yet from their conversation they always seem to be in want. "Who will show us any good?" "What shall we eat and what shall we drink and wherewithal shall we be clothed?" These and similar cries are continually being heard revealing that their loud laughter is like thorns crackling under a pot—

a noisy flare swiftly reduced to black ash. Are we seated among this people? If so let us be warned to flee from them for to a discerning eye there is written above the table in letters of fire "The friendship of the world is enmity with God."

The table spread by the Flesh is not far situated from that spread by the World and the provision made is of a similar kind. Given a place of honour is the dish of Vain Pleasure and it is sad to observe the large numbers who spend their precious lives feasting at this luxury in face of the Divine warning that "She that liveth in pleasure is dead while she liveth." Carnal Religion is also much in demand. It is said that this food not only has the advantage of producing a feeling of comfort but can also be applied as a healing plaster should the conscience of any be troubled by the fear that when death overtakes them the judgments threatened in God's word will be executed in their own case. Those gathered around this table are often seen at the table of the World and their apparent happiness is of the same boisterous nature, but it is written to their condemnation "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption."

The Devil has his table also and it is reported that he gives the provisions for the two mentioned already. On his table is a dangerous poison called Gospel blindness—"the god of this world blindeth the minds of them that believe not." Those who drink from this vial are rendered blind to the fact that it is at Satan's table they sit. Though the law be preached with all its demands and threatenings, they see no reason why they should tremble and turn from their evil ways. Though the gospel be proclaimed in its fulness, they see no beauty in it that they should desire Him in whom all its promises are yea and amen. Though they may have had experience that their way of transgressors is hard, yet they cling to their sins and it is to be feared that they will die in them. There are other dishes too numerous to mention, and those who feed from them are truly to be pitied for they are led captive by the Devil at his will and it is clear from Scripture that, unless Divine mercy

intervenes, it is with him they will spend an endless eternity.

The table of the Lord is vastly different from those described above. The feast provided is a spiritual one, for those around the table have spiritual appetites. The provision is the Lord Jesus Christ in His Person and work revealed by the Holy Spirit in the word of God. He is the true bread that came down from heaven. As to his person, He is the eternal Son of God in our nature. As God, He is equal in power and glory with the Father and Holy Ghost; a Person of unsurpassing excellency, the brightness of His Father's glory and the express image of His person. As man, He is without sin; holy, harmless, undefiled and separate from sinners. He is without spot or wrinkle or any such thing. No sinful thought was ever conceived in His holy mind, no sinful word ever fell from His gracious lips and no sinful action ever marred His law-fulfilling life. As mediator, He is Immanuel, God with us, the Redeemer, Head and Bridegroom of His Church; her Prophet, Priest and King; her advocate within the veil; her Friend and her Beloved. At the last Day, He is to be the Judge of all and in the sight of angels, men, and devils, shall solemnly and finally separate the sheep from the goats. "But who may abide the day of His coming."

As to His work, it was so great that none but He could undertake it. In obedience to His Father's will, moved by His love to the church and in terms of an everlasting covenant He undertook not only to work out a righteousness which would cover His people and make them fit for the presence of God, but bearing the sins of that innumerable number. He was to die the death they should have endured because of their sins. All this He accomplished. The law was magnified and made honourable and, when the King of Glory said "It is finished," bowed His head and gave up the ghost, the last drop of the cup of wrath had been drunk, the justice of God had been satisfied and as a witness to this the Lord Jesus rose again from the dead. "Who was delivered for our offences, and was raised again for our justification." (Rom. iv., 25).

But who are those seated around this table? There was a time when you would have found them at the tables of the World, the

Flesh and the Devil, but, in a day of mercy their eyes were opened to see where they were. Like the prodigal son, they came to themselves and realised that they had a hunger which the husks offered on these tables could never satisfy. Accordingly they had to rise from them. Those who feed at the table of the gospel are not found at places of amusement nor resting in a carnal religion for there is nothing in these things to satisfy those who are burdened with a sense of sin and guilt. When they turned their backs on their former delights, these people went out, like Abraham, not knowing whither they went but the Lord had secretly wrought a desire in their souls after reconciliation with Himself and nothing could satisfy that desire but to taste of His favour. There came a time when they saw in the Lord Jesus a Saviour able to save to the uttermost all who would come unto God by Him, but their trouble was that they would not come. Lawbreakers by nature and pierced by the sinfulness of their unbelief, they were emptied of all creature comfort and hope and now had before a throne of grace nothing but the cry "God be merciful to me a sinner" This is a cry which is always given a hearing in the court of Heaven and the time of their deliverance drew nigh. The Holy Spirit, under whose teaching they had been brought thus far, applied sweetly to their souls the gospel invitation and they, apprehending the beauty and the excellency of the Lord Jesus Christ, were made willing to close in with His invitation "Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isaiah lv., 3). The Redeemer now became all their salvation and all their desire; to do His will became their meat and drink; to live a life of faith upon Him became their chief business in this world.

At which table do we feed, dear reader? Are we satisfied without a saving knowledge of the Messiah and content to be sustained with such things as this world offers? We may be so, like the children of Israel, "So they did eat and were well filled" (Psalm, lxxviii., 29) but we shall as surely perish as they did "but while the meat was still in their mouths the wrath of God came upon them and slew the fattest of them, and smote

down the chosen men of Israel" (v. 30, 31). Let us seek grace to find a place at the table of the Lord for it is written "yet there is room." The invitation is full and free "If any man thirst let him come unto me and drink" "And whosoever will, let him take the water of life freely" "To-day if you will hear His voice, harden not your heart, as in the provocation, as in the day of temptation in the wilderness."—D.M.

The late John Stewart, Lochcarron.

"**W**OE is me," complains Micah, "for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desired the first ripe fruit. The good man is perished out of the earth." Well may we have the same complaint as he had. The Lord did make minute search in the corners of His field ere this terrible time of searching for iniquity began and which still continues, and removed to His garner ripe stalks of Heavenly Grain. "The righteous are taken away from the evil to come."

This worthy elder, John Stewart has not been seen among us since the 30th October, 1936. "He walked with God and was not for the Lord took him." He spent his sojourn here seeking in the spirit of prayer to be taught to pray. He prays not now. He sees His face and has His name written on his forehead. It is not proper that no notice should appear in our Magazine keeping John Stewart in remembrance. Hence this belated effort to fulfil a duty of love.

He was born at Blackpoint, Slumbay, Loch Carron about the year 1848. Both his parents were considered as God fearing persons. His father made a public profession of his faith in Christ and obedience to Him and took his own part in the worship of the Sanctuary. His mother did not profess publicly. Nevertheless the witness of the work of the Holy Spirit in her heart could not be hid. We read that Jesus "entered into a house, and would have no man know it: but He could not be hid." Neither can the abiding Presence of the Comforter be hid. Godliness must come out from the closet to witness for Christ. Some

time after John Stewart had undergone a saving change, John's father gave out the question at a fellowship meeting and at the close of the service, it was John, his son that was called upon to pray which is an unusual proceeding.

From his boyhood upwards and on to the age of 45 or 50 years, John Stewart was exemplary and moral in his daily life but was both ignorant and careless about "the one thing needful." The Lord often uses His providence as the handmaiden of His grace in calling His people effectually, and that is conspicuous in the experience of our worthy friend. He was working at his trade as a mason on the top of a house on the summit of a cliff overhanging the pier at Portree. He fell from the house-top to the bottom of the cliff, receiving a broken limb and other serious injury. This was used by the Lord along with the knowledge he had of the Scriptures, to awaken him to a true sense of his lost and undone condition as a sinner and his need of a personal interest in Christ as a Saviour. This took place in the year 1889.

It was under the preaching of the Rev. Mr. Galbraith that John Stewart was brought into the liberty with which Christ makes His people free. John had in after years to separate himself entirely, not from what that minister taught was duty to Christ's cause but from what Mr. Galbraith did in practice. The fact of Mr. Galbraith's usefulness to John being used as an argument against him in not doing as Mr. Galbraith did, his reply was:—"Every man shall receive his own reward according to his own labour." I. Cor., iii., 8

He was an elder in the Lochcarron Free Church congregation before the Free Presbyterian Church was formed. In that Kirk Session he faithfully opposed granting the privilege of sitting at the Lord's Table to a certain prominent lady who was guilty of attending a dancing party, even when instructions came down from Dr. Rainy that the privilege was to be granted. John would not submit to any authority contrary to God's Word and his ordination vows. He tabled his strong dissent against the finding of the Kirk Session. It is known that he spoke to the question at the first communion held by the Free Presbyterian

Church in Shieldaig, and he was a savoury speaker on such occasions right on to the end. John Stewart excelled in the exercise of prayer, he often used the same expressions but they were no vain repetitions. They were the pouring out of a heart keenly sensible of the vileness of sin and yearning for nearness and fellowship to the Saviour.

Our friend, when presiding at a service, never would attempt to give a lecture and always confined himself to the reading of the Scriptures and prayer. It seems, however, that the last time he presided at a meeting, he dwelt at some length on Malachi, iii., 17, "And they shall be mine, saith the Lord, in the day I make up my jewels." His remarks were touching and savoury. When one of our ministers called to see him shortly before he died, he said that he was very near his end. When told that it would be good for him when his end would come, "Is that what you say," he answered, and after a pause, he said, "But there is one thing, that is, I feel very much loosed from this world." He passed away at Achintee, Strath Carron, which had been his home during the last 21 years of his life. The righteous shall be had in everlasting remembrance. To his three surviving sons we tender our deepest sympathy. They are sons for whom many earnest prayers were offered up by their father and may his God be their God. "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men." Psalm xii., 1.

M. G.

Literary Notice.

Issue of booklet on the late Miss Harriet Macdonald, Dingwall.

It was our intention at first to prepare an obituary notice of the late Miss H. Macdonald for the pages of the Magazine. Such notices appeared already in two newspapers. As, however, quite a number of papers and letters concerning this eminently worthy woman—and her late father—were put into our hands, we finally decided to compile a selection of them, and have them with a notice of her father and herself, published in pamphlet form.

The contents of the booklet include new matter on the life of her father which is not in the obituary notice by the late Rev. N. Cameron. There is a copy of a letter by the late Rev. J. S. Sinclair which many will be glad to have by them. It proved an eye-opener to Alex. Macdonald, the Catechist. There are also letters of Rev. N. Cameron not hitherto published—also notes of sermons by Dr. Macdonald, Ferintosh, and by Dr. Aird, Creich. There is a little document included, entitled, "Grace" of Angus Murray, Dornoch. We often heard of how the late Angus Murray, Dornoch, used to speak of the blood of Christ and of the love of God, but now can realise it in some measure. The person who wrote down Angus Murray's words must have had a good memory. Then there are over twenty extracts from Miss Macdonald's letters. We expected to have more of these but are told that certain of her correspondents passed on the letters to friends, so they are not available.

The price is fixed at a shilling per copy, post free for all copies. This may be regarded as unduly high for the size of the pamphlet, but we believe that sympathetic readers will be glad to have this memento of Miss Macdonald, whose memory will remain fragrant for many a day. Whatever may be over after all expenses are paid—if such there may be—is to be given to the Dingwall Church Funds. As many readers are aware, a fund is being collected with a view to replacing the present deteriorating Church building in Dingwall—when that is possible in the holy Providence of God.

We suggest that friends, especially those who wish to send a copy or copies abroad, to Vancouver, or Africa, or Australia, should order such at the "Courier" Office, Inverness, without delay. Copies can be got there, and as pointed out, all are post-free—whether single copies or parcels.—D. A. Macfarlane.

Notes and Comments.

Can it Be True?—In a book published some months ago in England the author tells of his experiences as he landed a

penniless lad in Canada. One of his stories has reference to the Chapman-Alexander campaign in Chicago. After drawing a pen-picture of Chapman he proceeds: "As a hypnotist, Chapman had few equals. When he had them thoroughly under the influence he would pause, hold out his arms and cry: 'Now, who'll be the first to come to glory?' This was our cue. From various parts of the house where we had been planted by the sub-generals of the organisation, we rose and walked to the mourners' bench, while the music played ecstatically, the choir chanted, and Chapman's bull-like tones could be heard bellowing his praises to God. The ball thus set rolling, hundreds of dazed penitents would come forward, each of them contributing sums to the collection box while we went outside to be paid our dollar. For me, brought up to the circumspect ritual of the Church of England and unmoved by Chapman's perfervid style, there was no more sense of blasphemy in the earning of that dollar than if I had got it carrying water to the elephants at a circus!" We take it that the author is telling the truth. What a travesty of religion!

The Vatican, the Perpetual Mischief Maker.—On June 24th, 1914, a Treaty between the Pope and Serbia was signed at the Vatican by Serbian traitors on the one hand, and Cardinal Merry del Val on the other. Serbia was a Greek Orthodox nation, and this Treaty gave the schools of Serbia into the hands of the Roman Church at the financial expense of Serbia. This enraged the Serbian nation. They saw in it a plot to bring Serbia under the heel of Romanist Austria, as had happened to Bosnia and Herzogovena in 1908. Four days later, on June 28th, the enraged Serbians shot the Austrian Archduke and his wife as soon as they entered Serbia, and the 1914-18 Great War began. This Treaty has been kept a secret in all British and American Official Records. Rome dominates the British Foreign Office, and the United States Foreign Department also. In 1934, King Alexander of Yugo-Slavia was assassinated at Marseilles by Romanist Croats, instigated, and latterly shielded, by Mussolini and the Vatican, because King Alexander of Yugo-Slavia was an uncompromising opponent of Jesuitic intrigue, and Romanist

infiltration into Serbia. The Croats, who comprise six millions of Yugo-Slavia's fifteen million inhabitants, are Romanists of the most superstitiously and idolatrously enslaved type on the earth, Eire, Spain, and Mexico, not being excepted. It is significant, in this connection, that the hand of the surreptitious Vatican is as blood-stained in guilt relative to the upheaval in Yugo-Slavia on the 27th March, 1941, as in all the former instances, as the following report in "The News Chronicle" for the 28th March, 1941, amply testifies:—"General Dusan Simovitch, the newly-appointed Prime Minister of Yugo-Slavia, was against the attempts of Prince Paul to conclude a Concordat with the Vatican on terms which would have given Italian Cardinals power to appoint, without consultation, padres to serve with the Yugo-Slav Forces." In view of the foregoing facts, and the fact that a Jesuitically-controlled Press and B.B.C. hide from the people of this nation the Vatican's mischievous part in the prevailing totalitarian gangsterdom, I think our readers will agree that our well-informed and carefully ascertained "Notes and Comments" subjects are worthy of serious perusal. On account of the fact that these matters are carefully suppressed by the national sources of information generally, and an attitude approaching a conspiracy of silence adopted, due doubtless to threats of boycott or cajoling bribery, readers of the "Free Presbyterian Magazine" ought to value highly these otherwise not easily obtainable items of most useful and vitally important information relative to Romanism.

Rome, Ulster, Canada and Australia.—The recent refusal of the British Government to apply conscription to Northern Ireland in the teeth of the express request of Protestant Ulster to have it so applied, shows, in an alarming and unmistakable manner, the stranglehold Jesuitised Romanism has obtained over members of the British Government and over the House of Commons. This is the second time that the British Government has turned down the patriotic request of loyal Protestant Ulster, the previous occasion being when Mr. Neville Chamberlain was Prime Minister. On that occasion, Mr. Joseph Patrick Kennedy,

U.S.A. Ambassador, and the inveterate enemy of Britain, persuaded Mr. Chamberlain not to apply conscription to Ulster as that would alienate the supposed sympathies of Romanist Irish Americans from Britain, whereas his real motive was to weaken Britain, as evidenced in his ardent advocacy to keep America out of the war so as to give the Axis Powers every opportunity to defeat the British Empire. Since then this subtle smiling Jesuitised Romanist has shown himself in his true colours. The cheering that greeted Mr. Churchill's statement in Parliament that conscription would not be applied to Ulster is part of a Jesuitically organised campaign among Romanists in Parliament, whereby they persuade a majority of our Parliamentary representatives, though nominally Protestant, sheeplike, to follow their lead in vociferous applause. This is a clear instance of the Divine curse of judicial blindness upon the British nation. Our admirals have emphatically declared that only a small fraction of our tonnage would be lost, and the Battle of the Atlantic rendered a simple matter, were De Valera to permit to Britain the ports which we suicidally handed over to him, at the bidding of Jesuits, shortly before the outbreak of war. De Valera, at the bidding of the Eire Romanist Cardinals, turns a deaf ear to such requests in the false name of neutrality. In conjunction with other Jesuitised Romanist plotters, directly or indirectly helping Axis Powers, De Valera has put every obstacle in the way of British victory, while facilitating our Empire's defeat, yet it is at the request of this enemy's agents that the British Government refused to apply conscription to Ulster. Thus our Government and Parliament, deluded by Jesuitic threats and blandishments alternately, snub loyal Protestant Ulster, while granting the request of our inveterate foe—priest-ridden Eire. National suicidal madness cannot go further. In the same way, Romanists in Australia will not allow conscription to be applied to overseas forces, while the Romanist French-Canadians have Mr. MacKenzie King so much at their mercy that conscription dare not be applied in Canada except for home service. Thus both in Australia and Canada Romanists agree to have their men trained at the expense of the nation, so that they would be useful in the

event of civil war, but they will not allow them to go overseas to help Britain. Concerning the British Jesuit plot to hand Protestant Ulster over to the tender mercies of Eire after the War, "The English Churchman" has the following comment:—"It will be a crowning misfortune for Ireland as a whole, no less than for Eire as a part, if the British Government ever consents to repay the splendid loyalty of Ulster by a treacherous surrender to her foes." Let us by persevering prayer seek to prevent it.

Rome and Military Objectives.—An Australian Protestant monthly magazine recently contained the statement that the knowledge that Rome will be immune from aerial attack even if London is reduced to ruins, has led the Axis Powers to build and concentrate large munition and other war factories in Rome. It will be recalled that a British Government official statement was broadcast by the B.B.C. before the fall of Greece that, in the event of the Axis Powers bombing Athens, the seat of ancient pagan culture, and Cairo, the centre of Mohammedan culture and religion, then the British R.A.F. would bomb Rome. Thus our statesmen and politicians evidently think more of pagan culture and the Mohammedan religion than they do of the historic Christian associations and institutions of London and other British cities and towns. London and other British cities and towns can be bombed at the will and pleasure of the Jesuitised Axis Powers, but Rome will remain immune from aerial attack as long as Athens and Cairo are not bombed. This stipulation is clearly a Jesuitic one, as they well knew when it was made that neither Athens nor Cairo would ever be bombed. They might as well have said Timbuckto. It was only a Jesuit trick to quieten those people in London who righteously demand the bombing of Rome. How long are the British people, the vast majority of whom are at least nominally Protestant, going to tolerate this Jesuitical deluding of the members of our Government, and of our people in turn, by the agents of Popery in high Governmental circles? Let us solemnly seek to realise that the glory of the Most High is inseparably and inevitably involved in this matter.

Britain thus becomes a guarantor that the capital of the Axis Powers, despite its military objectives, must not be bombed, because a small, generally disloyal, minority in our nation would object. Anti-Christ is thus guaranteed immunity from aerial attack by the British Government, and God is thereby dishonoured, and we are thus prolonging the controversy with God, and consequently also the agony, tears, sweat, bereavements, sorrows, and miseries inevitable in total war.

A Step in the Right Direction.—Recently the Government had under consideration the whole question of Sabbath labour in war establishments, and as a result of evidence in its possession that a continuous seven-day week is uneconomic, is harmful to the workers, and does not yield good productive results, has indicated its intention, as a general rule, that Sabbath should be a day off for the workers each week. While we regret that our Government has not come to its decision on higher grounds than the foregoing yet we rejoice that God is teaching our Government as He is teaching individuals, that men cannot transgress the law of God and escape with impunity. May this be a step towards the dawning of that day when Britain will realise her need of looking to the Lord, and when He will be acknowledged by her as the God of the whole earth.

Canterbury and Rome.—Recently two public meetings were held in the Stoll Opera House, Kingsway, London, under the personal chairmanship of the Archbishop of Canterbury and the Roman Catholic Cardinal Hinsley. The subjects discussed were "A Christian International Order" and "A Christian Order for Britain." This is another proof if further proof were needed that the Anglo-Catholics will not be satisfied with anything short of laying England at the feet of the Pope. Rome has burnt the Bible, and burnt a countless number of the Lord's dear saints, and her proud boast is that she is "always the same," and one is justified in asking why so-called Protestants unite with her in anything connected with the formulation of a Christian Order for Britain? If England still values her blood-bought liberties

her people with one voice ought to demand that such truckling with Rome should immediately cease, and if their Archbishop aspires after a cardinal's hat they should let him go his way.

Church Notes.

Communions.—*July*—First Sabbath, Raasay, Lairg, Beaul; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherrick, Plocton, Bracadale, Achmore, North Uist. *August*.—First Sabbath, Dingwall; second, Portree; third, Finsbay, Laide, Bonarbridge; fourth, Vatten, Thurso; fifth, Stornoway. *South African Mission*.—The following are the dates of the Communions—Last Sabbath of March, June, September, and December. *Note*.—Notice of any additions to, or alterations of, the above dates of the Communions should be sent to the Editor.

Meeting of Synod.—The Synod met in St. Jude's Hall Glasgow, on 20th May, and adjourned to meet the following day in Inverness, when the Rev. N. MacIntyre, Edinburgh, was appointed Moderator.

Proceedings of Synod.—It was decided this year to revert to the practice of previous years and print the Proceedings of Synod in a special pamphlet. The price has been fixed by the Synod at 8d. per copy, and parcels will be sent in due course to the various congregations. It should be understood by our readers that the annual subscription for the Magazine does not include the price of this pamphlet.

Day of Humiliation and Prayer.—The Synod has fixed Tuesday, 8th July, as a day of humiliation and prayer in connection with the present critical times, to be observed throughout our Church.

Acknowledgment of Donations.

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

Sustentation Fund.—Wellwisher, N.A.A.F.I., 10s; Mrs. M. McK., R., 1460 Nelson Sreet, Vancouver, £1; D. McD., Aros, Isle of Mull, 12s; J. K. McL., 19 Annanhill Avenue, Kilmarnock, 10s; Miss I. C., Aucharnoch, Broadford, 8s; Mrs. A. McK., Saltburn, Inver-gordon. 5s 6d; Friend, Lochinver, 10s 5d.

Jewish and Foreign Missions.—A. McN., Kilcreggan, By Helens-burgh, £1; Miss J. McA., 114 Womora Road, Hurstville, Sydney, 8s; A. McL., Box 10, Tofino, B.C., 19s 4d; M. McL., 7s 6d; A Friend, Herts., £1; A Friend, per Miss I. C. Kerr, Lochinver, £1; A Friend, per Miss I. C. Kerr, Lochinver, 10s; A. McM., Inverour, Spean Bridge, o/a Mrs. Radasi, 5s 6d; A. McM., Inverour, Spean Bridge, for Scriptures for Prisoners of War, 10s; An Assynt Wellwisher, 10s; Intrusted Nr. Scourie, 5s; A Young Airman, 10s; A Young Airman, for Bibles for Prisoners of War, 5s; Mrs. R. McL., Rodney Ontario, 4s 5d.

South African Mission Car Fund.—A Saskatoon Friend, per Rev. Jas. McLeod, £1 2s 4d; A Kames Friend, per Rev. Jas. A. Tallach, £1; The following per Rev. D. Beaton, Mrs. D. Christensen, £1; Miss B. Christensen, 10s and Mr. Harry Christensen, 10s, all King Country, New Zealand; J. C., Unapool, Kyleska P.O.

Organisation Fund.—A Friend o/a Synod Expenses, per Rev. R. R. Sinclair, £2.

Legacy Fund.—Received with grateful thanks from the Executors of the late Dr. A. C. Morrison, Edinburgh and Larkhall, the sum of £500 bequeathed to the Free Presbyterian Church of Scotland, 1893, in terms of his Will as follows:—

... this bequest to be known as the **Mrs. Mary Morrison Macfarlane Bequest** ... The revenue (from this investment) to be applied for the supply of Award Books for children in the Congregations of said Church who attain to a satisfactory knowledge of the Scriptures and also of Shorter and Mothers Catechisms declaring that the subject matter in such award books shall be consistent with the principles and testimony of the F.P. Church of God, 1893 and direct that as far as the Revenue will allow as many Award Books may be granted at one time as the Trustees of the Bequest shall determine provided that no one candidate is awarded more than one book at a time, declaring further that the Trustees of the Bequest may in **their sole discretion** allocate part of the income of the fund for a similar purpose for children of the South African mission of the said Church.

St. Jude's Congregation, Glasgow.—Mr. Kenneth Mackay, 993 Sauchiehall Street, Glasgow, the Honorary Treasurer, begs to acknowledge with sincere thanks receipt of the following dona-tions:—

Sustentation Fund.—M. M. Larbert, per D. J. McSween, £3; Anon., Glasgow Postmark, £4; Friends, £3; R. McL., Paisley, £1; A.A.G., Clarkston, Glasgow, £1; C. McD., Helensburgh, 10s; Nurse, per Rev. R. MacKenzie, £1.

Home Mission Fund.—Anon., per Rev. R. W. MacKenzie, 4s; Anon., 4s.

Organisation Fund.—Anon., per Rev. R. MacKenzie, 6s 6d.

General Building Fund.—Anon., per Rev. R. MacKenzie, 2s 6d.

College Funds.—Anon., per Rev. R. MacKenzie, 4s 6d.

Foreign Mission Fund.—Anon., Paisley, per Rev. R. MacKenzie, 10s; Miss A. McL., Woodlands Road, Glasgow, £12; Anon., £1.

Fort William Church Purchase Fund.—Mr. Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—Friend, Fort William, £2; Friend, £1; Mr. and Mrs. Fraser, Inverloch Village, 5s; Mite to Help, £5.

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges receipt of £1 from "Thurso Friend" for Forces literature, etc.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with grateful thanks a donation of £2 from "A Friend," Surrey.

Raasay Manse Building Fund.—Mr. E. Macrae, Treasurer, acknowledges with sincere thanks the following donations:—J. W. D., Invereen, Tomatin, £2; K. Stewart, 8 Bellevue Terrace, Edinburgh, £1; Two Friends, Carnoustie, in memory of a beloved Grandmother who loved Raasay, £1.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with grateful thanks the following donations:—Miss A. C., Glasgow, 10s; Mrs. D. Y., Kames, 10s; Miss M. M., Glasgow, 10s;

Gairloch Congregational Funds.—Mr. D. Fraser acknowledges with sincere thanks the following donations:—o/a Sustentation Fund, A. McL., Leckmelin, £1; o/a Foreign Mission Fund, Anon., Srath, Gairloch, £1.

Lairg Congregational Funds.—Rev. D. J. Matheson acknowledges with grateful thanks the following donations:—Anon., for Church door collection, 10s; Friend, for Bibles for Forces, 10s.

Portnalong Mission House Fund.—Mr. D. Morrison, Treasurer, acknowledges with sincere thanks a donation of 10s from J. McL., 14 Portnalong, and £1 for Talisker Church Debt.

Shieldaig Congregational Funds.—Mr. J. Gordon, Treasurer, acknowledges with grateful thanks a donation of £1 o/a Sustentation Fund from A Friend, Torran, per Rev. A. D. McLeod.

South African Mission Clothing Fund.—Mrs. Miller, Wick, acknowledges with sincere thanks a donation of £2 from "Proverbs 3-9, Bonar Bridge."

The Magazine.

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