

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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No. 1.

The Power of the Church.

IN almost every age there has been a diversity of opinion as to the power of the Church of Christ on earth. This diversity of opinion is brought very prominently to our notice in the history of the Church in our own land since the time of the Reformation. Romanists claim that the Church is above the State and that the Pope has the right to depose Kings and remove governments, in virtue of his claim to be the head of the Church. Erastians maintain that the Church is the creature of the State, and that the power of discipline and government in the Church is committed to the office-bearers of the Church by the civil magistrate. It was round this view that the controversy raged in the Church of Scotland during what is known as "The Ten Years Conflict," and which ended in the Disruption of 1843. The Scriptural view is that the Church and State are two different realms, the one having spiritual power and the other temporal power. This is the view held by the Westminster Assembly of Divines and set forth in the Confession of Faith, Chapter xxx., Section i., "The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate." It is this very independence of each other which causes the Church and State to enter into friendly co-operation and this friendly co-operation can only be based on "a legal recognition, on the part of the

State, of the freedom and powers of the Church; and a confession of its faith on the part of the Church, for the satisfaction and security of the State." In such an agreement there would require to be a recognition on the part of the State that the Church with its authority, order, and government owes its origin to Christ as Mediator, while, on its part the Church would require to recognise that the State owes its origin to God as the universal Ruler among the nations.

Having so far noticed the distinctive place which belongs to the Church in the world we are naturally led to enquire as to the nature of that power which belongs to it. Briefly, this power is comprehended in the preaching of the Word, the government of the Church and the exercise of discipline. In these three aspects of Church power we have not been left to the opinions of men as to what is involved in them. We are told that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II. Tim., iii., 16. The Church is empowered by its Divine Head to proclaim the doctrines set forth in these inspired Scriptures to immortal souls. Church government is not vested in one man in a congregation or a church, and, therefore, the whole tenor of Scripture on this question is contrary to the arrogant claim of the Pope of Rome to be the head of the Church and the vicar of Christ on earth. Neither does it give countenance to the government of the church by Councils which are altogether clerical to the exclusion of the laity, but indicates that the whole church ought to be represented in these councils or courts which have to do with the government of the church. Discipline which concerns the admission to, or exclusion from the privileges of the Church is part of the power of the Church, delegated to it by Christ, and in the exercise of that power the Church has the right to deal with offenders, admonishing, censuring, or excluding them from the ordinances of the Church. The Church of Rome claims to have the power to cast out of the Church and literally deliver to the devil offenders against its authority, and wherever that apostate church has the temporal power it makes sure, by taking away the lives of those

whom it anathematises, that there will be no possibility of their becoming reconciled to the church. This, however, is contrary to the Word of God for we find in the case of the incestuous man in Corinth. who was under the sentence of the greater excommunication, that the Apostle Paul writes, "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."—II. Cor. ii., 6, 7.

This part of the power of the Church is known as "the power of the keys" because it admits to or excludes from sealing ordinances. In the language of A. A. Hodge, "Church censures declare simply what is, to the best of their knowledge, in the opinion of the church officers pronouncing them, the mind and will of Christ in the case."—*Commentary on the Confession of Faith*, page 370. Christ said to Peter, I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This was said to Peter as an apostle and elder, and, therefore, to all the other apostles, and to the other office-bearers of the Church of Christ after them to the end of time. The exercise of discipline, therefore, is a very solemn matter, for when it is done on Scriptural grounds it is ratified in heaven so that neither church courts nor the individuals upon whom it is exercised should think lightly of it. What is bound in heaven as the result of a Scriptural exercise of the power of the keys can never be loosed in heaven until the cause has been taken away for which the binding took place. Numerous instances come to our mind in this connection where men and women had been Scripturally bound by the courts of our own Church, and on going over to the Free Church they were given church privileges without even enquiring why they had left, thus professing to loose what could not be loosed in heaven. On this score the Free Church has much to answer for in the matter of drugging the conscience of many individuals and deluding them into the view that, because they got baptism

or had been allowed to sit at the Lord's Table, they were free from Church censure. This is done with the view of gathering congregations and adding to communion rolls, which, after all, is a very worldly consideration. Woe betide the man, or the set of men who will thus, for worldly considerations, sell the privileges of the Church of Christ to the worldly, the profane, and the backslider who has become a reproach to the Cause of Christ, and added to his other sins by becoming a fugitive from discipline. Any branch of the professing church which seeks to keep as close as possible to the Word of God and and to a Scriptural practice is not at any loss in losing such men and women, or in remaining separate from branches of the Church which receive them in such an unscriptural manner. This leads us to notice the manner in which church power is Scripturally exercised.

In the Presbyterian Church the exercise of church power is to be carried out by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies. That this is in accordance with Scripture is amply clear, and although the supporters of both Episcopacy and Independency have opposed it yet they have utterly failed on Scripture grounds to overthrow it. The members of these different courts are office-bearers of the church and in these courts they take their part in exercising the authority and power of the church, but outside a church court they have no power to exercise church discipline or any other part of the power of the church, except in so far as that is delegated to them in peculiar circumstances by the court of which they are members. A minister, for instance, who may break away from any Presbyterian denomination, and for want of the requisite number of office-bearers to form a quorum is unable to have a church court, proceeds to admit to church privileges, or shut out from privileges, has publicly renounced Presbyterianism, (1) Because, under Presbyterianism, church power can only be exercised by a regularly constituted court. (2) An individual professing to exercise church power constitutes himself into a pontiff from whose decisions there is no power of appeal.

Church power in connection with discipline serves a useful

purpose. The Westminster Divines say, "Church censures are necessary for the reclaiming and gaining of offending brethren: for deterring of others from the like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders."—*Confession of Faith*, Chap. xxx. Sect. iii. This is in accordance with what Calvin says, "Discipline, therefore, serves as a bridle to curb and restrain the refractory, who resist the doctrine of Christ; or as a spur to stimulate the inactive; and sometimes as a father's rod, with which those who have grievously fallen may be chastised in mercy and with the gentleness of the Spirit of Christ. These ends of discipline ought to be seriously considered by churches in our day when all and sundry are allowed to make a public profession of religion. The church has ceased to exercise its power, and the door is left wide open for poor deluded sinners to go and eat and drink damnation to themselves. Those who thus leave the door wide open would do well to consider the words of one of the ancient Fathers of the Church, "Blood shall be required at your hands. If ye fear man, he will deride you; if you fear God, you will also be honoured among men. Let us not be afraid of sceptres or diadems, or imperial robes; we have here a great power. As for myself, I will rather give up my body to death, and suffer my blood to be shed, than I will be a partaker of this pollution."

A Sermon.

By Rev. JAMES MACLEOD, Greenock.

"This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners: of whom I am chief."—I. Tim., i., 15.

OUR people are passing through a momentous period in the history of the human race. The Lord's people know who is in power. Christ is in power. He will have glory, and honour out of it all. He came to destroy the works of the devil. Our

young men, who are faced with the most gigantic military power that ever waged war on helpless nations, women, and children, need not fear, nor doubt but the cause with which they are associated will in the end triumph. You will see and hear many things that may cause you to stagger, and wonder what will be the outcome of it all. You must bear in mind that true and vital religion is unknown to the graceless religious world!

Czarist Russia was full of godless, graceless religion. The benighted Russians were as religious as Hindoos, Roman Catholics, or Mohammedans. That is to say they had no knowledge of the gospel of love, mercy, and peace. The Russian Church would not allow their people to read the Word of God. The Czarist Government kept the people illiterate. In 1914 ninety-eight per cent. of the Russian people were unable to read their own language. When the Revolution came in 1917 they were an easy prey to the vile doctrines of the crafty Communists. We have read, and heard much about the godless in Russia in recent years from questionable quarters. Prior to the advent of the revolution the miserable Russians were in gross darkness: since the revolution the Russians have been simply led into the cult of Atheism! Communism is the modern name for Atheism. The Russians are Communists.

The Germans were differently placed. They had the Word of God. They had the gospel. They were educated. They had able theologians, pious pastors. Freedom to "search the Scriptures," and worship God according to His Word. Every boy and girl in Germany had free access to the Bible. Luther, and the Reformers were household names among them. Family worship, piety, and real godliness were as well known in Germany once as in the city of Edinburgh. What happened in Germany, and happened also in many other nations? While religion was popular, educated, but unconverted young men presumptuously became pastors in the Reformed Church. They soon showed that they had no heart sympathy with Reformation attainments, and with the Bible in particular. The unconverted young theologians began to attack the Word of God from Genesis to

Revelation. Their Theological Schools took up the daring attitude of teaching that the Word of God was not correct nor unerring in its account of Creation, the origin of man, the fall of Adam, sin, corruption, death, hell, devils, law, and gospel. This modern school rejected the Bible and taught the Germans the endless errors they professed to find in the Word of God. The German theologians were not content to poison the minds of their own people they spread their destructive criticism, and rationalistic theories to Holland, Great Britain, U.S.A., Canada; and to the Missionaries in the Foreign Fields. British, Continental, and American scholars and theologians drank this "new wine" of Germany without a qualm. They sent their sons, and even daughters to be educated at the feet of Germanic theological biologists! The German educators were delighted to be so well favoured, and capable to instruct the youth of Scotland, England, America, Holland, and Denmark in their modern cult! The youth came back flushed with the knowledge that the Bible was not a trustworthy document to be accepted by men of culture! The Germans told them that the Bible was not an Inspired Book at all because their own biologists demonstrated that fact to the entire satisfaction of their own people! The Protestant and Reformed Churches suffered more from German Rationalists than from Roman Catholics, or Atheists! We are now reaping the seed sown. May God raise a Samson, who will put fire to the corn of the Phillistines. This destructive criticism of the Word of God sucked the sap out of the religious life of the German people. In 1914 many Protestant pulpits in Germany were without a Bible. It is fully one hundred years since the educated graceless German theologians used all their abilities in rejecting the authority of the Bible. In July 1914 the Synod of the German Protestant Church was to meet in Kööingsberg to determine whether they should hold the doctrines of the Virgin birth of our Lord or not. As the War began in August 1914 we never heard what was the conclusion arrived at by this pagan Synod! There was a minority group of genuine believers who opposed the infidels. An English gentleman in 1913 travelled

extensively in Germany, and on his return to London warned the British people what to expect in the event of war with the German nation! He told of the Bibleless pulpits of the German Churches. It was from this irreligious rubbish-heap that Hitler (a Roman Catholic), rose: who commanded the pagan army of Germany to slaughter the Protestants of Holland. Hitler's Jesuitical designs were, and are, to destroy the British Empire. France has been conquered by the Jesuits. Hitler, and his associates made use of all the lowest dregs in Europe so that miserable France succumbed to the intrigues of the Jesuits!

The vast majority of the Protestant people of all nations have not realised yet that the Romanists of Continental Europe, and Romanists elsewhere are in league to crush for ever Protestantism throughout the whole world. Some argue thus: "What about the rape of Poland: how can you reconcile the above statement to the slaughter of the Polish Roman Catholics?" It was Roman Catholic Spaniards that Franco, Mussolini, and Hitler murdered. The generally accepted number of Roman Catholic Spaniards killed, and murdered is put as high as over two millions. The Poles, and Spaniards were in the path of the Jesuits. For that reason they had to be sacrificed. The Jesuitical-minded Pope blessed the Franco victory! Southern Ireland must be spared because the power of Protestants is nil in that priest-ridden country. The Pope rules Ireland through his Cardinals. The province of Ulster is a curse to the Pope and his Irish Princes—the Cardinals. The Eire Government must take its orders from the Vatican. When Hitlerism is defeated the Irish papists must show how tolerant, and sympathetic they are towards the Imperial connection! Mr. Bond (of the Protestant Truth Society), recently reported that Hitler and Mussolini at their last meeting discussed the relationship of the Vatican with the Reich. Hitler (according to this report) agreed on all points provided a certain Cardinal was made to apologise, and recalled from Germany. A few days after this meeting of the two Dictators the poor old Cardinal was summoned to Rome. The "Men of Vichy" France are all devout sons of the Roman

Catholic Church. It will be the wisdom of our Statesmen, Generals, and Admirals to keep a very close watch on the "Men of Vichy." Irish Americans (R.C.) are opposed to Britain. Mr. Joseph Kennedy is openly, and sneeringly opposed to Britain. Patriotic Roman Catholics in the British Empire are in an invidious position. May the Lord open their eyes to understand that the Italian Bishop (the Pope) is the son of perdition and the malicious enemy of the gospel of Jesus Christ. The present battle is against Christ, and His people. Let our brave young men encourage themselves in the Lord. The gates of hell cannot prevail against the "Rock"—Christ. Let all our people take comfort from the knowledge that the leaders of the Roman Catholic Church are against Great Britain. The fair speeches of Cardinal Hinsley, London, is just a blind. We know what solemn engagements he entered upon before he received the Cardinal's hat. He speaks in London, not in Rome! He condemns Hitlerism, but keeps discreetly silent on Mussolini-ism. Let Protestants be aware of the wolf in sheep's clothing. The Cardinal is a sworn enemy to Reformation attainments. He hates Protestantism as the devil hates the gospel. If Hitler was to win the Cardinal of London would change his voice and fair speeches as the Cardinal of Paris did when Hitler's hordes were within the gates of the city.

It is God-provoking to open Theatres, Music Halls, Cinemas, Dance Halls on the Lord's Day. The best, quietest, and most upright of our people are heart-broken over this trend of events in our national life. The Socialists, Communists, Atheists, and Libertines have no respect for the Fourth Commandment. The Capitalists are wanting higher dividends on the millions of money sunk in Theatres, Cinemas, and Music Halls. The labouring masses are made the scapegoat for the vested interest money lenders. We pray, and hope that these dens of evil will be closed on week days as well as Sabbath days before the end of this present conflict. Our seriously minded young men may mentally question the rightness of our cause in the light of such irreligious conduct on the part of responsible officials.

Judas betrayed his Master but that did not in the least derogate from the righteousness of His cause. The actions of wicked men engaged in a "righteous cause" will never change the fact but the cause itself is right. Cyrus knew not the God of Abraham, Isaac, and Jacob, yet he was used to advance a "righteous cause." God may use graceless men, as instruments to advance His own purposes. Millions of men may be engaged in a "righteous cause," who are otherwise as blind as bats as far as the gospel and the cause of Christ in the world is concerned. They may have a thorough grasp of the political issues involved although spiritually blind as to the real cause of the conflict. We have not, and in fact repudiate the idea of, our own share of the present catastrophe. The Protestant Churches have departed from the truth of God. The Bible is not their court of appeal. The Modernists have played havoc with the gospel, the Bible, and the Sacraments. The Modernists are really Infidels (unbelievers), who profess religion for the sake of dishonest living. One of our soldiers was telling me recently that during a parade service the Clergyman changed his garments seven times, putting some off, and putting other strips and rags on in their place. The poor deluded madman! This soldier vowed there and then that never again would he sit even for half an hour watching an acrobatic clergyman on church parade! There are thousands of these fanatics in the Protestant Churches. Free Presbyterian young men can always excuse themselves for not attending the religious services of such buffoons. You are in conscience bound not to blaspheme the Great Name of God by attending irreligious pagan services. Your Commanding Officer dare not coerce you to do so. If at any time your Commanding Officer insists upon you attending religious services which are conducted contrary to the practice of your own Church, write your minister, who is in duty bound to take up the matter in the proper quarter, so that your conscience will be relieved from bowing before false gods. They cannot, and must not compel any Free Presbyterian to attend their idolatrous worship.

You may be often pained at the ungodly conversation of the

wicked. Foul speech issues from vulgar minds. Joseph in the midst of corruption behaved himself as a Christian should at all times do. He got no sympathy from his superior officer nor respect from the viciously minded authorities of his day. Daniel was cast into the den of lions. One advantage Daniel had (which God-fearing young men need not expect under present circumstances), was that the poor lions would neither curse, swear, nor use foul filthy language! The growlings of the lions would be sweet music in the ears of some in comparison to the foul speech of wicked men. One may be falsely, and maliciously accused by the enemies of truth, and righteousness, and suffer for the sake of the gospel much tongue persecution, and slanderous accusations. The lying gossip never needs to advertise for helpers. The devil has ready-made agents at every street corner. The wisest course to take is to leave dangerous accusers and falsifiers of facts in the hands of the Lord. He knows how, and when to deal with such. All liars (as well as others) must appear before the judgment-seat of Christ. Joseph, Daniel, and others appealed to a throne of grace. Their Saviour was their Judge. It will be most difficult to find quiet corners to pray, and read your Bible. Prayer is really a heart exercise, and one is at liberty to pray at all times, in all places, and under all circumstances. It may be impossible to have set times to read your Bibles. Whenever the opportunity offers itself the Bible must be read to sustain the spiritual life of the soul. The essential duty of reading the Bible is, by the blessing of the Holy Spirit, the way to know Christ. To die serving a good cause is no warrant for heaven. The only warrant for heaven is to be born again. We can never be born again if we reject Christ in the free offer of the gospel. Paul says, Christ came to save sinners of whom I am chief. We may feel ourselves "very bad," and sinful. So we are, yet what could Christ do with "good sinners?" Christ came to save the "chief of sinners." He is the Saviour of the lost. He is present in the gospel to save poor ruined sinners. Christ will never refuse to save the "chief of sinners." Many of you may not see the end of this present conflict. An

you ready to die, are you prepared to die? Christ alone can answer that solemn question for you dear young men. We know you will prove yourselves second to none in defending the honour of your country as in the past. We have a righteous moral confidence in your courage, and bravery to meet the foe on sea, land, and in the air. You stand in defence of your mothers, sisters, and younger brothers, and the foe must trample your bodies in the dust before he can touch those dearest, and nearest to you in this world. What is all that without Christ. Your chief concern must be the salvation of your souls. Christ alone can heal, and save your precious souls. His blood can both reconcile, and purge away sin. His righteousness can alone cover you. His grace can fortify you against the hour of danger, and His almighty power can shield you in the midst of danger. Christ is King of kings, Lord of lords. Permit me to advise you—do not play cards, nor gamble, nor drink, nor frequent dance halls. Shun theatres, and never go to see dangerous suggestive pictures of the immoral type! The devil is awfully busy, generous, plausible, considerate, and baits his hooks with many kinds of amusements so as to entangle you in his hellish meshes. The director of the play sits behind the curtains. Satan hides himself behind human agents. Christ is your only Friend, Helper, Redeemer, and Protector.

May the Lord lead, guide, and keep you all from all evil. Follow Christ.

The Glory of the Coming of the Lord.*

Mine eyes have seen the glory of the coming of the Lord :
He is tramping out the vintage where the grapes of wrath are
stored ;
He hath loosed the fateful lightning of His terrible swift sword :
His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps :
They have builded Him an altar in the evening dews and damps ;

*This poem was composed in connection with the American Civil War.

I can read His righteous sentence by the dim and flaring lamps.
His day is marching on.

I have read a fiery gospel, writ in burnished rows of steel :
“ As ye deal with my contemners, so with you my grace shall
deal ;

Let the Hero, born of woman, crush the serpent with His heel.
Since God is marching on.”

He has sounded forth the trumpet that shall never call retreat ;
He is sifting out the hearts of men before His Judgment Seat ;
Oh, be swift, my soul to answer Him : : be jubilant, my feet.
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me :
And He died to make men holy, let us die to make men free,
While God is marching on.

—JULIA WARD HOWE.

The late John MacEwan, Lochgilphead.

IT is over a year since the subject of this notice entered into his rest, but his memory remains fragrant still. John MacEwan was not so well known in the northern parts of our church as his brother Malcolm, who died some years ago at Tain. Those of us who did know John mourn his loss deeply. His removal has left a blank in Lochgilphead and in our hearts which will not be easily filled.

His parents resided at Silvercraig, a small village three miles from Lochgilphead. Here, in 1861, John was born, one of several children in the family. Family worship was regularly observed in the household. What an inestimable blessing to any soul when the seeds of piety are early sown by parents who concern themselves with the spiritual and eternal good of their children ! How wicked and cruel where no such concern exists, and children are brought up in practical paganism, as is the case in many homes in Scotland to-day !

In John's young days it was the regular habit to attend church each Sabbath Day. The three miles between Silvercraig and Lochgilphead were not made an excuse for staying at home. How he delighted to let his mind go back to days when the roads to church were literally black with people all intent on worshipping God. The present-day decline in church attendance, and the inroads of Sabbath desecration were subjects he often talked about, and always with deep sadness.

As far as is now known it was while he followed his calling as a fisherman on the Ayrshire coast that the great change took place which translated him from the kingdom of darkness into the kingdom of light. He was quite a young man at that time. From then on, like all others who have become strangers and pilgrims on this earth, John had his bright days and his cloudy days, but he was enabled to hold on to the end and to keep his garments clean. He often feared himself that things were not right with him spiritually, but that was a fear which few who knew him entertained about him. He bore the marks of Christ, they were there for all to see—in his character, walk and conversation. This was graciously made clear to himself on his death-bed when he was enabled to say, "My beloved is mine and I am his." His last words were, "I will never leave Thee nor forsake Thee—No! No! No!" That was an answer to his own oft repeated prayer, "Leave me not, O Lord, at the end of my journey."

He took a deep and intelligent interest in those questions which agitated the Churches in Scotland in his young days. When the Free Presbyterian Church took the place vacated by the Declaratory Act Church in 1893 John had no hesitation in casting in his lot with it, and his loyalty was never in question to the end of his days. The things which the Free Presbyterian Church stands for were dear to his soul.

He was ordained an elder in 1922, and rendered much useful service to this congregation in Argyllshire. As an office-bearer he was wise and discreet and when occasion demanded as firm

as a rock. He acted as missionary in Lochgilphead for several years before his death.

John's prayers in public were most impressive. They were the utterances of one who was familiar with trading in other waters than those of Lochfyne. Gaelic was his mother-tongue, but when asked, he prayed in English, although not so much at home in it. But somehow language was forgotten when John prayed. There was a spiritual unction in his petitions—a straightforward honesty—which never failed to arrest the attention of sympathetic listeners. Humble and reverent in his approach to the Mercy Seat he yet spoke to God as to a friend, face to face.

On December the 16th, 1939 (after an illness of some weeks), Mr. MacEwan entered into the haven whence there is no return.

Our prayer is that the sons may seek their father's God and come to know Him. To the widow and all relatives we extend our sympathy. May the Lord sanctify bereavement.—*J.A.T.*

Letter to a Youth.

By SAMUEL RUTHERFORD.

LOVING Friend—I received your letter. I entreat you now, in the morning of your life, to seek the Lord and His face. Beware of the follies of dangerous youth, a perilous time for your soul. Love not the world. Keep faith and truth with all men in your covenants and bargains. Walk with God, for He seeth you. Do nothing but that which ye may and would do if your eye-strings were breaking, and your breath growing cold. Ye heard the truth of God from me, my dear heart, follow it and forsake it not. Prize Christ and Salvation above all the world. To live after the guise and course of the rest of the world will not bring you to heaven; without faith in Christ and repentance, ye cannot see God. Take pains for Salvation; press forward toward the mark for the prize of the high calling. If ye watch not against evils night and day,

which beset you, ye will come behind. Beware of lying, swearing, uncleanness, and the rest of the works of the flesh; because "for these things the wrath of God cometh upon the children of disobedience." How sweet soever they may seem for the present yet the end of these courses is the eternal wrath of God, and utter darkness, where there is weeping and gnashing of teeth. Grace be with you.—Your loving pastor. S. R.

Nadur an Duine 'na Staid Cheithir Fillte.

San àite mu dheireadh, Bithidh comunn aca ris an Tighearna féin ann an nèamh; comh-chomunn glòrmhor ri Dia, agus Crìosd, ni a's e iomlaineachd sonais! Is roghnaiche leam labhairt mu chomh-chomunn ri Dia, agus ris an duine Crìosd, le chéile; a chionn mar a tha sinn a' tarruing ar gràsan o 'n Uan, mar sin tarruingidh sinn ar glòir uaithe mar an ceudna; air do 'n duine Crìosd a bhi, (ma dh' fheudas mi chainnt sin a ghnàthachadh), mar an Tì o 'm bheil glòir na diadhachd ann an nèamh, a' dealrachadh a mach agus o 'm bheil i a' sruthadh do na naoimh uile. Tha so air a theagasg dhuinn leis na sgrìobtuir sin, a ta 'g ainmeachadh gu bheil sonas nèimh ann a bhi maille ri Crìosd, *Luc.* xxiii. 43. "Bithidh tu maille riumsa an diugh ann am Phàras." *Eoin* xvii. 24. "Athair, is àill leam an dream a thug thu dhomh, gu 'm bi iad maille rium, (agus as comharraichte chum an ni so dhearbhadh a tha na briathra a leanas,) chum 's gu faic iad mo ghlòir." I *Tes.* iv. 17. "Mar sin bithidh sinn gu sìorruidh maille ris an Tighearna." Eadhon an Tighearn Iosa Crìosd, a choinnicheas sinn anns an athar! Is coslach gur e so mar an ceudna is ciall do na Sgrìobtuir sin, anns am bheil iomradh air a thoirt araon air Dia agus an t-Uan, an Slànuighear a mharbhadh, a thaobh sonais nan naomh ann an nèamh, *Taisb.* vii. 17. "Oir beathaichidh an t-Uan a tha am meadhon na righ-chaitheach iad, agus treòraichidh e iad gu tobraichibh de uisge na beatha: agus tiormaichidh Dia gach deur o 'n sùilibh." *Caib.* xxi. 3. "Fench, tha pàillion Dhé maille ri daoineibh! Agus

ni esan còmhnuidh maille riu.” Eadhon, mar ann am pàillium, mar sin tha 'm focal a' ciallachadh; 'se sin ann am feòil Chrìosd, coimeas *Eoin* i. 14. ri *Taisb.* xxi. rann 22. “Is e 'n Tighearna Dia uile-chumhachdach, agus an t-Uan a 's teampull di.” Is anns an nì so tha àrd-shonas nan naomh a' co-sheasamh ann an nèamh! ni, as eugmhais nach b' urrainn doibh gu bràth a bhi sona, ged bhitheadh iad air an cur 'nan suidhe anns an ionad ghlòrmhor sin, agus air am beannachadh le comunn nan aingeal 'san àit sin! Bithidh na ghabhas mi orm a ràdh uime, air a chur sìos 'sna trì nithibh so.

Air tùs, Bithidh aig na naoimh ann an nèamh làthaireachd ghlòrmhor Dhé, agus an Uain; Dia féin maille riu, *Taisb.* xxi. 3. Agus bithidh iad gu sìorruidh maille ris an Tighearna. Tha Dia a làthair 'sna h-uile àite, a thaobh a bhith; tha a làthaireachd ghràs-mhor àraidh aig a' mhuinntir naomha 'nan staid chath air an talamh: ach ann an nèamh bithidh a làthaireachd ghlòrmhor aca. Ann an sin tha iad air an toirt dlùth do rìgh-chaithir an Rìgh mhòir agus seasaidh iad 'na làthair, far an nochd e dhoibh a ghlùir do-bhreanuichte. Ann an sin bithidh aca pàillium Dhé, air am bheil an neul, sgàile na glèire a gabhail còmhnuidh, nadur uile-ghlòrmhor an duine ann an Crìosd, anns am bheil lànachd na diadhachd a' gabhail còmhnuidh, cha'n ann fuidh sgàile, mar ann an làithibh irioslachaidh, ach a' dealradh tre 'n fheadh bheannaichte sin, (chum gu faiceadh na naoimh uile a ghlòir,) agus a' dèanamh a' chuirp sin na 's ro-ghlòrmhoire na mìle grian; air chor as nach bi feum aig a' chaithir air a' ghréin no air a' ghealaich; ach, “Shoillsich glòir Dhé i, agus is e an t-Uan a 's solus di,” (na is coinneal di,) *Taisb.* xxi. 23. Is e sin, gur e an t-Uan an nì soillseach, no an corp soillseach, a bheir solus do 'n chaithir: mar tha a' ghrian agus a' ghealaich a nis a' tabhairt soluis do 'n t-saoghal, no mar a shoillsicheas coinneal seòmar dorecha: agus is e an solus a ta teachd o 'n t-soillse ghlòrmhor sin, do 'n chaithir, glòir Dhé. Las a choinneal sin air nairibh glé dhorchà, bha i air a folach fo shoitheach, ann an làithibh irioslachaidh; ach an dràsag agus a rìs, gu 'n do chuir i mach cuid d' a dealradh

soluis, a dhall sùilean an luchd-amhaire; acha tha i nis air a cur gu h-àrd, ann an caithir ar Dé, far am bheil i dealrachadh, agus far an dealraich i gu saoghal nan saoghal, ann an iomlaineachd glòire. Bha i air a cur a thaobh, aon uair mar a' chlach a dhiultadh leis an luchd-togalach: ach a nis tha i, agus bithidh i gu bràth, 'na solus no na soillse do 'n chaithir sin; agus sin, "cosmhuil ri cloich ro luachmhor, mar chloich iaspis, soilleir mar chriostal," rann 11.

Có d' an urrainn sonas nan naomh a smuaineachadh, ann an seòmar-làthaireachd an Rìgh mhóir, far an suidh e air a chaithir-rioghail, a' toirt air a ghlòir taisbeanadh gu ro-shoilleir anns an duine Criosd! Tha làthaireachd ghrasamhor a' dèanamh atharrachadh mór anns na naoimh 'san t-saoghal so: Is éiginn d' a làthaireachadh ghlòrmhor ann an nèamh an gràsan a thoirt gu iomlaineachd, agus an comasan àrdachadh. Tha fìorsrachadh aig na naoimh, gu 'n dèan làthaireachd Dhé a nis 'na ghràs, gnè do ifrinn 'na nèamh bheag dhoibh: Cia mór air an aobhar sin is éiginn do ghlòir nèimh a bhi, le a làthaireachd an sin ann an gròir! Ma ni coinneal, ann an càileigin de thomhas, maise chur air bothan no air prìosan; cionnus a chuireas dearsadh na gréine maise air lùchairt no air Phàras! Rinn làthaireachd ghrasamhor Dhé fàsach soilleir do. Mhaois, gleann sgàile a' bhàis soilleir do Dhaibhidh, àmhuinn soilleir do 'n triùir chloinne; ciod a' mhaise thar tomhas a dh' éireas an sin o Ghréin na Fìreantachd, a dhealruicheas na soilleireachd meadhon là air sràid na caithreach a ta air a leagadh le h-òr fìor-ghlan! Cuiridh làthaireachd ghlòrmhor so Dhé ann an nèamh, glòir air na naoimh iad féin. Cha'n 'eil maise 'sam bith anns an lios thaitneach, 'nuair a luidheas dorchadas na h-oidheche air; ach cuiridh dealradh na gréine maise air na beanntaibh a's duibhe: Mar sin bithidh iadsan a ta nis mar bhuidealan anns an deathaich, 'nuair a chuirear iad ann an làthaireachd glòrmhor Dhé, glòrmhor araon ann an anam agus an corp

(Ri leantuinne.)

The late Kenneth Macpherson, Porthenderson, Gairloch.

IN commemorating the worthies of the Highlands of Scotland who raised the banner in favour of the stand for truth, made by the Free Presbyterian Church of Scotland, the name of Kenneth Macpherson must not be passed over in silence. It was during the early hours of 26th February, 1940, that his Master indicated that He was not willing that His aged servant should dwell so far from Him any longer—so He took him. The silver cord was loosed and the golden bowl broken.

Kenneth was reared in a godly atmosphere. A mere atmosphere, however, will not instil godliness. The power from above is necessary to awaken a dead soul. This power, that of God the Holy Spirit, exercised itself in the soul of this disciple of Jesus. None, with any spiritual discernment, could listen to his edifying prayers without knowing the strength of his convictions of sin, and his intimacy with the dark abysses of his own soul. While he thus poured out his soul in confession, he soared high on the other hand in praise of the Great Physician. One could see that he beheld His glory: "the glory as of the only begotten of the Father, full of grace and truth." There is nothing definitely known of the means used by the Great Shepherd to lead him into the fold, but in the fold he was, and in the fold he continued. The change of state definitely took place when he was a young man. It was, however, some years after the Free Presbyterian Church was formed that he made a public profession, though looked upon by the godly as a changed man while the Free Church was still intact, and had been called upon to pray in public before the separation took place.

He had a life companion, John Mackenzie the carpenter, who predeceased him by eight years. They both, "Standfast" and "Valiant for Truth"—continued a support to the cause of Christ and to one another, each esteeming the other better than himself, until the last enemy that shall be destroyed separated them. Kenneth would say of John, in love: "The one who is

head over us," meaning the section of the congregation where they resided. John on the other hand would say of Kenneth in the same spirit: "The one who is keeping me right." Both were a rare pattern of piety and meekness. When the separation of 1893 actually took place Kenneth was at the fishing, his life work, and when he came back the congregation in Gairloch was rent in twain; he had no doubt whatever then as to the right party, and no doubt he and John, like others, anticipated the separation. After Kenneth came home, John, however, wanted to test his stability. The way he took was to say to his friend one day: "Well Kenneth, who knows but we made a mistake after all to have left the Free Church." The quick answer was: "Whatever you did, I know I made no mistake." John felt then that Kenneth was firm in the position he took up, and this position Kenneth held, without wavering till he closed his eyes in death.

In 1909 he was ordained an elder. He conducted himself in the sacred office as becometh the gospel. He was of a courteous and cheerful nature and had a winning way that made him welcome everywhere. The young of the place can testify that they loved and respected him. He generally went by the designation "Kenneth," as if he was the only one of that name in the place, and every one knew who was meant. At the same time there was a gravity about him that made the guilty afraid. He often presided at meetings but would not say very much. His manner was to make remarks on the chapter while reading it, and any remarks he would make were made in a gentle weighty manner. He was a very sweet singer and his musical voice continued with him till the end. After hearing him sing, the late Rev. Neil Cameron, Glasgow, once remarked that he felt ashamed to get up to preach; such was the heavenliness that accompanied his singing. Owing to defective eyesight, as a result of old age, he, latterly, would seldom undertake to sing unless he knew the Psalm by memory pretty well, and even then he was afraid of losing the connection when repeating the line. The last time he presented in the church was shortly

before his end, and many will remember his attitude till their dying day, as he stood up without a book, for the last time, and repeated the line in Gaelic. Many remarked that there was a sort of majesty about him, and that his features were shining.

He was unmarried, and was the last surviving member of the family, except his younger brother Duncan, a retired minister of the Church of Scotland. After his two sisters, who lived with him, had died, Kenneth left his own home and went to reside with Mrs. Duncan Mackenzie who lived near by. While he lived there he was tenderly cared for till the end came. He was not much more than three weeks confined to the house and much less confined to bed. He always made it his duty to go to the public means, though very incapable through bodily weakness and defective eyesight as the end was approaching. He suffered a good deal towards the end but his bodily discomforts could not mar his tranquility; his mind was on his Saviour and continued in prayer. One of his last prayers was largely taken up with petitions on behalf of the local lads who were serving in His Majesty's Forces. He was a ripe sheaf ready for the garner, being in his eighty-seventh year. "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem."—A.B.

Literary Notices.

The Blunder of Pacifism by F. A. Walker (Hodder & Stoughton, London, E.C.4., price 1s.).

We consider that this book which we have read and heartily recommend, has made a timely appearance. Many outstanding leaders in the professing church hold and proclaim pacifist views, the leaven of which is working among certain sections of the laity. We are surprised that any in Britain whose chief glory is that it has an open Bible, should entertain these views. The chief exponents of pacifism in this land were never known for their faithfulness to the Word of God, and had always been readier to teach for doctrines the commandments of men. In the book before us

the author goes straight to the Holy Scriptures and takes his ammunition from there and successfully batters down the fortifications behind which the pacifist shelters. We wish the book a wide circulation, and pray that it be the means of opening the eyes of such as have been the dupes of blind leaders of the blind, who have never been able to appreciate the liberty for the procuring of which our forefathers shed their blood.

The Conversion of a Sailor Lad. (14 copies 1s., post free.

Messrs. Farncombe & Sons, 55 South End, Croydon, Surrey).

This narrative, which appeared recently in our Magazine is reprinted in a neat form by Messrs Farncombe from the "Friendly Companion." It is very suitable for enclosing in a letter, and readers should do their utmost to distribute it widely among the men of the services.

Notes and Comments.

Blasphemy Against the Holy Ghost.—In the *Free Church Monthly Record* for February, 1941, the following editorial comment appears: "Those who know anything of the history and present-day activities of the Free Presbyterian Movement will find it hard to associate it with the Free Church of 1843, unless it be assumed that that Church stood only for disruption. For in that direction lay the activities of the Free Presbyterian movement since the day of its inception to the present hour. While this body has been a truly disruptive influence in the spiritual life of the Highlands for half a century, of recent years these disruptive powers have been more active within the communion itself than outside it, threatening it with destruction by its own hand Thus it goes the way of other bodies that have separated themselves from the main stream of Christian life and witness on the specious plea of a higher orthodoxy, and have been left to have their faith discredited by their works." Some years ago a certain Free Church minister who is now in eternity, made the following statement to one who is still in the ministry of that Church,

"We have to confess that when the Free Presbyterian Church 'came out' in 1893, it took with it the cream of the Christian men and women of the Highlands of Scotland." These men and women, deeply taught by the Spirit of God, raised a testimony on behalf of the inspiration and infallibility of the Bible, and proved to the world that they were led by God's Spirit, for God acknowledged their work. To charge them with disruption in the evil sense in which the editor of the *Monthly Record* uses it is to attribute to the Devil what is manifestly the work of the Holy Spirit, and to be guilty of the unpardonable sin of blasphemy against the Holy Ghost. We read that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." When the Free Church received the flood of German Rationalism and Higher Criticism by the passing of the Declaratory Act, can the present-day Free Church claim to be the honoured instrument in raising that standard? They might have been but for the fact that they placed too high a value on stone and lime. To attribute the raising of that standard to the work of Satan is a serious matter, and we would not take all that this world has to offer and go to the Judgment Seat of Christ with such a lie in our right hand. When he speaks of a disruptive element in the Free Presbyterian Church during the whole course of its history he conveniently forgets that that disruptive element was confined to some of the ministers of that Church, and never on any occasion spread to its people. When the Free Church made itself a receptacle for such, and for fugitives from discipline generally, it received only those whom the Holy Spirit no longer intended to use in lifting up a standard against the enemy. That they have been a receptacle for such a disruptive influence is amply demonstrated by the fact that for a long number of years the chief positions in the Free Church College and among its congregations were occupied by ex-Free Church ministers. This, and the fact that certain prominent Free Church ministers have been on more than one occasion fishing for themselves for congregations in the troubled waters of the Free Presbyterian Church, makes further comment needless.

The Cradle of Christendom.—It is with great reluctance we criticise any action of our Prime Minister in time of War, and especially when we hold the firm conviction that Mr. Churchill is a true Britisher and an uncompromising patriot, but in all matters relating to the glory of God, and the highest interests of this nation, our duty compels us to speak. Some time ago Mr. Churchill in one of his speeches described the Vatican as "The Cradle of Christendom." We can hardly believe that he is so ignorant of the history of the Papacy as not to know that a more appropriate name would be "Crater of Hell." The learned Dr. Alexander Robertson of Venice, in his book on *The Roman Catholic Church in Italy*, quotes Desanctis as saying, "Rome is the city which surpasses all other cities of Italy in immorality; drunkenness, murder, theft, fraud, adultery, are crimes incessantly committed; but whoever commits them confesses and believes himself absolved, and immorality is not only not arrested, but by the facility of pardon at the cost of a few prayers, is committed again without scruple." What a picture is here given us of the city which our statesmen pay such deference to, and alas! it is only a fragment of the iniquity practised there. What of the Satanic plots hatched there against Protestant Britain? Let Mr. Churchill stand as far aloof from the Vatican as he does from Berlin, and we are sure that he will see that he is as heartily hated by the one as by the other for the Church of Rome was never the friend of any British statesman who saw through its policy and took effective steps to thwart its designs. In paying such a tribute to the Vatican our Prime Minister has, we hope unintentionally, falsified past history, and endeavoured to throw a covering over the present attitude of the Roman Catholic Church to the religion of the Bible for which coming generations will not thank him. It would be well to realise that the Church of which the Vatican is the "cradle" is, according to the Word of God "The Mother of Harlots" and that name is given it because of its apostacy from true Christianity.

God's Judgments and Men's Madness.—The poor people

of Clydeside had a trying experience recently when on two successive nights they were bombarded from the air and many of them felt in a bitter manner the horrors of which Nazism is capable. While we would seek whole-heartedly to extend our sympathy to these victims, and to all who suffered in mind and body, it ought to have a sobering effect upon us to remember that this is part of the judgments of God upon us, and that these judgments have a close connection with our sins, and that manifestations of them usually follow daring acts of rebellion on our part against God's Law. In our paragraph last month on the opening of theatres on Sabbath the closing sentence was, "Let all who are of a serious mind take note; God has His own way of punishing men for their obstinacy." That sentence was written under the conviction that a good deal of sorrow was in store for us because of this flagrant breach of God's Holy Law in which our rulers involved the nation. It is with sorrow that makes one sick at heart that we have to take note of another act of defiance against God; this time on the part of the Glasgow magistrates, in cancelling their bye-law against the opening of tennis courts on the Sabbath. This being done when the sword of God in His judgments was raised above their heads causes one to wonder if these men have ceased to be rational as well as Christian, for how otherwise could they presume to run so daringly on the thick bosses of Jehovah's bucklers.

"The Modern Mind."—Within comparatively recent years it has become extraordinarily fashionable in intellectual circles to speak glibly of the problem of "The Modern Mind" and its supposedly excusable difficulties in accepting the Bible and Christianity as a supernatural Divine Revelation—an inspired infallible transcription of the Mind and Will of God to man. These difficulties, supposed to be peculiar to "the modern mind," are attributed to the special problems created by the present-day discoveries of science, philosophy, and scholarship. Hence the clamouring, in certain ecclesiastical quarters, to forsake "antediluvian obscurantism," "to move with the times," and to be charitable, in order that twentieth century tolerant progressive

enlightenment and liberal refinement and culture might not be hindered, and to avoid the stigma of being "behind the times," "narrow-minded," and "bigoted." Thus, modern refinement and culture are enough, in these ecclesiastical circles, to excuse the most unscrupulous propagator of soul-ruining heresies and doctrines of devils, in pulpit, on platform, and by pen, and in the teeth of solemn ordination vows. "The modern mind," however, is none other, notwithstanding protests to the contrary, than the old sin-ruined Adamic mind, "deceitful above all things and desperately wicked," in eternal enmity, though disguised in modern habiliments, still putting its serpentine question opposite the eternal veracity of the Word of God, "has God said?"

As throwing much light on the foregoing remarks we here insert a confirming quotation from the able pen of the late scholarly Canon Dyson Hague, D.D., taken from the preface to the second edition of his book entitled: *Life and Work of John Wycliffe*":—

"The more I read of history, especially ecclesiastical history, the more I am impressed with the fact that it is all repeated in our present-day life. The things, the men, the problems, the controversies, the aims, the parties, the complications, the dangers, the duties are in essence, in spite of external and nominal variations, the same as in the days of Wycliffe. Rome is just as strong, just as aggressive, and its dogmas and teaching just as false and repugnant to the Word of God as ever. The poor are in just the same need; the rich in just the same danger. Human nature and the human heart are just what they were. Culture, civilization, scholarship, science—these are only on and off the surface—the man is a man for all that, a sinner guilty, a soul immortal, a sheep that has gone astray. The Gospel that Wycliffe preached, the Bible that Wycliffe published, the Christ that Wycliffe adored and loved are the only supply for the world's needs to-day. If I have been able, in the writing of this new edition of Wycliffe, to stir up anyone to a new desire to stand up for Christ and the Truth, to take up Wycliffe's torch and hold it high, to fight to the death all aberrations from

the Bible and the Gospel, and all falsehoods which are propagated in the name of the Church, I shall feel that I have not laboured in vain or spent my strength for nought." Thus the well-known evangelical Protestant and learned Professor of Wycliffe College, Toronto, Canada, confirms our convictions that the supposedly recently discovered difficulties and problems of "the modern mind," with its modern thoughts, are but the difficulties and problems, or rather impossibilities, of the natural mind confronting supernatural Divine Revelation. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The only remedy for the difficulties of "the modern mind" as of the mind of Adam immediately he fell, is the supernatural illumination, of his otherwise sin-darkened understanding, by the Holy Spirit, sent down from Heaven, giving him the light of the knowledge of the glory of God in the face of Jesus Christ. Supernatural spiritual illumination of the individual understanding is followed by saving faith.

Theatres to be Closed on Sabbath.—As we go to press we are pleased to have to notice that the Emergency Powers Act regulation to permit local authorities in England and Wales to apply for licence to open theatres and music halls on Sabbath has been cancelled by 144 votes to 136. While the margin was narrow we have to look upon it as the doing of the Most High in answer to His people's prayers, and as a token that He has not altogether forsaken us. In opening the debate in the House of Commons. Mr. Magnay said, "During the last ten years all things that are reasonable and clean and Christian have been more or less jeered at and flouted. . . . London, as usual, leads the way in this declension. The reason is that it is a cosmopolitan city, the playground of the idle rich." He maintained that the opening of theatres on Sabbath was not a war-time demand but one that had been promoted a long time before the war by the financiers of the theatrical world. This throws a lurid light on men's greed for money, when they will not be satisfied with six days of the week, but they must stretch out

unholy hands to God's holy day to profane it. Let us hope and pray that this check is only the first of a series of checks that is in store for such as think that they can take God and His day into their own hands.

Church Notes.

Communions.—*May*, first Sabbath, Kames and Oban; second, Seourie and Dumbarton; third, Edinburgh and Broadford. *June*, first Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shildaig; third, Helmsdale, Lochcarron Glendale, Dornoch, and Uig (Lewis); fourth, Gairloch; fifth, Inverness, Thurso. *July*, first Sabbath, Raasay, Lairg and Beaul; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Bracadale, Stratherrick, Plockton and North Uist. *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 Communions should be sent to the Editor.

Meeting of Synod.—The Synod will (D.V.) meet in the Hall at St. Jude's Church, Glasgow, on Tuesday, 20th May, at 6.30 p.m., when the retiring Moderator, Rev. D. R. MacDonald, Tarbert, Harris, will (D.V.) conduct divine worship.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. A. C., Broallan, Kilmorack, £1; Mrs. M. C., Colbost, Dunvegan, 18s; Mrs. D. McK., Ripley, Ontario, £2; Anon., Raasay, £1 10s; J. F., South Clunes, 10s; N. McA., Ostaig, Sleat, By Kyle, £2 2s 6d.

Aged & Infirm Ministers & Widows & Orphans Fund.—A. F., Chalmers St., Ardrishaig, 5s.

Organisation Fund.—Mrs. D. M., Ripley, Ontario, £1 10s.

Home Mission Fund.—"Friends of the Cause," £200; From the late Mr. M. MacAskill, Knock, Sleat, per Mr. Alex MacKay, Staffin, £50; Mrs. D. M., Ripley, Ontario, £1; Mrs. R. McL., Clashmore, Culkein, 5s.

Colonial Mission Fund.—Mrs. McP., Tokomaru Bay, N.Z., per Rev. D. Beaton, £3.

Jewish & Foreign Missions.—Anon., Rosshire, £5; "J. R.," £1; J. L., Stockton-on-Tees, 15s 6d; Miss D., School House, Belloch-antery, 10s; Mrs. K. M. H., 46 Manor, Rd., London, 10s; J. F.,

Seanulois, Beaulys, 10s; "In Memory of M." for Schools, £1; "In Memory of M." for Hospital, 10s; Mrs. D. McK., Ripley, Ontario, £1 1s 10d; Mantelpiece Mission Box, Assynt, £1; A Friend, £2; A. J. S., Applecross, 15s; Wellwisher, Ross-shire, £1; S. M., Olgrinmore, Scotsclader, 12s 6d; Miss A. M., Kyles, Scalpay, Tarbut, 10s; Wellwisher, Inverness, 10s; Young Friends of Africaner—Inverness Congregation, £1 8s; From the late Mr. M. MacAskill, Knock, Sleat, Skye, per Mr. A. MacKay, Missionary, Staffin the sum of £50 to be placed on Deposit Receipt in view of "enlarging the place of our Tent as a Church (Isa., 54-3), in South Africa to Shangani.

South African Mission Car Fund.—A Friend, Ross-shire, 10s; Mrs. McP., Tokomaru Bay, per Rev. D. Beaton, £2.

Winnipeg Church Building Fund.—A Friend, Newtonmore, £3.

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