

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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Printed by
 N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLVIII.

January, 1944.

No. 9.

The Synod's Address to our Faithful People.*

THE bulk of the people now in the Free Presbyterian Church were either comparatively young or not born when the Church was formed in 1893. The fathers and mothers who bade farewell to the Declaratory Act Free Church are now almost gone. When error gravely challenged the doctrines of God's Word, they unhesitatingly took up the challenge and held no parley with the enemy in the gate. This meant for them the loss of property—churches, manses, and meeting houses, but they left all behind with the assured confidence that they had a good conscience and a good God to whom they looked for help, and now at the end of all the years we have been in existence, we can say without a note of hesitation, He has not failed us but given us churches, manses, meeting houses and also the goodwill and generosity of the people far beyond our expectations and far beyond our deserts. It is gratifying to those who saw the beginning of our Church to find that notwithstanding the various trials by which our people were tested that they remained steadfast to the Cause to which they had given their allegiance. The sneers of a scoffing world left them unmoved; the departure from their former love to other folds, of men whom they loved and honoured did not cause an exodus from the ranks of the people. The Cause they professed to follow was more to them than the attachment they had to men, honoured and revered though they were. This steadfastness is all the more remarkable when account is taken of the natural instability not only of men in general but too often of professing people as well.

The Reformed Church of Scotland was only twelve years in existence when Morton's disrupting policy saddened the last days of Scotland's

*At last Synod, when the formation of our Church in 1893 was commemorated, a Committee, consisting of the following:—Revs. D. Beaton (Convener); N. Macintyre; D. N. Macleod; D. M. Macdonald; D. A. Macfarlane; M. Gillies, was appointed to draw up an address to our people "for their continued faithfulness, their generosity in supporting the cause of Christ in our midst since the beginning of our Church." The Committee was instructed to have the Address printed in the Magazine. It was further agreed that heartfelt acknowledgment be made to the Lord for His goodness "to us, by His Word and Divine providence."—*Editor.*

great Reformer, John Knox, and through the cunning policy of King James was well nigh ruined. The Secession Church was only in existence fourteen years when it was rent asunder by the controversy over the Burgess Oath. The noble Free Church, too, was only in existence for twenty years when the insidious disruptive virus began to work and in 1873 a second disruption was prepared for, but was for the time averted. When all this is taken into account we have good reason to acknowledge the good hand of God upon us and the loyal steadfastness of our people, notwithstanding what some who do not wish us well may say.

Under the honoured name of liberty, a new conception of loyalty to the most solemn promises has become the order of the day. Men say that it is an immoral thing to bind the consciences of men to the truths embodied in documents drawn up three hundred years ago. But, if these documents embody truths contained in Holy Scripture then that alters the whole situation. The Free Presbyterian Church has from the beginning given forth no uncertain sound as to its view of the absolute integrity and inerrancy of God's Word. None of its office-bearers ever called in question that infallibility and inerrancy; that is a birth-right which every Free Presbyterian should honour and steadfastly cleave to as God given, for it does not belong to any of us by natural right.

All our office-bearers (ministers, elders and deacons) pledge themselves to accept the whole doctrine of the Confession of Faith. To say that the antiquity of this document gives men liberty to play fast and loose with solemn ordination promises raises a serious ethical question. May the signatories of such a document put their names to it and accept emoluments given, and not implement the solemn promises made? Surely never! Even men of the world would give the same answer. This laxity has never appeared in our Church and our prayer is that it never may. We make no claim to perfection though falsely accused of doing so. But we do claim without a hesitating note that we stand by the Bible as the infallible Word of God and the doctrines of the Confession of Faith and the Catechisms as containing doctrines founded on that divine Word.

It would be mock humility to deny the fact that God has blessed the witness of the Free Presbyterian Church. That God has called not a few, from darkness into His Kingdom we dare not deny. We believe that among the jewels which will be gathered at last, there are many Free Presbyterians from Scotland, England, U.S.A., Canada, Rhodesia, New Zealand and Australia. After all, the glory of any Church is that God recognises it and honours its witness. What the verdict of the world may be, or even professing people with an unfavourable bias may say ought to be a matter of indifference to any faithful Church.

The Committee gladly embraces this opportunity of making a special appeal to the young of both sexes, that they willingly and nobly come forward to support and defend with all the might and strength of youth the rights and claims of the King of kings and Lord of lords, as now they are doing to their King and country. Surely the one is as worthy, necessary, urgent and noble as the other. They would counsel them never to be ashamed of the Church of their birth, whatever place or company they may happen to be in. If our Church were always ready to go down with instead of against the stream—to move with the times, countenancing,

in, and resembling the world that lieth in wickedness and helping it in all its frivolous, sinful ways and fashions, with her ministers and others remaining blind and dumb, she would be thought equally as much of, and be as popular as any other Church. If any kind of creed, worship and gospel, or any form of church government, however, far removed from the Word of God and Scriptural Presbyterianism would satisfy her, or that she would be indifferent to, it would greatly add to her popularity; but to the serious loss of her fidelity to the truth. They would further most seriously and lovingly counsel them to seek the Lord and His salvation in the promising days of youth which no one who has done it, will ever regret. "Son, give Me thy heart."

While making this earnest appeal to the young, the Committee take this opportunity of placing on record that those of our Church enrolled in the several branches of the country's war services, are especially remembered at the throne of grace, publicly and privately, by our ministers and praying people. We feel profoundly for all our forces facing danger, manifold discomforts and death itself on our behalf. We are greatly pleased to know that many of them ask to be prayed for. May the Lord, in His infinite mercy, empower these men and women to confide in the Saviour and rejoice in the gospel, though it be foolishness to the natural heart—"The foolishness of God is wiser than men; and the weakness of God is stronger than men." We pray God to shelter them, and prepare them for whatever may be His sovereign purpose concerning them. We pray, also, for the bereaved and for anxious parents and relatives, who so frequently can do little more than labour to conceal their tears and heart-pangs at the thought of possibly seeing their beloved ones no more in time. May the God of Israel be their refuge and may the everlasting Arms be about them and theirs.

The Synod's Committee take this opportunity of commending to our people the duty of family worship and also the duty and privilege of attendance at prayer meetings and other services conducted on week days. They would point out and remind them that in times of vital godliness the weekly prayer meeting was well attended, and it is to be hoped our people will see to it that, as far as their circumstances permit, they will not neglect attendance on it. The Committee would, also, point out to our people the binding obligation of attending public worship on the Lord's Day, as means instituted by God for the ingathering of sinners and the edifying of His people. They would further warn our beloved people against the new conception of public Worship, now so prevalent, of attending once only on the Lord's Day, and devoting the rest of the day to worldliness and pleasure under the disguise of seeking health of body and mind to the wilful neglect of the soul, instead of spending the whole time in the public exercises of God's worship except so much as is to be taken up in the works of necessity and mercy. They would most seriously warn them of lapsing into the unscriptural, destructive and God-dishonouring custom of hearing the Word of God preached once only on the Lord's Day where they have no legitimate excuse for absence—"Faith cometh by hearing, and hearing by the Word of God." Once a day hearing is too often the first step taken to join the churchless millions. May we further ask our people that none of them request the ministers of our Church to have prayers at the grave or ask other ministers to do so.

In His providence, God has been very kind to us. The generous giving of our people has been marvellous and in this year they have exceeded all past efforts. While tendering to them our heartfelt thanks for all they have done in the past we are not forgetful that God has put it into their hearts to show this generosity to His Cause. This generosity has given the lie to those early prophets who positively affirmed that finance would be the rock on which our Church would founder. To our people who have stood faithful amidst all the vicissitudes through which our Church has passed we send our Christian greetings and pray that in the days to come they may remain steadfast to the testimony raised in 1893. Denominational loyalty is not inconsistent with full recognition of Christianity's wider claims. Our prayer for them in these days of sorrow and anxiety is that the Lord may be with the bereaved and may He disappoint the fears of hearts that are haunted night and day with dark forebodings,

Remember what is written in the Holy Oracles:—"Hold that fast which thou hast that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. iii. 11, 12); and again, "Remember them that have the rule over you, who have spoken unto you the Word of God: whose *faith* follow, considering the end [purpose] of their conversation [the life they live], Jesus Christ, the same yesterday, to-day and forever" (Heb. xiii. 7, 8). Finally we conclude with the prayer,—"*Mercy unto you, and peace, and love be multiplied*" (Jude, 2).

The Voice from the excellent Glory: A Sermon.

By Rev. ROBERT ELDER, D.D., West Free Church, Rothesay.

(Continued from p. 147).

"And behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased: hear ye Him" (Matt. xvii. 5).

IV. Consider the command annexed to this divine testimony—"Hear ye Him."—There seems here an allusion to the prophecy delivered by Moses, and applied to Christ by Peter, "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. xviii. 5); or, as the Holy Ghost by Peter puts it, "Him shall ye hear in all things whatsoever He shall say unto you" (Acts, iii. 22).

1. Consider briefly the general import of this command. It proclaims and holds up the Lord Jesus Christ, the great High Priest and Fulfiller of the law, as also the great Prophet, and the Lawgiver and Head of His Church and people. "One is your Master, even Christ" (Matt. xxiii. 10). You must hear Christ as He speaks in His holy Word, and not

"the wisdom of this world, nor of the princes of this world, that come to nought." You must hear Him and not merely Moses and Elias. They gave forth great testimonies for God and His truth in their day, and for ages after; but these lesser lights must disappear now that the Sun of Righteousness has arisen. "He must increase, but I must decrease." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1, 2). Nay, if you hear their testimony in faith and with spiritual understanding, they will bring you to the feet and the cross of Christ, for the law and the prophets are fulfilled in Him. And further, while you hear those who speak to you in the name of Christ, you are called ever to remember that only so far as Christ's own truth is in them, and as Christ speaks by them, will there be any true light or blessings to your souls. In a word, you must hear Himself, or all other hearing and knowledge will be vain, and utterly worthless for your soul's salvation. But this leads us to inquire—

2. What kind of hearing is meant by this divine injunction? Our Lord follows up the parable of the sower with that word of warning, "Take heed, therefore, how ye hear." Many, alas! hear Christ's Word, practically to refuse and disobey it, or to treat His warnings and counsels with indifference. Others listen only to speculate and criticise, as if man's imperfect reasonings and conclusions, and not Christ's divine revelations, were the standard of truth and right. This hearing in the text is what Moses calls "hearkening," adding these words of solemn warning (v. 9), "And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him." It is to hear in the sense of giving "earnest heed," of "believing with the heart unto righteousness." It is to commit ourselves wholly to Him, cheerfully and practically to realise and own His authority, when He warns, or invites, or promises, or commands. It is, in short, to embrace and follow Him as our Prophet, Priest, and King, with the trustful, loving, entire obedience of faith. Thus Paul, by the Spirit, writes, "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it, not as the Word of men, but, as it is in truth, the Word of God, which effectually worketh also in you that believe" (I. Thess. ii. 13). This is that living faith, which by the grace of the Holy Ghost, dwells and operates in every man who is savingly united to Christ, and which, God's Word declares, is essential to salvation. So the Lord Jesus Himself testified, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John iii. 18).

In conclusion, let us solemnly ask ourselves, what think we of Christ? Have our consciences been awakened to a true sense of our sinful and prevailing conditions, and have our eyes been opened to see His glory, as the divine Surety and Substitute, the all-sufficient Saviour of sinners? Have we been brought to the conclusion that our only hope of acceptance and salvation is bound up in the great fact proclaimed in our text, that the Father was "well pleased in Him," when He stood in the breach, and finished the work given Him to do? Have we, therefore, been "renewed

in the spirit of our mind," embraced Him in our hearts; and are we cleaving to Him with that true "faith which worketh by love?" Are we now seeking to sit at His feet and learn of Him, and to honour and obey Him as our Lord and King? Oh to have the Beloved of the Father as our Beloved, to find our souls rest and satisfaction where the Father is "well-pleased," to be hearing and following Jesus, this is assuredly the way of life!

Again, let me earnestly exhort those who have truly embraced Christ, to ponder and lay to heart their holy calling, as summed up in these words of my text, "hear ye Him." He has redeemed you with His precious blood, and has quickened and renewed you by His Spirit, that He might "purify you unto Himself a peculiar people, zealous of good works." Now, therefore, you are called to hearken to His Word, to watch for the intimations of His will, and, hearing with the obedience of faith, to "follow the Lamb whithersoever He goeth." "I will hear what God the Lord will speak." "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: Thou hast loosed my bonds." This is a high and holy calling, beset with many difficulties in this world of sin and temptation. In yourselves you have no sufficiency for it. But surely there is divine encouragement in the first word spoken by the Lord to His trembling Disciples, after the voice from the cloud charged them to "hear Him." We read (v. 7.) that "Jesus came, and touched them and said, Arise, and be not afraid." So He says to every believer truly bent on hearing and following Him:—"My grace is sufficient for thee; for my strength is made perfect in weakness."

Again, how woeful the state of those who, ignorant and insensible, as to their lost condition, are blind to the glory of Christ, and indifferent to the great things of gospel salvation! Perhaps you make no profession, and are living only for the world. Or, if you do make mention of His name, you have no ear for His counsel, and no heart to follow Him. It may be that you have some vague purpose, at a future and more convenient season, to deal seriously with Him and His truth, but meantime there is no disposition to hearken and no obedience of faith. O, be assured, whatever may be your outward character, that, thus living, you are in the way of darkness and death! Ponder, I earnestly beseech you that solemn version which Peter, by the Holy Ghost, gives of the word to Moses, "And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people" (Acts, iii. 23). And finally, I press this gracious call on all to whom this word comes. "Hear ye Him;" for there is no other refuge for a sinner, no other Saviour of souls; but as the Lord Himself testified to the Jews, "if ye believe not that I am He, ye shall die in your sins." "Knowing, therefore, the terror of the Lord, we persuade men." "To-day, if ye will hear His voice harden not your hearts." "See that ye refuse not Him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven" (Heb. xii. 25). Yea, rather, I beseech you, by the mercies of God, praying that the word may come home to you "in demonstration of the spirit and of power," "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" (Isai. lv. 3).

A Parallel.*

By Brig.-General H. BIDDULPH, C.B., C.M.G., D.S.O.

IN the last three chapters of Judges a terrible incident is recorded which throws a baleful light on those days when every man did that which was right in his own eyes; but what was written aforetime was written for our learning, and even we may learn from this evil tale. If ever there was a righteous war, surely it was this in which Israel was involved against Benjamin, and yet Israel did not draw the sword without first of all asking counsel of God at the house of God and receiving the Lord's answer. What was the result? The Israelites were defeated with great slaughter in the battle next day. Again the Israelites asked counsel of the Lord with tears, and again they received the answer to go up against Benjamin. For a second time the Israelites were defeated with heavy loss. A third time did Israel go up to the house of God, and wept with fasting the whole day, and offered burnt offerings and peace offerings before the Lord, and through Phinhas the High Priest received the Lord's promise of victory. The third battle was decisive and the tribe of Benjamin was almost exterminated. **C**

What can we learn from this story? It is not enough to have a righteous cause in order to gain victory forthwith, and not even if we commit our cause to a righteous Judge, even as Israel did. At first Israel appears to have trusted in superior numbers and armament, but God hits straight with a crooked stick, and whatever the sin of Benjamin, had Israel no sins crying aloud to God? Disaster sobers Israel, and with tears they seek the Lord, but again disaster befalls them; and now at last with tears and fasting, signs of a sorrow that needeth not to be repented of, and with burnt offerings and peace offerings, expressing the feeling of guilt, and the necessity for the shedding of blood in order that peace may be restored between the sinner and his God, they seek earnestly their God and King. The answer is clear, the issue is decided, and victory is assured.

We too have a righteous cause, and we too appeal to the God of Justice, but have we no sins that deserve punishment? Have we learnt nothing from the tribulations of the last war? Do we deserve better treatment than Israel of old? We have days of prayer, but when have we had days of humiliation and repentance for *our* sins? We appeal to God, but where are our tears and fastings? and above all do we as a nation trust that one sacrifice, once made, for the sins of the world? It is only by the blood of the Cross that sinful man can be brought nigh unto God, and the wall of separation broken down. Will it be necessary for further disasters and losses to befall us, before we as a nation turn in repentance and faith to Him, who is the only Giver of victory?

It has been well noted that the evil conduct of the Benjamites, detailed in Judges xix, which so deeply shocked and roused all Israel, had been preceded by a definite act of apostasy and continued course of idolatry (ch. xviii) among the Danites, which does not appear to have provoked any appreciable degree of protest from the other tribes. Yet moral declension is the natural outcome of departure from the true worship of God. Do we not see it in Europe to-day?

*Printed with General Biddulph's permission.—*Editor.*

The people of Germany, where the light of Truth once shone so brightly, having openly despised and rejected the Word of God, are now displaying a moral obliquity and brutality which profoundly shock the people of this country. Yet among our *own* religious leaders there are more who imitate than deplore that very attitude towards the Word of God which has brought Germany to her present pass.

Many who are on high position promise us a new world after the war, a world of justice, sufficiency, and material happiness; but true happiness belongs to the realm of the spirit and not of the flesh. Our Lord bade us "Seek first the kingdom of God and His righteousness" and then all needful things will be added. These leaders appear to reverse this saying and to urge one and all to seek worldly good, with the expectation that the Kingdom of God will then be added unto us. May we as a nation be awakened to seeking first things first, to acknowledge our sins before God, and to learn the lessons which can be learnt from His judgments as well as His victories recorded on the page of history.

2 The Misses Morton, Glasgow.

THE Free Presbyterian Church has of recent years lost, by death, a great number whose memories we cherish and whose lives bore sweet testimony of their "having been with Jesus and learned of Him." While we record our deep sense of loss, we rejoice that death cannot separate them from the everlasting love of God and that now, no more in part, they are seeing Him whom they followed through good and through evil report ever giving witness to that grace which is "sufficient for every time of need," until the day broke and the shadows fled away. Of that number we recall, in memory, the Misses Morton, both of whom were called away by death this year, within an interval of a few months, having reached some ten years beyond the "allotted span." They sprang of godly parents, Their father was an elder in the congregation of the saintly Rev. J. R. Anderson and when he passed to his eternal rest his loss was deeply felt by his devoted daughters. News of his decease was sent to his sister, some of whose letters have appeared in the Magazine. This godly lady visited the house of mourning. Her knock on the door was answered by Miss Isabella who burst into tears on seeing her aunt. The old lady tenderly took her hand: "Why do you weep, my dear," she said. "Let us be glad and rejoice and give honour to Him: for the marriage of the Lamb is come and His wife hath made herself ready."

After Rev. J. R. Anderson's decease his elders continued to hold services in John Knox's Tabernacle reading to the congregation sermons by their beloved pastor. It was while worshipping with this little band that the Misses Morton were effectually called by the power of the Holy Ghost, It was evident they were both deeply taught of the exceeding sinfulness of sin and the deep depravity of their own hearts. Conscious of their utter inability ever to save themselves Christ was made precious to their souls in a day of mercy. Being brought nigh by His precious blood they enjoyed in some measure fellowship with the Father and His Son, Jesus Christ and their walk and conversation revealed that their Teacher was that good Spirit who led the Apostle to the experience—"For the love of

Christ constraineth us: because we thus judge that if one died for all, then were all dead and that He died for all that they which live should not henceforth live unto themselves but unto Him which died for them and rose again" (II. Cor. v. 14-15). When, in 1893, Revs. D. Macfarlane and D. Macdonald separated from the Free Church and turned their backs for ever upon the heretics and time-serving ecclesiastics who dominated that body, the worshippers in Knox's Tabernacle saw in the Free Presbyterian Church, the witness for God's Word retained and the doctrines they loved so well, conserved. A movement was made to join and Rev. N. Cameron preached the first sermon from the words: "Feed thy people with thy rod, the flock of thine heritage, which dwell solitary in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old" (Micah. vii. 14)—a sermon peculiarly appropriate to the occasion. Rev. J. S. Sinclair was settled over them as their pastor to lead them to the green pastures of Bashan and Gilead. To him the Misses Morton were warmly attached and always spoke with appreciation of his ministrations.

Miss Barbara was a school teacher in the Ayrshire town of Stevenston for many years, and taught with assiduity the doctrines contained in the Shorter Catechism. To the end of her days her anxiety was marked regarding the lack of proper Biblical instruction in schools. She paid periodic visits in her latter days to this scene of her life labours, being recognised as a former teacher, and recognising former pupils, to whom she bore a warm regard for their soul's sake. She laboured as an ardent messenger, her zeal not decreasing with advancing years, and often she would say: "Oh! the solemnity of death and not to know God." We cannot forget how earnest she was in her advice to the young. It was in the words of Sir Harry Havelock. "Flee in your troubles to Jesus Christ; no man ever had so true a friend or kind a master. View Him not at a distance, but as a prop, a stay and a comforter, and He will requite your confidence with blessings illimitable."

Miss Isabella had a beautiful, reserved and unassuming disposition, faithful and firm as occasion arose, in things material and spiritual. She was never known to have been "out in the world," but she felt and knew the ravages of sin among her fellows. She viewed all things, as far as possible, in the light of eternity, and every passing person, be it message boy or university student, was to her a soul in need of a divine Redeemer. Her interest in the spiritual welfare of the young of St. Jude's was particularly marked. To see any young person even listening attentively was to her a token for good and many a prayer rose on their behalf—"Love hapeth all things" (I. Cor. xiii. 7).

The Misses Morton built around them a home, which sheltered many friends of the Lord's cause, over forty years. There was a welcome for all, and there are many throughout the Church who will treasure the memory of the hours spent in that old sitting room, at the cosy hearth for there the name of the Lord Jesus was continually being uplifted in praise and prayer.

"And in old age when others fade
They fruit still forth shall bring
They shall be far and full of sap

And age be flourishing."—*Metrical Ps. xch. 14.*—D. MacL.

The late Mr. Kenneth Matheson, Elder, Dingwall.

THE passing away to his rest of the late Mr. Kenneth Matheson came as a shock both to the godly and to worldly men. Even those who had no sympathy with his views and manner of life felt stunned by the removal of one whom they respected, although he was as a thorn in their flesh. The godly lament the breach made in the ranks of the army of the Saviour, through the death of this devoted servant of his Master. Kenneth Matheson was a native of the Island of Tanera, Lochbroom. He was born over sixty years ago. His father was John Matheson, a man who feared the Lord above many in his day. The family belonged originally to Skye, the father of John, Dugald by name, having come from Sligachan to serve under Macdonald of the Isles, who had at that time a house in Tanera. Dugald Matheson became an elder in the Coigach congregation in his day, and in later days, both John and William, his sons, became elders in the congregation. When the people of Tanera could not come to the mainland on the Lord's Day, John or William held meetings on the island. We understand that William Matheson was better known than John, and perhaps was not of such a reserved disposition. One of the ministers who was highly esteemed in Coigach was Mr. Finlayson, who died in N.S.W., Australia. Both William and John were elders before 1893. One of the sons of John, who had a large family, was Murdo by name. He held bursaries at Aberdeen University, but was removed by death at the age of twenty-one years. He was evidently a student of great promise. One of his addresses, entitled, "At Jesus' feet" lies before us as we pen these lines. Kenneth, the subject of our notice, was sent as a young man to Stornoway to learn the grocery trade in the business of the late Alexander Maciver, Elder, there, who died some years ago. He, thereafter, was engaged in travelling in connection with the trade in different places until eventually he settled in Dingwall, where he lived until his passing-away.

We regret our inability to give any definite account of how he got the relief of the gospel, beyond the fact that it was during his stay in Harris that the Lord blessed him with convincing and regenerating grace. He was at that period greatly confirmed and refreshed in soul by a sermon of the late Rev. Neil Cameron. One could see by his reference to the sermon how he must have felt his own experience tallying with the statements made in the sermon. It deserves to be recorded of him that he was a most patriotic man. He served as a soldier during the First World War. Mockery in the army on account of his religious fidelity did not lessen his zeal for the wellbeing of his country and the cause of righteousness nationally. On one occasion, while in the army, he was giving thanks at food. On opening his eyes, he had before him an empty plate. The food had been stolen while Kenneth was praying. When the next meal-time came, Kenneth placed his two hands on his food, and then besought the divine blessing. On another occasion, they were ordered to the ranges on a Sabbath Day to test a new weapon. He refused to go. On being called before an officer, he explained that they had ample time on the Saturday afternoon, or on other days, to test the weapon, that it was neither a work of necessity nor of mercy to be so occupied on the Lord's Day. The officer dismissed him and told him the rule in the Army was first Obey then Complain. No fault was found with him. As he was in

the army, seeking to live according to the Word of God, so he was throughout life.

Reference falls to be made to his loving labours, in season and out of season, for the furtherance of the Kingdom of-Christ. His heart was engrossed in declaring the gospel of grace to his fellow sinners. Had his two sons not been called up for war-service, he would very probably have left the business completely in their hands to devote himself to missionary duties. He was most acceptable in his labours both in the way of Sabbath services and the exercises of Fellowship Meetings. He was an experienced believer, and, as far as we may give an opinion, was specially edifying in expressing the yearnings and soul-breathings of the children of God. He was well-known throughout the F.P. Church, having probably visited the most of the congregations and mission-stations. He was conscientiously and intelligently attached to the Church position taken up by the late Mr. Macfarlane and others in 1893, when Mr. Macfarlane effected his separation from the Declaratory Act Free Church. He loved the Shorter Catechism. Not a few copies of this document, with copies of gospel Tracts, were distributed by him, or found their way into parcels of groceries. With his sorrowing widow, he kept an open house for friends of the cause of Christ. He frequently was the representative Presbytery and Synod Elder, and discharged his duties faithfully.

While the closing illness took a rapid course, it is evident that disease was getting a deepening hold for a considerable period before the collapse. He frequently complained of pain, and yet was averse to seek medical aid. All that surgical skill could do was done, but it proved to be too late. His life came to its close very early on the morning of the twenty-eighth day of August. A few hours before the end, we had the solemn privilege of conducting worship briefly with him, reading a few of the concluding verses of the eighth chapter of the Epistle to the Romans. We learn that, before the end, his mind was exercised with such portions as I. John, i. 7; Ps. lvii. 3; and Ps. lxxx. 17. We take this occasion to thank Mr. John Grant, Inverness, for all he did before the end, and on the day of his death, to help the sorrowing widow and relatives. We offer our deep sympathy to the widow, to the daughter, Mrs. Macaskill, Lochinver, and to the two sons, who were both abroad on war service at the time. A very large gathering from the town and many districts gathered to pay their last respects to his memory. His remains lie buried in Mitchell Hill Cemetery. All the ministers of his Presbytery were able to be present,—also Rev. James MacLeod, Greenock. Rev. D. Beaton was unavoidably absent,—also Rev. N. MacIntyre and Rev. M. Gillies, who were on their way, but detained through a train accident.

Henceforth there is laid up for our brother-elder and fellow labourer the crown of righteousness, which the Lord, the righteous Judge, will give him at that day, and not to him only, but unto all those who love His appearing.—*D. A. MacF.*

Tha E uile gu Léir Ionmhuinn.

AIR do'n chéile teachd a dh' ionnsuidh so ann an aithris a chliù, tha i nis a' comhdhùnadh an iomlain anns an ràdh choitchionn so: "Seadh, tha e gu léir ionmhuinn." Mar gu'n abradh i:—"Tha mi a

nis air cruinneachadh r'a chéile cuid de bhuadhibh agus de shubhailcibh nan nithe cruthaichte,—nithe anns an d' fhuaras luachmhoireachd, agus feum, agus maise, agus glòir, agus rinn mi cuid de oirdheireis Fìr mo ghràidh a choimeas riu. Ach cha ghiùlan comasan a' chomh-shamhlachais so na's fhaide mi ann an aithris a chliù; chan amais mo mhiann air coimeas na's freagarraiche do'n iomhuinneachd agus an iomhuinnachd a tha ann: ach, mo thruaigh! tha so uile teachd geàrr air an iomlanachd, air a' mhaise, agus air an ailleachd a bhuineas da; tha e gu léir ionmhuinn-aichte, gu léir ionmhuinn;” Ionmhuinn 'na phearsa, ann an uile-fhog-hainteachd glòrmhor a Dhiadhachd, annam fìor-ghlòine agus 'an naomhachd a dhaonnachd, 'na ùghdarras agus 'na mhòralachd, 'na ghràdh agus 'na humhachd.

Ionmhuinn ann an gabhail ar nàduir, ionmhuinn 'na bhreith; ged a bha e saoiibhir, gidheadh rinneadh bochd e air ar son, a' gabhail comh-roinn d'ar feòil agus ar fuil, mheud 's gu'n robh againne roinn annta sin; air dha a bhi air a ghin o mhnaoi, chum gu'm bitheadh e air a dhèanamh fo'n lagh, ladhon air ar son-ne.

Ionmhuinn 'na bheatha gu léir, anns an ùmhlachd naomh a thug e, a thug barrachd air na h-ainglibh, eadhon ann an doimhneachd na bochdainn agus na geur-leanmhuinn sin anns an do chleachd se i; a ghnàth a' dèanamh mheith, agus a ghnàth a' faotainn nìle 'na éiric; a' beannachdadh, gidheadh air a mhallachadh, air a chàineadh, air a mhaslachadh, uile laithean a bheatha.

Ionmhuinn 'na bhàs; seadh, ro ionmhuinn ann do pheacaich; cha robh e riamh na's glòrmhoire agus na's taitniche dhoibh, na 'nuair a thugadh a nuas o na chrann e, air a bhriseadh, agus air a mharbhadh. Ann an sin ghiùlaineadh ar peacaidhean air falbh leis do thìr chéin na dì-chuimhne, 'an sin rinneadh reite agus sith air ar son; 'an sin rinneadh beatha agus neo-bhàsmhoireachd a chosnadh leis air ar son.

Ionmhuinn 'na obair gu léir, 'na bheatha, 'na bhàs, 'na aiseirigh, agus 'na dhol suas air nèamh; air bhi dha na eadar-mheadhonair eadar Dia agus sinne, chum ceartais Dé a ghlòrachadh, agus ar n-anaman a théarnadh, chum ar cur ann an seilbh air Dia, a bha air ar cur gu neo-chriochnach am fad air falbh uath tre'n pheacadh.

Ionmhuinn 'na ghloir agus 'na mhòralachd, leis am bheil e nis air a chrùnadh. Tha e nis air suidh sìos aig deis laimh na Mòrachd anns na h-àrdaibh; far am bheil e làn trècair, agus gràidh, agus truacantachd, dhoibhsan a's leis, ged a tha e ro eagalach d'a naimhdebh.

Ionmhuinn ann an uile fhrithealaidhean a ghràis, agus a' chomhfhurtachd sin air am bheil a naoimh 'nan luchd-compairt tre'n Spiorad Naomh.

Ionmhuinn anns a chùram thruacanta, anns a' chumhachd, agus anns a' ghliocas a tha e cleachdadh ann an dìon, ann an gleidheadh, agus ann an saoradh na h-eaglais, 'am measg na h-uile cunnart agus geur-leanmhuinn, d'am bheil iad fosgailte.

Ionmhuinn ann an uile òrduighibh a thighe, agus anns an aoradh glòrmhor agus spioradail sin gu léir a shuidhich e d'a phobull, trid am bheil iad a teachd am fagus agus a' sealbhachadh comh-chomuinn ris a' Mhac, agus ris an Athair.

Ionmhuinn agus glòrmhir ann an dèanamh dìoghaltais air 'uile naimh-dibh reasgach féin agus na h-eaglais.

Ionmhuinn anns a' mhaitheanas a choisinn e agus a tha e' frithealadh a mach,—ionmhuinn anns an réite sheasmhaich a dhaingnich e, anns a' ghràs a tha e 'compairteachadh, anns a' chómhfhurtachd a tha e 'buileadh, anns an aoibhneas agus anns an t-sith a tha e 'labhairt r'a phobull, agus 'na ghlèidheadh tèaruinte orra chum glòire shiorruidh. Cìod a their sinn? chan 'eil crìoch air 'oidheirceis agus 'ionmhiannachd;—"Tha e gu léir ionmhuinn. Is e so fear ar gràidh, agus is e so ar caraaid, O nigheanan Jerusalem."—*Iain Omhain (eadar-theangaichte le A. Mac-Dhùghail).*

The Danger of Anger.

A PROMINENT business man some time ago related the following out of his own experience: "My father was an invalid and as his son it fell to me to manage his affairs. On one occasion I had more than the usual amount of overseeing to do, and I asked father, who was able to be about a little, if he would do the chores* around home that day while I finished up my work on the other farm. He assented. But when I returned late, tired and worn, he told me that he had not done what he promised to do. The hot words were just ready to leap out, but somehow I choked them back, and said, 'It's all right, father. I'm not so very tired after all.' I started off, when father called me back, and laying his hand on my head, he said, 'George, you're the best son a father ever had; God bless you.' I went to my tasks and performed them. When I returned my father could not speak to me—he was done with all earthly tasks—but from that day to this, whenever the temptation to anger has come, I have felt the pressure of his hand upon my head." That godly father must have taught his son the proverb. "A soft answer turneth away wrath: but grievous words stir up anger." And how thankful could the son well be that he *had* spoken the "soft answer"; that he had indeed ruled his spirit.

Anger is a passion that can cause us much distress, sorrow and regret. Practically every normal person has the capacity for getting angry. It, therefore, becomes universally important that we learn how to control anger, and to keep it in subjection, "Grievous words" which "stir up anger" are to be avoided at all times. Anger should be deferred (*Prov. xix. 11*), and if it is deferred it will probably evaporate. Someone has put it this way: "Write your angry letter to-day if you must—but don't post it until to-morrow; then you probably never will send it." Anger is one of the things which the Christian is to "put off." *Colossians xiii. 8* says, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Anger does not become a child of God. But if we should get angry—we are not to let the sun go down upon our wrath (*Eph. iv. 26*). Make things right at once!—*Christian Life.*

*Chores, odd jobs.

God's Unchangeable Love.

O ZION, afflicted with wave upon wave,
Whom no mortal power can succour or save,
With sickness surrounded, by terrors dismayed,
In toiling and watching, thy strength is decay'd

Loud roaring and swelling, the billows o'erwhelm,
But skilful's the Pilot that sits at the helm;
His wisdom conducts thee, His power thee defends,
In safety and quiet thy warfare He ends.

"O fearful, O faithless," in mercy He cries,
"My promise, my truth, are they small in thine eyes?
Still, still I am with thee, my promise shall stand,
Through tempest and tossing, I'll bring thee to land.

Forget thee, I will not, I cannot, thy name
Engrav'd on my heart doth for ever remain;
The palms of my hands, whilst I look on I see
The wounds I receiv'd when I suffered for thee

Then trust me, and fear not: thy life is secure,
My wisdom is perfect, supreme is my power;
In love I correct thee, thy soul to refine
And cause thee at length in my likeness to shine.

The doubting, the fearful, the weak are my care,
The helpless, the hopeless, I hear their sad prayer;
From all their afflictions my glory shall spring,
The deeper their sorrows, the louder they'll sing.

James Grant, Edinburgh (1784).

Gleanings from Samuel Rutherford.

1. I will bless the Lord that ever there was such a thing as the free grace of God, and a free ransom given for captive souls. Only, alas! guiltiness maketh me ashamed to apply to Christ, and to think it pride in me to put out my unclean and withered hand to such a Saviour. But it is neither shame nor pride for a drowning man to swim to a rock, nor for a shipwrecked soul to run himself ashore upon Christ.

2. Venture upon Christ's "*Come*," and I dare affirm you shall say, as it is (Ps. xvi. 7), "*I bless the Lord, who gave me counsel.*"

3. What remaineth, then, but that my debt to the love of Christ lie unpaid for all eternity? All that are in heaven are overcome with his love, as well as I; we must all be bankrupts together; and the blessing of that houseful or heavenful of bankrupts shall rest for ever upon him.

4. The law of God will not remit one farthing of the sinner; every man must pay either in his own person or in his surety, Christ.

5. It is a broad river that faith will not look over; it is a mighty and a broad sea that they of a lively hope cannot behold the farthest bank

and other shore of. Look over the water; your anchor is fixed within the veil; the one end of the cable is about the prisoner of Christ, and the other is entered within the veil, whither the Forerunner is entered for you—(Heb. xvi. 19, 20).

6. Seek the blood of atonement for faults, little or great; know the gate to the well, and lie about it.

7. I am still upon this, that, if you seek, there is a hidden treasure and a gold mine in Christ you never yet saw: then, come and see.

8. Remember many go far on and reform many things, and can find tears, as Esau did; and suffer hunger for truth, as Judas did; and wish and desire the end of the righteous, as Balaam did; and profess fair, and fight for the Lord, as Saul did; and desire the saints of God to pray for them, as Pharaoh and Simon Magus did; and prophesy and speak of Christ, as Caiaphas did; and walk softly and mourn for fear of judgments, as Ahab did; and put away gross sins and idolatry, as Jehu did; and hear the word gladly, as Herod did, &c. (Matt. viii., Heb. vi.)—and yet all these are but like gold in clink and colour, and watered brass, and base metal.

9. Men's midway cold and wise courses in godliness, and their neighbourlike cold and wise pace to heaven, will cause many a man to want his lodging at night, and lie in the fields.

10. It cost Christ and all his followers sharp showers and hot sweats ere they got to the top of the mountain; but still our soft nature would have heaven coming to our bedside, when we are sleeping, and lying down with us, that we might go to heaven in warm clothes: but all that came there found wet feet by the way, and sharp storms, and tocs and frocs, and ups and downs, and many enemies, by the way.

11. I, like a fool, carved a providence for mine own ease, to die in my nest and to sleep still till my grey hairs, and to lie in the sunny side of the mountain in my ministry at Anwoth; but now I have nothing to say against a borrowed fireside.

12. Every man blameth the devil for his sins; but the great devil,—the house-devil of every man, that eateth and lieth in every man's bosom, is that idol which killeth all,—himself.

13. It is Christianity to live and serve God, suppose there were not one man or woman in all the world dwelling beside you to eye you.

14. We often mix our zeal with our own wildfire.

15. I have been benefited, 1. When riding alone a long journey in giving that time to prayer. 2. By abstinence and giving days to God. 3. By praying for others; for by making an errand to God for them, I have gotten something for myself.

16. I am sure a few years will do our turn, and the soldier's hour-glass will soon run out. Look to your lamp, and look for your Lord's coming, and let your heart dwell aloof from that sweet child. Christ's jealousy will not admit two equal loves in your heart: he must have one,

and that the greatest; a little one to a creature may and must suffice a soul married to him.

17. Make others to see Christ in you moving, doing, speaking, and thinking; your actions will savour of him, if he be in you.

Literary Notice.

"*Goodness and Mercy*": being the Autobiography of William Sutherland Cooper, Pastor of the Strict Baptist Chapel, Lakenheath, Suffolk. C. J. Farncombe & Sons, Ltd., 55 South End, Croydon, Surrey. Price 6/6 post free.

This is the life story told by himself of a Strict Baptist minister. It is full of lively incident and reveals an observant mind quick to see the Lord's hand in His providential dealings over a long life. Those who delight in books of this kind will find within these pages some very interesting accounts of the Lord's dealings with Mr. Cooper. There are in it a few things with which we do not agree but taking it all in all it reminds one of William Huntington's *Bank of Faith* though lacking the sparkle of genius that has made this work a classic in its own line. Mr. Cooper was one who sighed and cried for the abominations done in the land. He mourned over the decay of vital religion, the inroads of modernism and popery, the increase of Sabbath breaking, immorality and other forms of disobedience to God. He saw in the present terrible war the manifest judgment of God on the nations. The volume has a number of sermons of the experimental type. Mr. A. W. Light, as editor, has done his work with a practised hand and the publisher deserves credit for the get up of the book in times when there are so many difficulties in the way.

Notes and Comments.

New Year Greetings to our Readers.—By the time this issue is in the hand of most of our readers another year will have almost run its course. In a short note like this we have no intention of reviewing the important events of the past year—a year which saw a definite turn for the better for the Allied cause. Still, the War goes on in increasing intensity and if we are to believe the words of our leaders the worst is yet to come. The terrible judgments of God poured forth on the nations seem to have no effect but God's people are laying these things to heart and praying that in wrath He would remember mercy. Our thoughts go out especially to those who are bearing the brunt of battle in the Navy, Army and Air Force. Let them be assured that they are being continually remembered by us at a throne of grace. We would also remember at this season all doctors and nurses with a prayer that they may be blessed in their noble work and also all others men and women called up in the service of their country, especially those engaged in dangerous work in the factories at home. May those of our readers whose thoughts are turned to the vacant

places in their homes be enabled to lift their eyes to Him who alone can give true comfort. To all bereaved ones and to all who are in constant anxiety dreading the news that may come to them at any moment we extend our heartfelt sympathy and commend them to the grace of that God who is a present help in the time of need. May it be their happy experience to know that there is a High Priest who can be touched with a feeling of their infirmities.

Prohibition of Opium in British Protected Areas in the Far East.—In a letter to the *Times* (London) a writer expresses his pleasure that the British Government have decided to adopt the policy of total prohibition of opium smoking in the British protected areas in the Far East which are at present in occupation by the Japanese and that the Government monopolies for the sale of opium prepared for smoking will not be re-established on the recovery of these territories. Is it true that since the Opium War in 1839, one of the disgraceful chapters in Britain's foreign policy, that there has been a gradual move to the British Governments attitude to destruction of opium. By the recent decision the British Government brings itself into line with the U.S.A. The present Chinese Government have waged a war against the cultivation and use of opium and this will make it easier to put down the introduction of opium into those territories to which the new decision applies.

A Strange Statement.—In a speech delivered by the Rev. A. C. Gregg, B.D., minister of the Greenock Reformed Presbyterian Church and Editor of the *Bulwark* he is reported as saying among other things: "The Renaissance had introduced Greek literature to central and Western Europe, and it should be remembered that whatever was true and beautiful in Greek poetry and philosophy had been taught the Greeks by the Holy Spirit" (*Bulwark*, November, December). Would Mr. Gregg go the length of saying that whatever is beautiful and true in the poetry of Byron, Shelley, Burns, etc. or say in the writings of Darwin, Spencer, Huxley, etc. was taught them by the Holy Ghost? And would he say that whatever is beautiful and true in the paintings of some of our famous artists whose lives were very far from what they should have been was taught them by the Holy Ghost? To apply what is said in Ex. xxxi. 2 concerning Bezaleel and Aholiab, who were specially equipped by the Lord for the workmanship of the Tabernacle to the Greek sculptors and poets is very far from a "good and necessary consequence."

Criticism of the B.B.C.—Public Opinion makes the following comments on some of the B.B.C. programmes:—

"Speaking at Cambridge on 'Youth and the Future,' Lady Snowden said:—'I do not believe that the taste of the people of this country is as low as some of the things on the B.B.C. suggest. In the six years that I was a governor it was absolutely impossible for the filthy stuff now broadcast to get on the air.' To this remark, the B.B.C. replied:—'There is no foundation for Lady Snowden's statement. The standard of taste of B.B.C. broadcasts has improved, and will continue to do so.' The public will be grateful to Lady Snowden for her outspoken protest, for she speaks for many listeners who resent the sub-standard morals and sub-standard speech of the B.B.C., which by its programmes misrepresents the

quality of British life. Not only are listeners precluded from certain types of programmes as a means of avoiding what Lady Snowden correctly described as 'filthy stuff'; the objectionable matter intrudes at times in otherwise acceptable items. Interviewed by a representative of the *Yorkshire Post*, Lady Snowden, a former Governor of the B.B.C., elaborated her criticism of the standards of taste in certain types of programme. 'My views,' she said, 'is that the low tone of some parts of these programmes menaces the standards of our young people of to-day. I object to making marital unfaithfulness a joke, to advertising constantly the habit of drinking, to the general "looseness" of some of the material broadcast. I think these things are unnecessary, and when I think of the tremendous responsibility which the young people of to-day will have to bear after the war I feel that the great medium of the radio should be used to lift them up rather than to lower their standards of thought.' The Directors of the B.B.C. should remember that it is a national corporation and they have license to allow objectionable programmes to be presented to the public

The Archbishop of York at Moscow.—Newspapers in this country reported that, on 21st September, the Archbishop of York, Dr. Garbett, attended a special service at Moscow Cathedral to mark the "Feast of the Nativity of Our Lady," that is, of the birth of Mary the mother of Jesus. At the conclusion of the service Dr. Garbett said to the audience: "I have flown 7,000 miles to tell the Holy Orthodox Church of Russia, and the people of this great nation, of the great sympathy of the Church of England with you in all the terrible sufferings brought upon your nation by the treacherous and unprovoked Nazi attack. We rejoice with you in the very great victories your armies are now winning." This was a very proper and opportune message to go from the Church of England to the Russian Church and people. And indeed the whole British Commonwealth, the United States, and the other Allied Nations would heartily join in it. But what was the Archbishop of York doing at that Russian Church service to mark the religious festival of the birth of the Virgin Mary? Did he represent the Church of England when he honoured with his presence that utterly unscriptural and un-Protestant devotion to Mary the mother of Jesus—a devotion in which both the Orthodox Church of Russia and the Roman Catholic Church are at one, but which all Protestants denounce? Are the British people to take it that the Church of England is free to practise the Mariolatry that is so pronounced a feature in the cult of the Orthodox Church of Russia and the Roman Catholic Church?—*Bulwark*.

Words Fitly Spoken.—"It seems to us," says the *Evangelical Christian*, "that a strange blindness afflicts our leading men when it comes to speaking of the future of this world. They feel that it has been left to man to map the future for himself and to chart the course that humanity will take in utter and complete independence of God and the sacrifice of Calvary. It seems as though our statesmen were determined that God shall have no part in the reconstruction of the world, that the fact of sin shall be ignored, and the Cross of Christ be unrecognized as a factor in determining the destinies of men and nations. It is, therefore, left out of all their reckoning, and being left out it makes all their

specious planning and their exalted idealism of none effect. As long as sin remains in this world wars will remain, and this present age of human history will close in the most gigantic struggle of all. It is a pity that men will not look into the Word of God and see what it has to say regarding the future. They would be saved many a heartache and many a disappointment if they did, and would see how utterly at variance in many things are the words of God and the words of man."

Rev. Dr. Elder, Rothesay.—We had thought that by this time most of our readers were fairly familiar with the Disruption and those who took part in the same. It seems we were mistaken. Dr. Elder the first part of whose sermon has appeared in the December issue and the concluding part in this was born at Inverary in 1808; ordained at Kilbrandon in 1831; translated to Rothesay West in 1847 as the successor to the saintly Peter MacBride. He died in 1892 at the ripe age of 84.

Church Notes.

Communion.—*January*, last Sabbath, Inverness; *February*, first Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*, first Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie and Tolsta. *South African Mission.*—The following are the dates of the Communion: Last Sabbath of March, June, September, and December. NOTE.—Notice of any change, or alteration, of the above dates of Communion should be sent to the Editor.

Commemoration Papers.—The papers read at the Synod in May on the Westminster Assembly, the Disruption and the Free Presbyterian Church are now ready and are being sent to ministers and missionaries. The price is 2/- per copy.

Missionary's House for Fort William Congregation.—At last meeting of the Southern Presbytery it was reported that, through the kindness of friends and the praiseworthy efforts of the Fort William congregation, the debt on their church building had been cleared off. A request was made to the Presbytery for permission to reconstruct the house over the church building for a missionary's house and that, further, permission be granted to collect funds with this object in view. The reconstruction had been planned when the building was purchased but owing to the debt on the church building it was departed from. The difficulty of obtaining material and its high cost will hold up the work in the meantime but it has been decided to proceed collecting which has received the Presbytery's sanction in the hope that the congregation may have some money on hand when scarcity of material and high prices will not be such a handicap as they are to-day. The congregation while willing to do all they can themselves, appeal to friends of the cause throughout the Church to give a helping hand. Contributions will be gratefully acknowledged by Miss Rankin, Mamore Cottage, Fort William, or by Rev. D. Beaton, Free Presbyterian Manse, Oban.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. E. McK., Dalrachney, Carr-Bridge, £1; Miss E. C., 47 Lochell Road, Inverloch, £2; Jas. McL., New Westminster, B.C., Canada, £2; "A Free Presbyterian," Greenock Postmark o/a Glendale £1; "A. M.," o/a Beaulay Congregation, £2/10/-.

Home Mission Fund.—D. J. Mackay, R.A.F., Italy per Mrs. Mackay, Strathy, £1.

China Mission Fund.—"Rhumore," £1; J. McL., New Westminster, B.C., 15/6; E. McK., Carr Bridge, 10/-.

Dominions and Colonial Missions Fund.—Jas. McL., New Westminster, B.C., £1.

Organisation Fund.—Jas. McL., New Westminster, B.C., £1.

R.A.F. Benevolent Fund.—"Rhumore," £1.

Jewish and Foreign Missions.—A Passer by, o/a Shangani Extension, £2; Jas. McL., New Westminster, B.C., £2; E. McK., Carr Bridge, 10/-; "A Wellwisher," £1; J. McD., 3 Tockavaig, Sleat, Skye, 10/-; "A Friend," £1; Mr. J. R., 1162 Dominion Street, Winnipeg, £2/13/-.

Legacy Fund.—Received with grateful thanks from the family of the late Mr. and Mrs. Alexander Mackenzie, Ardene, Ullapool, in fulfilment of their parents' wishes, a donation of £250, equally divided in aid of the Sustentation and South African Mission Funds.

Received with sincere thanks a Legacy of £50 (less Duty) bequeathed to the Free Presbyterian Church in terms of the Will of the late Miss J. M. D. Morton, Glasgow, per Messrs. Anderson & Gardiner, Solicitors.

Literature to H.M. Forces Fund.—"Rhumore," £1; "A Friend," £1; Mrs. Dunbar, Inverness per Mr. F. Beaton, 5/-; Mrs. J. McLean, Inverness per Mr. F. Beaton, 10/-; Mrs. J. McLean o/a Bibles per Mr. F. Beaton, £1; Mrs. Trotter, Aulthea, £1; Dunoon Congregation per Mr. N. Shaw, £1; J. McM., Edinburgh per Rev. Wm. Grant, 10/-; Soldiers' Friends, Edinburgh for Bibles per Rev. Wm. Grant, £1.

The following lists have been sent in for publication:—

Daviot Church Building Fund.—Miss I. M. Cameron, Farr, acknowledges with sincere thanks the following:—Donation from A. McL., 4/-; Collected by Congregation, £42. The Committee, on behalf of the Daviot Congregation, desires to convey their grateful thanks to the many friends who have kindly contributed to the Church Building Fund, the Debt on which is now fully paid.

Uig Church Building Fund.—Mr. Matheson, Treasurer, acknowledges with grateful thanks the following Collections:—Collecting Card per D. J. MacLennan, Quidinish, £7/3/6d; Collecting Card per M. J. McCuish, Kentalvig, £3/1/6d; Kyle and Plockton per Mr. J. McIver, £12/8/6d; Achmore per Mr. J. McA., £24; North Tolsta per Misses C. and M. Mack., £26/0/6d; Card per Margaret Mackay, Inverloch, £3/3/6d; Uig Congregation Special Collection, £459/16/-.

St. Jude's South African Clothing Fund.—The Committee gratefully acknowledges Contributions amounting to £17/4/-, and the following direct Donations per Treasurer:—Mrs. A. M. W., Bearsden, 5/-; Anon (per St. Jude's), 10/-; Mrs. E. Y., Kames; 10/-; Anon (per St. Jude's), £1; Miss C. McKay, Manchester, 10/-; Miss J. McL., Glasgow, 10/4; Friend, £2.