

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
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Great Days of the Mediator's Power.

II. REVIVALS AT KILSYTH, ETC.

IN last issue an account was given of the great awakening at Cambuslang in 1742. In that account it was pointed out that the Rev. William MacCulloch had preached for a whole year prior to the awakening on the doctrine of regeneration. It is interesting to observe that Rev. James Robe, minister of Kilsyth had been preaching the same important doctrine to his people for two years before he saw any fruit among the unregenerate, though the doctrine was very acceptable to the Lord's people. "In the year, 1740," he says, "I began to preach upon the doctrine of regeneration. The method I followed, by the divine direction, was first to press the importance and necessity of it, which I did from John, iii. 3: 'Except a man be born again, he cannot see the kingdom of God.' Next I showed the mysteriousness of the way and manner of the Holy Spirit in affecting it from John iii. 8: 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit,'" As stated already the preacher noticed that the sermons were acceptable to the Lord's people and further that there was a seriousness in listening to them but he could not discern any signs of awakening. Years before he began these sermons, in 1733, upwards of 60 of the people were carried off by a fever in the space of three weeks among whom were many of the most God-fearing in the parish. After this the state of religion grew worse and worse. Drunkenness and other vices abounded. In the summer of 1733, Kilsyth which lies in the Kelvin Valley at the foot of the Campsie Hills about 12 miles from Glasgow was visited with a terrific thunderstorm. The floods came tearing down from the hills carrying thousands of cart loads of stones with them in the Garrel Burn. Some houses were carried away, the crops were completely destroyed, many

cattle were drowned. All these visitations, however, made no serious impression on the people. The people were in dire poverty. Immorality "broke forth and increased to a terrible height" is Mr. Robe's description. Such was the state of things when he began his sermons on regeneration.

The news of the awakening at Cambuslang cheered his heart and he longed that the fallow ground in the hearts of his people would be turned up and prepared by the Holy Ghost for the good seed of the Kingdom. Mr. Robe told his people of the wonderful awakening at Cambuslang and a few of his people visited the place but he did not notice any serious impression made upon them. Then he heard that in Kirkintilloch, Calder and Campsie that there were people awakened in these parishes and he longed and prayed that some of the rain from heaven would fall on the hearts of his own people. On the 15th April, 1742, Rev. John Willison, Dundee, came to Kilsyth, and Mr. Robe asked him to preach to his people. A great multitude of people met on Friday morning. He preached from Ps. xl. 2, 3: "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings; and put a new song in my mouth, even praise to our God. Many shall see it and fear, and shall trust in the Lord." From this "distinct, plain and moving sermon" says Mr. Robe many traced their first serious concern about their soul's salvation. Next Sabbath Mr. Robe preached from Gal. iv. 19: "My little children of whom I travail in birth again until Christ be formed in you." He felt deeply moved in reading his text and during the preaching of his sermon he was moved to tears. The people, too, seemed to be seriously impressed.

Mr. Robe continued his sermons on Gal. iv. 29 and the rain from heaven began to come down in copious showers. His prayers were being answered. Mr. Robe reckons that during the period of the revival about 300 were awakened. Kirkintilloch, Cumbernauld, St. Ninians, Gargunnoch, Calder, Campsie, Baldernock, Muthil, Killearn, Irvine, Dreghorn, Kilmarnock, Dunipace, Denny, Larbert, and Torphichen, were also blessed with divine showers of blessing.

When at Cambuslang in August, 1742, Mr. MacCulloch suggested to Mr. Robe that the Lord's Supper should be administered the second time that year. Mr. Robe hesitated until it was made known to him that it was the desire of some in the congregation to have the Supper administered the second time. On the 15th October the Communion services began. Services were held from Thursday to Monday. On Sabbath the services began at 8.30 in the morning and continued without intermission until 8.30 at night. The action sermon was preached by Mr. Robe himself from the text: "That in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Jesus Christ." Fifteen hundred people communicated. When all the Tables were served the people though asked to disperse, showed keen desire to hear more of the gospel. The people were deeply moved under the preaching—some cried out, others were in great distress, while others wept as they listened to the gospel. Rev. John MacLaurin, Glasgow, who was one of the preachers at the above Communion referring to the effects on the people says: "It has given particular satisfaction to observe people's sorrow for sin so strongly influenced by other motives than mere dread of punishment, not excluding the regard due to that likewise; even by an

ingenuous sense of the evil of sin, as an offence against so just, so holy, so gracious a God; and so compassionate a Redeemer; so that their convictions appeared to be happy accomplishments of the promise of Zech. xii. 10. It was indeed their looking to Him who was pierced for their sins that seemed chiefly to make them mourn.

Reference has already been made to the various physical bodily effects which characterised so many of the awakened. Later we intend directing attention to the fact that both Mr. MacCulloch and Mr. Robe warned against these bodily effects where there was evidently nothing more. These manifestations were used by some good men as a ground of a sweeping condemnation of the awakening and some even went the length of saying that the whole movement was the work of the Devil. Mr. Robe like Jonathan Edwards discriminated between what was carnal and what was spiritual in these manifestations and in our next issue we hope to give our readers what Mr. Robe had to say in defence of what was genuine in the movement against reckless and unqualified criticism.

In addition to preaching sermons on regeneration Mr. Robe gives the following account of the kind of preaching in which he proclaimed the message to his people: "As to the doctrines I preached in the congregation or elsewhere, there was as much as possible a mixture of the law and the gospel in the same sermon, and I observed such composition most blessed of God. The formerly converted and the awakened who had made progress, were, I perceived, most affected with the sweet truths of the gospel. I have seen the congregation in tears, and crying out, when the gospel of grace from Mount Zion, without any express mixture of the law, was preached. It is true indeed, that several of the awakened have had their spiritual distress increased thereby, as also some of the secure have been awakened; but then it was from their being convinced that they had as yet no interest in these glorious blessings and so were miserable, and that it would be the worst part of their eternal misery to be deprived of them! And thus it was as terrible to them to hear heaven preached of as hell, seeing they saw themselves shut out from it by their unbelief. I observed that the far greater part of every public audience were secure, unconcerned, and fearless, and therefore I preached the terrors of the law in the strongest terms I could that is to say, in express Scripture terms. I feared to daub or deal slightly with them, but told great and small, that they were the children of the Devil while they were in a state of unbelief, and that if they continued so to the end, in our Lord's plain terms, they would be damned. I resolved that I would cry aloud and not spare, and preach with that seriousness and fervour that became me as knowing that my hearers must either be prevailed with or be damned; and that they might discern I was in good earnest with them, and really meant as I spoke. And lest any should ascribe the effect of these sermons to the subject, I observed to my hearers frequently that they had often heard these truths preached to them with as great keenness without any such visible effect. I can instance and show sermons containing the terrors of the law that I have preached many years ago without known success which I have again preached now, in weaker terms with great success; so that all might see that it is not from man, but from the Spirit of the Lord, that there is so great a difference as to efficacy.

God's People Comforted: A Communion Sermon.

By the Rev. JAMES BEGG, D.D., Newington Free Church, Edinburgh.

"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thy hands be slack. The Lord thy God in the midst of thee is mighty; He will save. He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing" (*Zeph. iii., 16, 17*).

THESE interesting words, addressed originally to God's ancient people, were intended to apply to the true Israel of God in all ages. "Whosoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures might have hope." The words are the more remarkable, as coming after many sad denunciations against the Philistines, Moab, Ammon, Assyria, Ethiopia, and even Judah itself. All the more striking are they as contained in the very chapter in which the sins of Jerusalem are unsparingly unfolded and denounced. Jerusalem is here called the "filthy polluted, and oppressing city," whose princes are roaring lions, and her judges evening wolves, "her prophets light and treacherous persons," her priests men who "have polluted the sanctuary, and done violence to the law." But this is the manner of God. Just as the sound of condemnation had not ceased in Eden, till it was succeeded by the voice of mercy; just as the Prophet Isaiah had no sooner, in his first chapter, exposed the wickedness of the Jews, than he said, in God's name, "Come, and let us reason together; though your sins be as scarlet, they shall be white as snow: so, no sooner had Zephaniah laid open the abounding wickedness of Judah, than he pointed forward to the brighter scenes,—to the returning suppliants under the power of the Spirit, ashamed of their doings,—to those who rejoiced in their pride removed,—to the power of sin destroyed by the omnipotence of divine grace, and to the full flood of divine eternal mercy going forth towards those who were redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ.—"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thy hands be slack. The Lord thy God in the midst of thee is mighty: He will save, He will rejoice over thee with joy; He will rest in His love; He will rejoice over thee with singing."

The text is consolatory. Its object is to bear up and establish true Christians in faith, hope, and joy; and I trust the meditations to which it naturally leads may be found suitable on a day of high communion, when God brings His people into His banqueting house, and says, "Come eat of the bread, drink of the wine which I have mingled." "Open the gates of righteousness, that my people may enter in and bless the Lord. The Stone which the builders rejected, the same is become the Head of the corner. Trust in the Lord for ever; for in the Lord Jehovah is everlasting strength." "He will not suffer thy foot to be moved." He will be thy sun and shield, giving thee grace and preparing thee for glory, and withholding no good thing from thee. Even in the wilderness a table is spread for thee in the presence of thine enemies, and, seated around that table, thou shalt experience a foretaste of thy holy joy, when thou shalt see the King in His

beauty, and the land that is very far off,—when the wicked shall cease from troubling, and sorrow and sighing shall flee away for ever.

There are first however, one or two points to be clearly apprehended and fixed in your minds. *This consolation is addressed only to true Christians.*

It is to "Jerusalem" that the admonition "not to fear" is addressed; it is to "Zion" that it is said, "Let not thy hands be slack." No encouragement is therefore given here to open transgressors or persistent backsliders. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? No encouragement is given to incorrigible hypocrites: "The sinners in Zion are afraid, and fearfulness hath surprised the hypocrites." No disguise can intercept the clear glance of Him who "searcheth the hearts and trieth the reins of the children of men." The encouragement is addressed only to such as have fled for refuge to lay hold on the hope set before them in the gospel,—who thus stand in the same relation to God, spiritually, in which ancient Zion stood temporally. They are His peculiar people,—rescued from the spiritual Egypt, joined with Him in solemn covenant, and destined to dwell for ever in the Jerusalem above, "the mother of us all."

All the more necessary is it to make this clear distinction, because none are so prone to take to themselves the promises of the gospel as those to whom they clearly do not belong. The natural blindness and foolish selfishness of man is strikingly illustrated in this. Just as the man who has evidently no righteousness at all is most prone to seek heaven as a reward of his obedience, so the man who has evidently no fear of God before his eyes is most prone to appropriate to himself the promises of the gospel. "Thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked," standing in need of all things. No! stand back, thou profane, from the sacred table, but still know that for you the Master calleth. His language is, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

But not only is the text specially addressed to the people of God,—it is spoken *upon the supposition that they shall often be overwhelmed with anxiety*—that they shall "fear" and that "their hands shall be slack." No greater mistake can exist than that of supposing that a Christian's life is that of continual sunshine. It is more like one of the days of this world—sometimes fair, sometimes cloudy, the clouds returning after the rain. The rainbow in the clouds is an evidence that there shall be no deluge; but certainly not that there shall be no rain. Such is the power of unbelief, even in the best,—so many trials, temptations, and sins, to which all believers are exposed—that it will generally be found that those who have least cause for fear are most frequently under its dominion. David speaks of his heart as "overwhelmed and in perplexity." He tell us that he "looked on his right hand and beheld;" "refuge failed him, no man cared for his soul." Listen at the door of the closet of the daughter of Zion: "Zion saith, The Lord hath forsaken me, My God hath forgotten me." The Church is represented as now enjoying all delight,—again, in deep despondency; as going about the streets of the city, and saying, Saw ye him whom my soul loveth! O Thou whom my soul loveth tell me where thou feedest, and where thou causest thy flock to lie down at noon. I opened

to my beloved, but He was gone. My soul failed when He spake; I sought Him, but I could not find Him; I called Him but He gave me no answer. Oh, that I were as in months past when His candle shined upon my head. Such is the varying experience of the true members of the Christian Church. And, if there is a time more than any other when Christians are apt to falter it is when, amidst the solemnities of a communion table, they take the cup of salvation, and eat of the children's bread. Now, to those in such circumstances this admonition may most appropriately be addressed, "Ye are weak, of yesterday, crushed before the moth; but the Lord thy God in the midst of thee is mighty. Ye are sinful dust and ashes; but the Lord is a saviour to the uttermost. All obstacles have been removed by Him. All the claims of justice satisfied, grace now reigns through His righteousness to the eternal life of the chief of sinners. Ye are sorrowful, but He rests in His love, which is like Himself, eternal and unchangeable; and rejoices over you even with singing."

This brings me to the main object of this discourse—viz., to illustrate the grounds of confidence which all Christians may have in the unchanging love of their Almighty Redeemer. The whole scope of revelation is fitted to impress this truth upon our minds, as well as the whole past dealings of God with His people; from which it appears that, insignificant and guilty as they are, there has been nothing too great for the Holy One and the Just to give, or to suffer on their behalf. Let us illustrate this.

1. What are the marks of love? Our love towards an object may be known by the direction of our thoughts; for, on the beloved object our thoughts chiefly dwell. Time and space are annihilated, and distance only increases the flame. So the thoughts of Christ are turned towards His people, and have been from eternity: Before the depths were formed, when there were no fountains abounding with water, He was set up from everlasting, and rejoiced in the habitable parts of the earth, and His delights were with the children of men. During all the Old Testament economy, His thoughts were constantly towards His people, when, as the Angel of the Covenant, He accompanies the Israelites in all their wanderings; and when His Spirit, by the prophets, foretold His coming and sufferings and the glory that should follow. When the appointed time of His advent came, His thoughts were upon His Church. He saw that there was no man; He wondered that there was no intercessor. "I know the thoughts I have towards you,—thoughts of peace, and not of evil." "Deliver him from going down to the pit, I have found a ransom." "Lo, I come! in the volume of the book it is written of me; to do thy will I delight, O God; yea, thy law is within my heart." I will go to yon distant world, and take the form of a servant, and pay the price, that these may go free. His thoughts were towards His Church, when on earth He went about continually doing good, gathering in the lost sheep of the house of Israel; when He said; "I ascend to my Father and your Father,—to my God and your God;" when in prayer, He cried; "Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, for they are thine." "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." In the regions of heaven, His thoughts are still upon His people. There, He is preparing for them

mansions of blessedness; thence is He continually sending the Holy Spirit to sanctify them, His angels to guard them, and making all the events of Providence to work together for their good. His unceasing occupation is to present their prayers, in the golden censer full of incense, perfumed with His infinite merits; whilst, throughout eternity, His thoughts will be on His redeemed and glorified Church. "The Lamb that is in the midst of the throne shall feed them, and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Our love toward an object may be manifested *by our anxiety in regard to its welfare*. "Deal gently," said David, "with the young man Absalom, for my sake;" proving how intensely he loved that young man, wicked as he was. And so Christ overrules all events and gives charge to His servants, the angels, that excel in glory and strength: "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" Not only so, but He gives solemn charge even to wicked men: "Touch not mine anointed, do my prophets no harm." He even charges Satan, binding him like waves of the sea, and saying; "Hitherto shalt thou come, but no farther." Satan himself was convinced of this in the case of Job: "Hast thou not hedged him about and all that he hath?" Nay, we find God threatening those who meddle with His saints: "It were better that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." We find Him, in the days of old, making the sun and moon stand still in the firmament for them; the sea stand up as an heap, that the ransomed of the Lord should pass over. The solid rock gave forth streams of water, and great laws of nature were reversed. We find Christ identifying Himself with His people. "He that receiveth you, receiveth me." "He that giveth a cup of cold water to a disciple shall in no wise lose his reward." "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

Love may be known *by the extent of suffering which we are willing to undergo for the person beloved*. Greater love hath no man than this, that a man lay down his life for his friend. Scarcely for a righteous man will one die: "but God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Jacob served seven years for Rachel, and it seemed but a day, for the love he had for her; although the dews were upon him by night, and the sun by day. Now, Christ hath endured inconceivable agony for His Church. We may apply to Him the language of the prophet, "Behold, and see, all ye that pass by, if there be any sorrow like to my sorrow wherewith the Lord hath afflicted me in the day of His fierce anger." He suffered in His body, which was agonised and nailed to the accursed tree; in His soul which was exceeding sorrowful and sore amazed, and if, we will come and see where He bled, hear His groans, and behold the place where the Lord lay after shedding that blood, every drop of which was infinitely precious, we must be convinced that there never was blood like His. When Christ was about to be betrayed, He said to those who came to take Him, "If therefore, ye seek me, let these go their way"—a statement which will apply to His whole Church. Cast me, like Jonah, into the sea, that all the rest may be saved; nail me to the accursed tree, spend your malice on me; I am willing to tread the winepress alone, and that if the people there shall be none with me,—only let these go. Thus

Christ stood between His Church and danger,—He acted as the conductor upon which the lightning of divine vengeance might break and exhaust itself, that they might be untouched. He drank the bitter cup, that they might not taste it; He was wounded that we might be healed; He bore away the curse that we might carry away the blessing. There was no sorrow like His, nor any love to compare with it—I have loved thee, and given myself for thee. Hence the Apostle tries to measure this love, but his line is too short; he cannot find its height, and depth, and breadth and length. He tries to speak of it, but language fails—it is unspeakable. He tries to know its extent, but the human mind, sustained by inspiration, breaks down in the attempt. “It passeth knowledge.” Only, he infallibly concludes that the greatest evidence has been given of boundless love, and that God, who spared not His own Son, but gave Him up to the death for us, is, with Him also freely pleased to give us all things.

Our love is discerned by the prominence given to the object beloved. Solomon made a seat for his mother at his right hand. All men have some object on which they dwell with satisfaction,—their wealth, their talents, their honour, their beauty. Now Christ regards His Church as the object of His chief love. That Church is His treasure. She is called “Hephzibah,” for the Lord relighteth in her; she is Christ’s inheritance, as it is written, “Ask of me, and I will give thee the heathen for thine inheritance.” In her He sees of the travail of His soul and is satisfied. Her glory is the joy set before Him, for which He endured the cross, despising the shame. I gave Egypt for thy ransom—Ethiopia and Seba for thee. Nay, He has built a stately palace for this Church, of which this world, with its bright canopy of sun, moon, and stars, is only the porch. He gives that Church all the advantages of time and all the blessedness of eternity, so that we may well exclaim, “Who is like unto thee, O Israel; a people saved by the Lord, the Shield of thine help, and the Sword of thine excellency! All thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.”

(To be continued).

The Great Awakening in England and Wales in the 18th Century.

II.

(Continued from p. 127).

We must now bring to your notice Daniel Rowland, who, according to one of the most sincere religious biographers, Bishop J. C. Ryle, is in notable ways unequalled since the days of the Apostles and of whom Whitefield spoke in terms which clearly indicate that, in his view, Rowland was moved and empowered by the Holy Spirit in a glorious and supernatural way and that the gracious effects of his ministry were overwhelming. He, like Howel Harris, was “arrested” by the Holy Spirit in 1735. Daniel Rowland of Llangeitho was born a year or two before Howel Harris. In

1735 he was converted under Griffith Jones, a very gracious clergyman who prepared the ground for the great Awakening in Wales and whose "life" is worthy of study. Young Rowland went through curiosity to hear this good man and the arrow of God made him a changed man. God dealt with him as with John Berridge. Already a preacher in the letter, he now preached in the Spirit and with mighty power and effect. Whitefield says of him "The power of God under the ministry of Mr. Rowland was enough to make a person's heart burn within him." "At seven in the morning I have seen ten thousand from different parts in the midst of a sermon crying 'Gogoniant' (Glory), ready to leap for joy." As early as 1745 Rowland had 3,000 to whom he was accustomed to administer the Lord's Supper, says the "Evangelical Magazine" for 1814. The "Church" turned him out for preaching beyond their prescribed bounds and the "Quarterly Review" for 1849 says "From every part of Wales—from the mouth of the Wye to the Dovey and the Conway—people flocked to hear the eloquence and to receive the Sacrament from the hands of one who had acquired the dignity of a martyr." In a preface to his Sermons, published in 1778, it states—"For about 40 years" he has been "the most laborious and successful minister in Wales—to spread abroad the riches of God's grace. No places are large enough to hold his auditories—though some are very large—above 100 ministers esteem him their spiritual father, most of them meet him four times a year to consult about the most likely means of promoting the Redeemer's interests; some coming fifty miles."—As early as 1743 Daniel Rowland commanded congregations of over 2,000 and he himself says on February 2nd, 1743—"There is an uncommon stirring; many come anew under conviction and old worldly professors and backsliders return. Never before did I feel such power given. The Lord comes down among us in such a manner as words cannot describe." Bishop Ryle (whose life of Rowland should be read by all) says, "The effect of Rowland's ministry from 1742 (when he was 30 years old till his death (1790) was so vast and prodigious that it almost takes one's breath away to hear it. We see unhappily so very little of spiritual influence to-day that the harvests reaped at Llangeitho sound almost incredible, but the evidence is so abundant and incontestable that there is no room left for doubt. Among his last words were 'I die as a poor sinner depending fully and entirely on the merits of a crucified saviour.'"

These two spiritual giants of 200 years ago (Harris and Rowland) met at Defynog in 1737 and again God knit two hearts, and for many years they collaborated to the discomfort of Satan's kingdom. It is impossible to give a true account of this period without making special mention of William Williams (called the Issac Watts of Wales). It is difficult to say whether the part of Howel Harris, Daniel Rowland or William Williams was the greatest. It is, however, clear that they were, in God's providence and plan, vital the one to the other. William Williams was born in 1717 at Cefn-Coed, but lived most of his life and died at Pant-y Celyn, a farmhouse which can be seen to this day. Hundreds visit it every year including some of the greatest men of our day. He was "born again" under a sermon by Howel Harris at Talgarth in 1738. Is not this another link in the golden chain? His success was wonderful. A great contemporary says of him (by then 28 years of age):—"He is a flaming instrument and is day and night on the stretch in his Master's service." His ministry, too, was abundantly blessed, and his labours, while they put

present day preachers to the blush, were tempered with such trials and sufferings, that he was kept close to his only Refuge.

Last, but not least, we come to John Cennick, another star of the first magnitude in the firmament of God's Great Awakening of 200 years ago. In 1735 when a lad of 17 the Holy Spirit "arrested" him in Cheapside, London, and within four years he was in company with Whitefield, to whom God had knit him in a remarkable way. Like Howel Harris, he loved Whitefield with intense love before they set eyes on each other and the love was mutual. His own account reads as follows:—"My heart cleaved to him (Whitefield)—I went straightway to pray if by any means God would permit me to come to a knowledge of this man—when I was on my knees I prayed and said, 'Oh, Lord Jesus, who knowest well the sorrow of my troubled spirit; who alone canst give me a companion in my way to thee, permit me to be intimate with this thy servant, now sent forth to preach thy gospel in other lands. Incline him to stoop to hear me, and so speak humbly to me; and so join us together, that together we may be accounted worthy to rest in the Kingdom of God for ever.' Before I rose up the Lord answered me; yes, while I was speaking, God showed me how I should be conversant with him, and be beloved by him; verily I believed this and rejoiced when I thought the day would soon bring it to pass. . . . I heard of his being come to London and lest he should be gone, I set out from Reading in the dusk of the evening and walked all night—I met my dear brother and 'fell on his neck and kissed him.'" Cennick, like the other three whom we commemorate, was a fervent advocate of free grace and his short span of life—he seemed to flash like a meteor—left a mark that few have left in any generation whose allotted time was so short. His poetic gifts, as displayed in his best hymns, compare with those of the world's greatest composers, and there is a vein of tenderness and pathos combined with the deepest piety and grace in the verses "found in his note book" that are in some ways without equal. Like Howel Harris he boldly faced the most cruel persecution and only miraculous interposition brought him through alive. The success which attended him as a preacher during the Great Awakening was astounding. He became a mighty power in the gathering, and conversion of sinners in Wiltshire, in Gloucestershire, in Berkshire and in London, but God owned and blessed his labours in the greatest measure in Ireland, where his success was overwhelming. Here he cut his way through hosts of the devil's agents; and at unbelievable risk to life and limb he led vast numbers from sin and damnation to the cross of Christ. At the early age of 37 following a ride on horseback from Holyhead to London, he died in a room in Fetter Lane, London, recently destroyed by the Nazi air raids in 1941. Thus we have a few of the outstanding features of the lives of these Pioneers in the Great Revival. They were inspired for their work and sensed the need of still more aid. Thus we find Whitefield praying:—"Lord, do thou spirit up more of my dear friends and fellow labourers to go into the high-ways and hedges and compel more sinners to come in." His prayers were answered and in a few years the divine impetus towards the Great Awakening gathered a brilliant cluster of bright orbs in glorious array. Look at them linked in love divine. They are worthy of your attention, for through their instrumentality the whole face of Great Britain was changed and countless numbers of deep-dyed sinners were experimentally washed in the fountain of Christ's precious blood. *Geoffrey Williams.*

Rev. John Tallach's Report on South African Mission.

II.

(Continued from p. 134).

If you were to enter a Kraal school what would be your impressions? Well for one thing I think that you would be surprised at the number of children who can be crammed into a building so small. Usually Kraal schools are more or less crowded. Your next impression would be that these African children are different from what you expected them to be. You expected to find at least a number of them naked, but look here are 160 children and all of them are clothed. Look again, and you will notice that the clothes some of them wear are far too large for them. Some Canadian friends provided this shirt, and that frock was sent from Glasgow. The time is past when any parent will send a child to school naked. Misfits and old fashions notwithstanding, all are clothed. At times, in the case say of a widow, we have to rig out the whole family. At another time the mother may be a Christian and the father a heathen and unsympathetic. We must help her out somehow. The pains which Christian mothers make to have their children clothed, baptised and kept in school would of themselves fill a book. But there they are. They are all clothed. Look here is a boy with patched trousers. Some mother cares; some mother has gone to a labour which no heathen mother would, some mother has learned to sew. In Africa, civilization progresses more through the agency of the Kumble needle, than by all the swords ever forged. Then look again. They are not very dirty are they? Hygiene lessons are often very practical, half a dozen boys sent to the river to wash before they are permitted to sit in the class; another lot sent outside to clean up their nails. Hygiene by habit, as well as by head, is the rule. Here and there as you pass a child you get the smell of soap, and you may even find something more. A scent of cheap perfume. It is "amafuta," a cheap ointment made up for the natives. Some kind of ointment is needed to protect the skin from the sun. Without it an African's skin resembles nothing so much as a dusty spider's web. In the old days all natives used fat of some kind, only then it was often smelly and rancid. Your questions now will be:—"What is their home life like? What is at the back of their minds in school and out of it?" Well, a number of them come from homes which are completely heathen, and an increasingly large number live in kraals which have no religion, the forward surge of civilization has swamped the old beliefs and has left the people with nothing. Some others have Christianity at home to the extent of one believing parent, and a small number have not only both parents but also Christian brothers and sisters.

Parents may not find supernatural beliefs so necessary to them as children do and although the old beliefs are fast passing away there remains a mass of superstitions and the children are loaded with them. Being mainly concerned with things of everyday life these beliefs meet the children at so many points that he can hardly stir without the danger of bringing some evil on himself or others. For the most part these beliefs are childish and any breach of them does not weigh very seriously on the child. But their danger lies in their taking up a position so large and so strong in the child's mind and heart. They are the themes of endless conversations and the causes of many quarrels. Here are a few examples. If aameleon

crosses a child's path someone is sure to die. The boy watching the milk on the fire must be very careful not to let it boil over, this is sure to bring sickness to the cow. A girl gathering tufts of grass to kindle the fire, must be very careful that not even one guinea fowl's feather is burnt with the grass. If this happens a big family quarrel is sure to follow. Not as much as one red thread must be worn during a thunder storm. The wearer will be sure to be struck by lightning. Then there are varieties of ghosts—some are active wherever there are graves (and graves are everywhere in Africa) others prowl at night and another kind live in rivers. These spirits do evil only. They take different forms in different districts, but one is always amazed at the number of them filling the child's mind. The good seed of the kingdom has much to contend with when it falls into hearts so well sown with the tares of the Evil One.

My visit comes to a close with a period of Bible questions and a short talk. If the inspection of other subjects is disappointing the Bible inspection generally gives one a lift up. There are times when even it, is just a little disappointing. Somehow one never gets out of the habit of expecting too much of native teachers. The questions are simple but fundamental. Here are a few along with their answers. "In God's sight are the people of this world good or bad?" "Well, except for those who are washed in the blood of Jesus they are all bad." "What kind of hearts have people?" "Everyone has a bad heart." "White people?" "All people." "Even your missionary?" A pause then, "Yes, he too has a bad heart." "Are children good or bad or simply without any goodness or badness?" "Children are born bad." "But see how babies love their mothers, can they really be bad?" "We are born with bad hearts and although our faces are towards our mothers as children our backs are towards God." To a question, "Who died for our sins?" I received the usual number of good answers but one boy replied with great emphasis, "It was GOD who died for our sins." "Yes, I know that God died for our sins but has He not some other name?" I asked. "Oh, yes," He is called, "The Shepherd," "the Redeemer" and "Jesus" but it was *God* who died for our sins." So strong was his assertion of this truth that it ran through my mind for many days afterwards. "But it was God who died." And so for half an hour we go over together the truth about God, Sin, and Salvation. Then a short talk the singing of a Psalm, a short prayer and with a "Salani kuhle abantwana" and their parting greeting in our ears we mount the car and make for another school to be visited tomorrow.

What becomes of these children after they grow up? No question weighs so heavily on missionaries as this one. The economic conditions here demand that many of the boys will require to seek employment in towns, farms, and mines. Of the girls, a small number go to act as nurses for white children. A small portion remain in the district and continue their connection with the Mission while a few go to Boarding Schools for higher education. The number of our children who come from Kraal schools to Ingwenya is increasing and as this is desirable from every point of view I do all I can to encourage it. But this fact of so many children going from under our care in Kraal schools is a serious one, and I confess that for a time I felt quite depressed by it. But, of late, I have come to feel differently about the matter. I am now convinced that during the four or five years that these children attend a Kraal school a good number of them

receive something from the Lord which never really leaves them. On leaving school many of them throw all Bible teaching behind their backs and while, not actually living as heathens, yet, for a considerable time they take no interest in Christianity. Then after they grow up and settle down on reserves they begin again to show interest in the church. As a rule these people first seek Christian marriage then baptism and communion. On questioning these people. I find that the voices of conscience which were awakened in the Kraal school have never really been silenced. Let me put it better. In their youth their lives were so directed and ordered by the Lord that they learned something of His truth. And having begun to lead them He continued His blessed work until He brought them to the feet of His Son. Their straying did not alter His purpose of love. This applies to men and women and there is not one of our Kraal schools but has had this blessing and seal. At Shangani I received those who were former pupils in Ingwenya and Morven; at Gwezani those who were taught in Induba; at Que Que some who had attended at Cameron and Morven schools. The same thing is true of Nukwa and Murray Farm schools. The numbers are not large but they constitute a definite encouragement that the Lord is blessing the work done in these schools and that they are among the means ordained for the calling of His elect people. This is altogether apart from the blessing upon those who continue to hold church connection in their congregations after they leave school.

As to whether these schools should be entirely run by the Government or not there is some diversity of opinion. Personally, I believe, that it is the duty of the Government to educate the people. But, if this is true, there is another thing which is just as true. The spiritual and moral welfare of these children is the concern of the church. When the Lord opens a door into any district, He includes the children surely. He has His lambs as surely as His sheep and through the Mission He is to direct His voice to them. Many years must pass before the Government will be in a position to take over all the Native schools and in the meantime we must take care of them. In doing this we are not doing it for the sake of the Government but for the sake of the Lord. Quite clearly He puts the spiritual welfare of these children under our care and we cannot look on the matter in this light without seeing something of the great responsibility we come under to no one less than the Lord Himself. The liberty to make the school a centre of gospel light leaves us in no doubt as to what our attitude should be. When Africans are blessed, be they old or young, the Lord is glorified. And is not this the single end to which all church funds should be directed?

A number of our Kraal schools are on farms. Some of these remain open for years, but on the other hand others have been closed. When a farmer shifts his tenants the school must close. In this way four have been closed during the last nine years.

So far as the general work of the Mission is concerned things have gone on much as usual. In June we went for communion to Stephen Hlazo's. As we knew that it would be the last time we should meet together here it was a solemn time. Stephen lived on a rented farm and as he along with others had word to shift he bought ground at a distance. He has now gone and the place he has taken is too far off for us to visit him. One of his two sons, Harris, came forward at the Que Que communion. Intelli-

gent, bright, and free of guile he was a promising lad. In our examination before admitting him one of the questions asked was, "What is Jesus to you that you now wish to celebrate His Supper?" His reply was characteristic. "Well, for this life He has given me the best of wives and for the world to come He died to save me from going down to Hell." He was married to one of our Ingwenya teachers who really was a good wife. But poor Alicia is now a widow. They were married just only over a year before Harris was taken away. He went to Mashonaland to look over this new ground bought by his father, took fever and far away from help despaired of his life. He asked the Lord to restore him so that he might die among his own people. He got well after reaching home it was plain that he looked on his recovery as only a short lease. He took ill at home and when his people wanted him to go to hospital he replied that he was willing to do anything they asked him, "But," he said, "It will be no use for I am going Home on Saturday." After he was taken to the hospital his father visited him but he was too broken to pray with him. Harris insisted, however, and after Stephen had commended him to the Lord and had risen from his knees Harris gave a smile. When they looked again he was gone.

Stephen was the person who was sent to Bulawayo to meet me on my arrival here and during these years he has been a mighty friend of the Mission and of the missionaries. Our run to Que Que each year was always a happy occasion. His going to Mashonaland will be regretted as long as there are people here to remember him. He built up a good congregation at Que Que but they are now all like himself,—scattered. It is the Lord's way but, for the present, a sore way. In September last year Stephen's remaining son Cecil came from his home to become a member here. He had been a teacher at Hope Fountain Mission and he met Mr. J. Fraser there. The gospel through Mr. Fraser, seems to have been blessed to him. Cecil was back again (140 miles) at the March Communion. He will be a comfort to Stephen. We had another loss through the death of Benjamin Hlazo's wife. A quiet, sweet Christian woman, who when she saw that the Lord was to take her called the household together. "Come let us sing a song of praise to my Jesus before I go," she said. She had a beautiful voice and led the singing, but this was the last time, and it was just before she went.

This year crops have proved a failure. Last year was bad but this year is much worse. Even where the people have money to buy food they can get it only in little lots. Meal is expensive to purchase. We get just sufficient for the boarding school and so cannot help others much. But we have been able to buy cassava meal which we are giving to poor people. I told the deacons to send really needy cases to the Mission and a number come regularly.

There are other burdens which we will have to shoulder. There is one added teacher at Ingwenya and another added to the Lebeni staff. The roof of the school at Bembesi has been burnt down by lightning. We have to put up a school room and a dining room at Ingwenya. Timber is dear. These are only some of a number of added burdens this year, but the Lord will bring us through. We have experienced another year in which goodness and mercy have followed us. The road has always been more or less steep and heavy, but that is just the kind of road where we meet with goodness and mercy in fullest measure.

Most warmly I thank all the friends at home and in Canada. People have been very mindful of us. Not only have they helped us with funds, but in doing so they have disappointed many a fear and encouraged many a hope. I do not forget the ordinary supporter nor the children of the Raasay school. Everything in the way of our people's interest is just wonderful. When we take up home papers and look at home prices the question arises,—"Can our friends possibly continue their liberality?" And the post brings the answer, "Yes." When we read of the suffering through bombing of such places as London, Glasgow, Greenock and Dumbarton the question arises, "Can a people so distracted and so harassed find a corner of remembrance for us here?"—and the answer always is, "Yes, we carry not a corner but a heart full of remembrance."

May the Lord be glorified through the way by which His people are enabled to look through the smoke and dust of ruined homes and to see "that city whose builder and maker is God." Churches and temples are crashing down in ruins, but God, the only true builder of temples is building a temple for Himself, a temple He is to fill with His eternal glory. Some of the stones for that temple He is gathering here in Africa, and again some of that number he is gathering from among the Africans in contact with Ingwenya. Let us seek to feel the honour of our calling, to walk with Him, to observe Him, to bless Him as he goes forth to gather out, and set aside, stones foreordained to come under the care of our Mission and Church.

We were thankful to hear of Mr. Beaton's arrival at home. I have tried hard to find a word which would fully convey our disappointment at his failure to come here. I have not found it and I am not likely ever to. The time is ripe for a deputy to come out for we have reached a stage in our work when consultations on the spot are very necessary. We shall still hope that some person will come when the war is over. . . . In addition to the foregoing Mr. Tallach sent in a supplementary report and among other things he says that a new church is needed at Ingwenya; it is useless to ask all the Ingwenya people to come to Church when there is not room for them. With many absent each Sabbath there is not nearly room for all who come; "the church is crammed out, also passages and doorways." A building to hold 800 or 1,000 will be required but owing to the price of material at present nothing can be done. Mr. Tallach suggests that cards or books should be issued to the people at the Mission so that quarterly collections should be taken for a period of ten years.

The late Mr. Angus Mackay, Elder, Innisfail, Alberta.

MR. ANGUS MACKAY was born at Blackburn, Rogart, Sutherlandshire, 13th July, 1858. When a young man he went out to Canada and remained there for two years but returned owing to health reasons. In 1887 he married Mary Bell and lived at Rogart until 1912 when he and his wife and twelve of a family left for Canada. From his youth he lived an exemplary life and acted as a Sabbath school teacher in the Free Church. In 1893 he threw in his lot with the Free Presbyterian to which he remained faithful until the day of his death. In a letter I had from him in Vancouver he said: "When the Free Presbyterian movement

began it was described as a storm in a teapot. Now, you have been in the U.S. in New York, Buffalo, Chicago, etc., and various places in Canada and you are on your way to New Zealand, Australia and Africa. The teapot has grown considerably since 1893!" He was first elected as a deacon and then as an elder. Mr. Mackay carried on the Free Presbyterian meetings for many years until he left for Canada. He himself has left on record a short statement of what we may take as the dawning of the light. He was first impressed, he says, by the preaching of the Word under that eminent servant of Christ, Rev. Alex. Macleod. He remembered his reverent look and the smile that lit up his grandmother's face when she saw him entering the pulpit. He mentions Rev. xxii. 17 as a portion of Scripture that was helpful. Angus had his set backs as well as his encouragements. He mentions a severe rebuff he had as a punishment for backsliding to the pleasures of the world which brought him very low. In a paper left by him under the title: "A Few Reflections on my Past Experiences" he gives some insight into the varied experiences through which he passed. Owing to ignorance and the deceitfulness of sin he confessed he at times leaned upon warm affections rather than on the meritorious sacrifice of Christ. When the call came to make a decision whether to remain in the Free Church in 1893 or leave it he was encouraged to take the latter step by the words: "Thy people shall be my people and thy God my God" (Ruth. i. 16). Looking back on the step then taken he says: "I may say (although not worthy to be named among God's faithful few) the lines have fallen to me in pleasant places, yea, I have a goodly heritage (Ps. xvi. 5-6)."

During my recent visit to Canada I spent some days at Innisfail in the hospitable home of Mr. and Mrs. Mackay, both of whom were mourning the loss of a beloved daughter. Mr. Mackay and his wife accompanied me to Calgary. He was then very frail and in parting with him I felt that was the last I would see of Angus Mackay on this side of heaven. He was very happy at the Sabbath services and the prayer-meetings held during the week. Those meetings are green spots on memory's page and the happy experiences then enjoyed come back to us again as we pen these lines. Angus Mackay passed to his everlasting rest on 22nd February, 1941, far away from the land of his birth and the place where in his youth he heard the precious gospel message proclaimed from the lips of a true messenger of the cross.

We tender our heartfelt sympathy to Mrs. Mackay and family in the great loss they have sustained in the removal of a beloved husband and father.—*D. Beaton.*

The late Misses Campbell, Thurso.

EMPTY is the place vacated by the Lord's dear ones here on earth. This emptiness confronts us in many congregations to-day. Limited magazine space necessitates brevity in recording the departure of two of these.

Miss Andrina Campbell, Duncan Street, Thurso passed away on 21st August last in her 80th year. She was predeceased by her like-minded sister, Jessie, who died on 8th March, 1940, aged 76. They came from Reay to Thurso in 1880—members of a highly respected family. A

time came in their lives when their hearts, like Lydia's, were opened to the truth and their home became a centre of christian hospitality.

They saw many changes in Thurso and sorrowfully observed grievous departures in doctrine and practice from the Word of God. This made them more active as witnesses for Christ. They were not swayed by the opinions of men but had as their standard "thus saith the Lord."

The distinctive testimony for truth raised in Scotland in 1893 was whole heartedly embraced by them and others in the far north. Meetings were held in the local school until the purchase of the church building now in use. By word and deed they sought the furtherance of the cause of Christ. Truly they could individually say with the Psalmist:—

"The habitation of thy house
Lord, I have loved well.
Yea, in that place I do delight
Where doth thine honour dwell."

They were not ignorant of Satan's devices and they were kept humbly dependent at a throne of grace for their every need.

The communion season in August found Andrina nearing the day of her departure from this world. Though weakly and confined to bed she followed events with a lively interest and was happy in the fellowship of the friends gathered to the Mount of Ordinance. Later she spoke of the napkin left in the grave by the risen Saviour and quoted His words, "I ascend unto my Father, and your Father; and to my God, and your God." Her body suffered considerably in its coming down, but her soul left that behind to be, we believe, "with Christ which is far better."

To sorrowing relatives and others—specially to the niece who tenderly nursed both prayerful sympathy is extended. W. G.

Ordination and Induction at Raasay.

BY the Induction of the Rev. Donald Campbell at Raasay all the vacant changes in the Western Presbytery have now been filled up. The Presbytery met on Tuesday the 20th October in the Free Presbyterian Church, Raasay for the purpose of ordaining and inducting the Rev. Donald Campbell to that change. The Rev. John Colquhoun, Moderator, presided and preached an appropriate sermon from I. Timothy, vi. 20. After divine worship the clerk gave a brief narrative of the steps leading to the ordination and Mr. Campbell having satisfactorily answered the questions put to him and, having signed the formula, was ordained to the office of the ministry by prayer and the laying on of the hands of the Presbytery, and thereafter inducted to the pastoral charge of the congregation.

Afterwards the newly ordained minister was addressed in suitable terms by the Rev. A. F. Mackay and the congregation by the Rev. Archibald Beaton. The Call was signed by 270 members and adherants. There was a large congregation present and at the end of the solemn service an opportunity was given to the people to shake hands with their pastor at the door of the church. May the ministry now begun be richly blessed by the Lord of the harvest and may the Holy Spirit be poured in rich

measure on both pastor and people! D. M. Macdonald, Clerk of Presbytery.

Notes and Comments.

The Re-publication of a Classic.—The Sovereign Grace Union, 19 Ludgate Hill, London, E.C.4, is publishing in parts Elisha Coles' well-known work on God's Sovereignty. Parts I. (God's Sovereignty and the righteousness of God) and II. (God's Sovereignty and Election) have already been published and Parts III. (God's Sovereignty and Redemption), IV. (God's Sovereignty and Effectual Calling), V. (God's Sovereignty and Perseverance) will be published later. The price is 1/-; by post 1/3. The whole get up of the booklets is excellent.

Hedley Vicars' Flag.—When Hedley Vicars, says Dr. W. M. Taylor, the young army officer was converted he knew that he would be made the butt of much ridicule, and the victim of much petty persecution by his comrades; so he resolved to be beforehand with them, and in the morning on which he made his decision he took his Bible and laid it down open on his table. Very soon a fellow-officer came in and looking at the book, exclaimed, "Hallo, Vicars! turned Methodist?" To which he made reply, "That is my flag; and, by the grace of God, I hope to be true to it as long as I live."—*Irish Evangelical*.

Hell.—This dreadful word is often on the lips of men in these days—sometimes in swearing and at other times as descriptive of experiences in the air, on the sea or on the land. Its constant use robs it of much of its solemnity. It was well said by one who had the fear of God that if one were to realise what hell really meant it would not be regarded by us as a word that we could thoughtlessly use. However terrible some of the experiences have been in this war it is a gross exaggeration to say that it was a going through hell. As a swear-word it is too often on the lips of men. It may be a policy on the part of Satan to accustom men to it. The late Rev. D. Macfarlane used to say that the swearer is learning the language beforehand of the place he is going to.

Glasgow and the Opening of Cinemas on the Sabbath.—It is now long since that Glasgow deleted from its time-honoured motto—"Let Glasgow Flourish by the Preaching of the Word" the last clause and she seems determined to go farther on the wrong road. Her magistrates have responded to the request of the military to open four of the cinemas in the city on the Lord's Day for the entertainment of the men of the Forces. She has even gone a step farther as Bailie Blanche, the senior magistrate indicated when he announced that the opening of these cinemas was meant for war-workers as well as for the men of the forces. Glasgow, of course, is not the only city that has gone astray—other cities and towns have followed the same bad course. Satan may, of course outwit himself in this new move but it is very likely, on the other hand, having discovered the pliant material he has to deal with that he will suggest to the magistrates that four cinemas are far too few for his followers in such a large city as Glasgow. But the question that is in the mind of not a few is this "Who gave the military or the magistrates the right to play fast and loose with God's holy day?"

Entertainment for the Troops.—In last issue we called attention to the kind of entertainment provided by the B.B.C. on Sabbath for the Fighting Forces. It is gratifying to know that to begin with, at any rate, the experiment of opening cinemas on the Sabbath was a slap in the face to the military authorities who suggested the experiment. The *Glasgow Herald* in its explorations for an explanation of the fiasco found it in the fact that the wrong cinemas were opened. We need not look to the *Glasgow Herald*, nor to any of the dailies, to support the cause of Sabbath observance for they are all transgressors themselves. We may rest assured that the Anti-Sabbatarians in the press and in the army will not rest on their oars in this matter until they accomplish their purpose, if possible. Civilians, as was to be expected, crowded to the cinemas which were open for service men.

"Beastly and Horrid" Entertainment.—Those who know the kind of stuff that is being provided by too many of the entertainers for the troops say that it suggests to ordinary men that the men of our fighting forces are a set of idiots if not something very much worse. It is most regrettable that men many of whom shall soon be summoned into eternity should thus be treated by men who have lost all sense of the fitness of things and who measure things by the standard of the cinema and the music hall. Lieut.-General Sir. William Dobbie, the late heroic Governor of Malta, said in London recently that one of the things that had struck him since the war began was the sort of amusement, and entertainment which some misguided people thought should be provided for the forces. "I have been shocked to see some of the things considered suitable, and as a soldier voicing the opinions of the other two Services I resent most strongly the imputations that are made by those who think that in order to entertain the forces something beastly and horrid should be provided." He was certain, he said that this form of entertainment was distasteful to nine-tenths of the forces. The military authorities through the Welfare Directorate evidently stirred up by the above, issued a public statement saying that their aim was to raise the standard of entertainment provided for the troops. If all reports are true the Directorate have a long way to go.

The Inheritance of our Fathers.—Our Hollander friends in Grand Rapids are still carrying on the good work in issuing booklets containing extracts from writers such as the Erskines, Hugh Binning, Richard Sibbes, J. C. Philpot, William Romaine, Thomas Boston, Augustus Toplady, Jonathan Edwards, James Durham, William Gurnall, John Bunyan, Robert Murray M'Cheyne, Thomas Scott, etc. The latest come to hand is Rev. Ralph Erskine's *Chambers of Safety in Times of Danger*. The booklets cost 3d. each; 28 copies for 5/-. They are excellent for distribution to the Forces and may be had from The Inheritance Publishing Co., P.O. Box, 334, Grand Rapids, Mich., U.S.A.

Church Notes.

Communion.—January, last Sabbath, Inverness; February, first Sabbath, Dingwall; third Stornoway. *South African Mission.*—The follow-

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

Jewish and Foreign Missions Collection.—By the Synod's instructions this Collection is to be taken up by book this month.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. M'L., Strathallan Terrace, Crianlarich, 7/-; Mrs. G. G. Balachurn, Raasay o/a Struan per Mr. F. Beaton, £1; A Free Presbyterian (Gourrock post mark) o/a Glendale per Rev. J. Colquhoun, £1.

General Building Fund.—F.P., Dornoch post mark, £1.

Prospective China Mission.—Wellwisher, 10/-; R.A.F. Friend, England, 10/-; Mrs. A. McC., Kenoray, Tiree, £1; A Rogart Friend, £5; Widow's Mite, Skye, 10/-; Friend, Tomatin, £2; Anon, Rossshire, 10/-.

Jewish and Foreign Missions.—Anon, Rossshire o/a S.A. Mission, £20; F.P., Dornoch, £1; Friend, Tomatin, £1; Mrs. A. McC., Kenoray, Tiree, £1; A Rogart Friend, o/a S.A. Mission, £5; A Rogart Friend o/a Jewish Fund, £5; Anon Rossshire, £5; Wellwisher per Rev. N. McIntyre, £1; R.A.F. Friend, England, 10/-.

R.A.F. Benevolent Fund.—A Rogart Friend, £5.

Free Distribution.—Mr. E. Cattnach, 7 Breadalbane Terrace, Edinburgh, 2/6; Alen Campbell, R.R.1. Watford, Ontario, 8/11.

H.M. Forces, Free Distribution Fund.—Mrs. H. Matheson, Badnaban, Lochinver, 5/-.

The following Lists have been sent in for publication:—

Applecross Manse Building Fund.—Rev. A. F. Mackay, acknowledges with grateful thanks the following donations:—

Received from June, 1941 to March, 1942. Friend, Ardhue per Rev. A. F. M., 10/-; Friend, Raasay, £1; Mr. T. MacD., Brock, Canada, £1/2/4d.; Friend, Tomatin, £1; Mr. M. L., Arrina, £1; Miss C. G., Applecross, £1; Miss M. MacD., Cuaig, 10/-; Mr. A. G., Plockton, £1; Collecting Card, Greenock per Miss J. M., £4/2/6d. Total, £11/4/10d. Amount of Debt at March, 1942, £115.

Bayhead Sustentation Fund.—Rev. W. B. Nicolson, acknowledges with sincere thanks the following donations:—A Friend, Raasay, £1; The Lings, Paiblesgarry, 10/-.

Bracadale Church Repairs Fund.—Mr. Peter Beaton, Treasurer, acknowledges with grateful thanks the following donations:—

A Friend, Raasay, £1; A Friend per Rev. D. Campbell, £2; A Friend per Miss M'Leod, Ose, £5; A Friend per Mr. Alen Beaton, £2; (o/a Ordination expenses); Mrs. C. MacLeod, Eynod School o/a Sustentation Fund, £1.

Daviot Church Building Fund.—Miss I. M. Cameron, acknowledges with sincere thanks the following donations:—A Friend, £1; A. M'L., 14/-; A Friend, Tomatin, per Mr. J. Grant, £1.

Uig Church Building Fund.—The Treasurer acknowledges with sincere thanks the following donations:—

Messrs. M. D. and J. McL., Ereclete, £1/10/-; J. and A. McD., Geshader, 17/6; Miss M. McD., Geshader, 10/-; Mrs. A. McR., Carishader, £1; N. McR., Carishader, 10/-; Valtos and Kneep, £15/3/-; Strathy Point, 10/-.

Thurso Congregational Fund.—Rev. Wm. Grant, gratefully acknowledges receipt of £100 from the Estate of the late Miss A. Campbell, Duncan Street, Thurso.

South African Mission Clothing Fund.—Mrs. Miller, 7 West Banks Terrace, Wick, thankfully acknowledges the following donations:—

"Wellwisher," Portree, £1; Friend, Strathy, £1; Friend, Strathy, £2; Edinburgh, Congregation per Mrs. McIntyre, £14/18/6d.; Friend, Eastbourne, £2/10/-.

St. Jude's Congregation, South African Clothing Fund.—The Treasurer acknowledges with grateful thanks the following donations:—

Miss P. M'D., Glasgow, 10/-; Mrs. A. M'L., Glasgow, 10/-; Nurso Friend, Glasgow, £1; Mrs. E. Y., Kames, 10/-; Mrs. W. G., Glasgow, 10/-.