

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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**Synod Meeting.\***

THIRD PUBLIC SEDERUNT.

THE Synod again met within the Hall of St. Jude's Church, Glasgow, on Thursday, the 19th day of November, 1942, at 7 p.m., and was constituted. The Roll was called and business proceeded with.

*Letter from Rev. D. N. MacLeod.*—The Clerk read a letter from Rev. D. N. MacLeod, Ullapool, expressing appreciation of the May Synod's message of sympathy to him in his illness.

*National Bible Society of Scotland.*—The Clerk stated that at last Synod the National Bible Society of Scotland asked to be allowed the privilege, that a Deputy from their Society would address the Synod on the work of the Society, at some future date according to the convenience of the Synod. The Synod sent a reply to that request asking whether the National Bible Society of Scotland kept strictly to their Constitution in the matter of translations, whether they are printing, publishing and selling any other translations of the Bible than the Authorised Version. The reply letter now received from the National Bible Society dated 2nd November was read by Rev. R. R. Sinclair and considered satisfactory.

*Deputy from National Bible Society next May.*—Rev. W. Grant moved that, "the Synod accepts the statement received from the National Bible Society of Scotland in reply to questions asked by the Synod of May, 1942, as satisfactory, and instructs the Clerk to arrange (D.V.) for a representative of the Society to address the Synod in May next." Rev. W. Grant said "we are glad that the Synod is able to give hearty support to the excellent work being done by the Bible Society. I have heard Dr. Chisholm say that Free Presbyterians are numbered among the Society's best supporters. That is as it should be, for the Free Presbyterian Church of Scotland stands not for the mutilated Bible of Modernists, but for a whole Bible as the inspired Word of God. The Word is the Sword of the Spirit and although, in that sense, the Sword is to-day to a large

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\* This is a continuation of the Proceedings of the November Synod; the first part appeared in the January issue.

extent as if in the scabbard, yet the time is promised and will come when it will be unsheathed and proved to be the Word of God, quick and powerful, sharper than a two-edged sword in all lands. It is the weapon before which Satan trembles and it will be instrumental in the overthrow of Antichrist, the false Prophet and the Eastern deceiver. It will overthrow the system of error which enslaves multitudes of this world. It is destined to have free course and be glorified in the ingathering of souls to Christ out of all nationalities, Jew and Gentile, Black and White." Dr. Tallach seconded above motion which was agreed to.

*Legislation on Education.*—Mr. Finlay Beaton moved the following resolution:—"That, as religion is basic to the formation of character and the fostering of the Christian virtues essential to a just and worthy social order, the Synod of the Free Presbyterian Church met at Glasgow, conscious of the clamant need of the youth of the nation being grounded in Christian instruction, earnestly request Parliament to legislate for the instruction in religion in the schools. For the purity and preservation of such instruction the Bible is to be received and taught for what it proclaims itself to be, namely, the inspired Word of God, to the exclusion of modernist attacks upon its veracity. To this end it should be enacted that the teaching of religious truth (doctrine) in training colleges for teachers should likewise be strictly orthodox; that is, based on the fact of the Bible being the inspired Word of God—the supreme rule of faith and manner." Copies of this Resolution were to be sent to the Prime Minister, and a number of other prominent members of Parliament.

Mr. F. Beaton said in moving his motion: We often hear it said nowadays that all sections of opinion are out to capture the children. Well, the Christian Church should be out to capture the children for the Lord Jesus Christ. The children are the hope of the future; they are the citizens of to-morrow and their character has to be moulded and to what should it be moulded but to the Christian ideal. The Reformation brought the open Bible, and the open Bible dispelled ignorance and the gloom of superstition and broke the shackles of tyranny; and in place of these evils the Reformation and the open Bible brought knowledge, true religion, liberty, peace and joy. The open Bible brought Britain greatness. We have, for instance, the historian (J. H. Green) say that at the Reformation England became the people of one book—"The Bible." The land became the land of song. We often hear that religion brings gloom, but this is the verdict of that Historian that wherever the Bible comes it brings the song of deliverance. Now, in regard to the position of the children, a generation has grown up that knows comparatively little of the Bible. Most of us have seen in the Press a few days ago a statement by one of the great public men of England that Britain is largely a pagan country. This is largely a pagan generation and this fact is seen in the deplorable state of religion and morals to-day; and the effect of this is that the children are so largely neglected. This deplorable state of matters is likely to continue until the Bible gets its rightful place in the schools; its true place in the school curriculum as the inspired Word of God and is received and taught as such and not until that takes place can there be a real expectation of the improvement of the present deplorable state of matters. The fact that has to be borne in mind is this that the school teacher has got the children five days in

the week. The minister of religion may get a few of the children for at most two hours in the week. See the handicap the ministers are under and the wonderful benefits when the Bible was received and taught in the schools generally throughout the land. Every legitimate effort should be made by those who have the good of the children at heart, who desire their true welfare, to do all in their power to bring pressure to bear upon Members of Parliament in regard to this matter." The Resolution was now seconded and agreed to.

*Report of Committee re Rules and Regulations for appointment of Trustees.*—Rev. D. Beaton moved, "That the Committee recommend that the Rules and Regulations for appointment of Trustees, drawn up in 1941, be all set aside and the whole matter be further looked into, and that new Rules and Regulations be drawn up by a Committee to be appointed by the Synod, and their recommendations be submitted to the Synod in May, 1943." This was seconded and agreed to.

*Committee reappointed re Rules, etc., for Trustees.*—It was moved, "That the same Committee be reappointed to draw up new Rules and Regulations re Trustees, and that Rev. D. Beaton act as Convener and Rev. D. J. Matheson, as Clerk." This was seconded and agreed to.

*Report of Committee re Declaratory Statement on Protest.*—The Rev. D. Beaton in submitting the report of the Committee said;—I might just explain at the beginning that in 1939 there was a deliverance of the Synod anent the Synod's procedure in reference to Rev. Ewen MacQueen's Protest and his subsequent actions. In that deliverance there was a Declaratory Statement which read as follows:—"While the law of the Church leaves no room for the tabling of a protest against the decision of the Supreme Court, the Synod declares this Church does not hold the view that a protest made and tabled against such a decision necessarily means and effects separation from the Church. A minister, however, who tables a simple protest against a decision of the Supreme Court and persists in that protest will inevitably find himself in the position either of facing a charge of violation of his ordination promise to submit to the judicatories of the Church, or of renouncing the jurisdiction of the Court."

That statement did not give true satisfaction to some of us at the time. The introduction into this statement of the expression *simple protest* was peculiarly unfortunate for it diverted the mind from the Protest tabled by Mr. MacQueen which after all was by no means "a simple protest" whatever that term may mean. The Synod it is necessary to point out, was not dissatisfied with the way the protest of Mr. MacQueen had been dealt with but there were some who were; they said they had difficulties in accepting the Synod's view in regard to Mr. MacQueen's protest. it was in the hope that these difficulties might, if possible, be met that the foregoing Declaratory Statement was drawn up by the Synod, in 1939. We utterly failed in our kindly intentions for the statement only created new difficulties. The Synod, therefore, of May, 1942, appointed this Committee, whose report I am about to submit to you, to look into the matter and report their finding to the Synod. I now submit to you our report, Mr. Moderator, which is as follows:—"The Committee re Declaratory Statement (1939)) after serious

and prayerful consideration decided that it be suggested to the Synod that in place of the 3rd paragraph of the Deliverance (1939) the following be substituted viz.; 'and further we hold that according to Moncrieff, the law of the Church leaves no room for the tabling of a protest against the decision of the Supreme Court, yet it must not be held that a protest is meaningless although there is no room for it against the decision of the Supreme Court. It may be used as a legal instrument in its own time and place.'" That is our report, Mr. Moderator, and I beg to move its adoption. Rev. James Macleod seconded the adoption which was unanimously agreed to.

Rev. R. R. Sinclair now rose to speak. He said: "Seeing the question of protest has been brought up by this Report of a Synod Committee, I would like to draw attention to views on this matter presented to me recently prior to the Synod. A person connected with our Church (but not a member of this Court) desired a conversation with me which took place, and during which the matter of Protest was raised by this party. Further, the late Rev. D. MacFarlane's Protest of 1893 was referred to and views were expressed in relation to it by the party concerned which I will endeavour briefly to recite. It was stated that our Church and our Church people had *assumed* all along since 1893 that Mr. Macfarlane, when he laid down his Protest in the Assembly of 1893, against the Declaratory Act Church, *there and then* separated himself from the then Free Church. That is of course, what we had held. But this person said to me, that that has really been an *assumption* on our part as a Church and as a people. We have been taking for granted that Mr. MacFarlane's Protest, at the time it was tabled separated him from the then Free Church. It was said that the view of the Church may be right, it may be *wrong*. This person further said; "I am not saying that it was wrong but it may be wrong or right, and the Church should concern itself very seriously at the present time as to endeavouring to find out whether our Church's view of Mr. MacFarlane's Protest was really right or wrong."

I replied, "Well, is this the time, after fifty years, to bring under the microscope the late Rev. Mr. Macfarlane's Protest and what it affected, namely, his separation from the Declaratory Act Church?" I then stated what I considered to be the point of view held by our Church all along. I consider that if there are persons holding doubtful views regarding the very foundations of the Free Presbyterian Church, to which they belong, then that is a serious matter. It occurred to me to look up one of the late Rev. Neil Cameron's New Year's Day Lectures for some statement to confirm and substantiate our view against what was profounded by way of doubting. Let me read an extract from a lecture delivered by Mr. Cameron on New Year's Day, 1920, in St. Jude's Hall. The text is "Hitherto hath the Lord helped us." Here is the quotation:—"But the Lord had men in the Free Church who meant to follow up their words by deeds. So, when the Assembly of 1893, refused, by an overwhelming majority, to repeal that Act (the Declaratory Act) the Rev. Donald Macfarlane came forward, and read and tabled a protest against the drastic changes enacted, and declared that he, and such as would follow him, would adhere to the original Constitution of the Free Church of Scotland, and that he did *now and then separate himself* from the so-

called Free Church, claiming all his own rights, and that of them who might follow him."

The Rev. D. Beaton then made the following statement to the Synod: "In view of certain opinions expressed by some in connection with the Protest tabled by Rev. D. Macfarlane in 1893, a sample of which has just been presented to you by the Clerk I am of opinion that this subject deserves the most serious consideration by this Court and by our people generally. I never expected to live to see this matter raised or to learn that any doubt existed among us as to the meaning of that Protest. Some may ask, however, what connection has the Protest tendered by Mr. MacQueen in 1938 with the Protest of 1893 tabled by Mr. Macfarlane? The answer to this can be given in a few words. The Synod in 1938 were guided by the view always held among us that the Protest of 1893 effectually separated Mr. Macfarlane from the Declaratory Act Church. Some now say it did not and, therefore, the view of the Synod in 1938 which was based on the foregoing that Mr. MacQueen's protest separated him from the Church represented by the Synod in 1938 is wrong. This is the reason why the significance of the Protest of 1893 has been raised. It is the purpose of what is now to be presented to you to show that it was the firmly held view among us that Mr. Macfarlane's Protest did effectively separate him from the Declaratory Act Church. The evidence is cumulative and though parts of it may not be regarded by some as relevant yet, I hope, that its cumulative effect will be sufficient to establish the contention that for well-nigh fifty years the view held among us was that the Protest of 1893 separated Mr. Macfarlane from the Declaratory Act Church. By way of introduction attention may be called to a statement made by the Rev. Dr. Norman L. Walker in his Cunningham Lectures—*Chapters From the History of the Free Church of Scotland*\*—in which makes the following statement in reference to the Protest of 1839:—"When the 18th May, 1843, was approaching a question of some interest and importance presented itself for consideration viz.; *that of how the contemplated separation from the State could be best carried into effect.* It was believed that a majority of the members elected to the General Assembly were on the Evangelical side, and it seemed not unreasonable to propose that the act of disruption should be decided on by a vote of the representative House. But, for reasons which were held to be sufficient at the time, a less dramatic method was adopted. The past Moderator, Dr. Welsh, preached the usual sermon; but instead of proceeding afterwards to the steps connected with the constitution of a new Assembly, he *read a Protest*,\* setting forth the grounds on which the Church could no longer submit to the intrusion of the Civil Courts on its domain, and having laid this on the table, he moved towards the door. In doing this he was at once followed by most of the men who had been prominently interesting themselves in the revival of religious life in Scotland and the benches on one side of the

\*In reading the above it occurred to me that readers who have back numbers of the *Magazine* might, with advantage, read the New Year's Day Lectures delivered by the Rev. Neil Cameron to his own congregation and particularly the Synod's tribute to Rev. D. Macfarlane. (*F.P. Magazine*, xxxii 259). The Committee who drew up the tribute were Revs. Neil Cameron, Ewen MacQueen and Murdo Morrison.

\* This is the famous Protest of 1843, which every office-bearer in the Free Presbyterian Church at his ordination approves of its general principles.

House became practically empty." It may be here objected, in the *first* place, that this Protest was not a protest against a decision of the Supreme Court of the Church but against the action of the Civil Courts. The point, however, of interest at the present is that the leaders of the Evangelical party had made up their minds to separate from the Church whose liberty was being interfered with by the law courts and in looking about for the best way of effecting their purpose they decided on tabling the Protest. When it was tabled the protesters walked out of the Assembly and thus separated themselves from the Church of Scotland as then constituted. *Secondly*, it may be further argued that the tabling of the Protest did not put them out of the Church of their fathers but the decisions of the law courts. Our point, however, is that in deciding to carry out their intuition they decided that the Protest was an effective instrument to accomplish this and so they tabled their Protest and walked out. It would appear that they, not only, regarded this as the best way but also the most effective procedure in the circumstances.

In the spring of 1893 the Rev. D. Macdonald assisted Rev. D. Macfarlane at Kilmaillie Communion. They had a talk over the matters which were then agitating the Church by the passing of the Declaratory Act. They both came to the decision that unless the Declaratory Act was repealed at the coming Assembly they would leave the Declaratory Act Church. In all likelihood they discussed the best way of accomplishing this. At any rate Mr. Macfarlane's future action seems to clearly indicate the decision arrived at before the decisive step was taken. When the General Assembly met Mr. Macfarlane tabled his protest when he saw the Declaratory Act was not to be repealed and refused to withdraw it or amend it to give satisfaction to Dr. Rainy and his party though requested to do so and walked out of the Assembly. That Dr. Rainy considered this a very serious matter is evident from his words when he said in the Assembly: "If this document which had just been read was merely a dissent, even though strongly worded then they should have no hesitation in allowing it; but it was much more than that. *It was an express repudiation of the authority and validity of the final act of the General Assembly in this matter* as far as that Assembly was concerned" (Free Church Assembly Proceedings for 1893). If Mr. Macfarlane was still in the Declaratory Act Church after tabling a protest which was an express repudiation of the authority and validity of an act of the Supreme Court he was in a very strange position? The plain fact is that by this act of his Mr. Macfarlane separated from the Declaratory Act Church never to acknowledge it again. It may be argued that it was not his protest that separated him from the said Church but the Declaratory Act itself. The Act in itself would not have caused the separation. He might have dissented and like the Constitutionals remain in that Church Declaratory Act notwithstanding if his conscience permitted. Some maintain that Mr. Macfarlane was not separated from the Declaratory Act Church until the end of July when the first Presbytery connected with our Church was constituted. If this contention be correct what about Mr. Macfarlane's actions between his leaving the Assembly and the formation of the Presbytery. He went down to Millhouse (Kames) and addressed the congregation and they separated from the Declaratory Act Church. He did the same at Raasay. If he was still a member of the Declaratory Act

Church then he was guilty of breaking his ordination vows in not only following divisive courses himself but abetting those who did so. Further he would be guilty of schism as also all who followed him. That is a charge against which we have protested against with no hesitating voice when preferred against us by those who were not our friends notwithstanding their professions of friendship.

In a letter Mr. Macfarlane wrote to the *Northern Chronicle* he says: "When I saw that the Assembly of 1893 refused to repeal the Act I tabled a protest and took up a separate position." All this seems to indicate that Mr. Macfarlane both by his actions and words regarded himself as separated from the Declaratory Act Church by tabling his protest and walking out.

In 1933 the *History of the Free Presbyterian Church* was published. It was drawn up by a Committee consisting of Revs. N. Cameron, N. Macintyre, E. Macqueen and D. Beaton. In Chapter VI. written by Mr. Cameron and approved by the other members of the Committee there is a statement to the following effect: "As this action [tabling the protest] of the Rev. Donald Macfarlane meant that he was refusing to acknowledge the Church as now constituted under the Declaratory Act as the true representative of the original Free Church of Scotland, some of the changes thus made may be noticed" (p. 107). How could Mr. Macfarlane consistently remain in a Church of which he says in his Protest?—"Neither my conscience nor my ordination vows allow me to act under what has now been made law in this Church."

In November, 1901, there appeared an article from my pen on the Barrier Act in the *Free Presbyterian Magazine* (vol. vi.) in which the following sentences occur: "It is necessary at this stage of our discussion, to point out that this is the only course open to minorities [viz. dissenting] in case of objectionable legislation, and that they have no power to protest against the finding of a Supreme Court unless they are willing to take the step which persistence in such a course involves viz. separation from the Church that has passed the law. A dissent may be accepted by a Supreme Court against its decisions but never a protest *Free Presbyterian Magazine* (vi. 263). The foregoing opinion was based on the significance we attached to Mr. Macfarlane's Protest, and I refer to it here because a member of Synod in May, 1942, to my great surprise said that I did not now hold the view anent this Protest that I held in 1901. Of course, it may be argued that the statement above quoted is only the expression of an individual opinion and not necessarily the mind of the Church. Granted—but the point to be noted is that the writer of the article who based his opinion on the view held in regard to Mr. Macfarlane's Protest never received any criticism of this view from the older ministers—Revs. D. MacFarlane, N. Cameron, J. S. Sinclair, N. Macintyre nor E. Macqueen. And when it is borne in mind how ready anything which appears in our Magazine affecting the Church's standing is scrutinized and, if necessary, criticised by friend or foe, it does seem strange, if the above quotation did not express the mind of the ministers whose names have been mentioned, that they did not call it in question by a letter either to the editor or to the writer of the article. As no such letter was ever received is it too much to say that the quoted statement expressed their mind on the significance of tabling a protest and

refusing to withdraw it? The plain fact is that we who belonged to a generation that is now fast passing away never heard anything to the contrary as my friend Mr. Macintyre, if he ever were here I am sure, would corroborate.

This brings us now to the Synod's decisions in 1938. The Northern Presbytery sent up a Reference to the Synod which was received by a narrow majority of one. Mr. Macqueen stepped forward to table a *protest* but was persuaded to withdraw it at that particular stage.

At a later stage in the proceedings, when the Synod by a majority of 15 to 7 received and answered the prayer of a Petition sent up to them by the aforesaid Reference, Rev. E. Macqueen tabled the following Protest:— "To the Synod of the Free Presbyterian Church of Scotland met at Inverness this 29th day of June, 1938. I protest against your finding because I consider it to be irregular, unconstitutional and unscriptural." The Moderator supported by Revs. N. Macintyre and D. N. Macleod appealed to Mr. Macqueen to withdraw his protest. This he refused to do and then walked out. After tabling such a Protest the protester could not, in accordance with his ordination vows, remain in a Church whose Supreme Court had given a decision which, in his opinion was "irregular, unconstitutional and unscriptural." It is public knowledge that there were others who did not agree with the decision but they were content with voting against it and some of them went the length of dissenting. They did not, however, go the length of Mr. Macqueen in his view of the decision though disagreeing with it; otherwise, if they regarded it in the same serious way they, too, could not remain in the Church. There was a constitutional way whereby that decision could be brought under review by him if he had remained in the Church. A question arises here viz. "Did the Protester regard himself as outside the Church whose Supreme Court had given the decision against which he protested?" It would appear from the following advertisement which is taken from the *Inverness Courier* (1st July, 1938) that he did:—"Free Presbyterian Church (1893). Minister: Rev. E. Macqueen. "As an ordained, licensed, and inducted minister of the gospel of Jesus Christ Rev. Ewen Macqueen refuses to condone contumacious conduct by any member of the Free Presbyterian Church, as constituted in 1893 and has, therefore, protested against the ruling of the Free Presbyterian Church of 29th June, 1938, because that body has flouted Holy Scripture, the Confession of Faith, and the Free Presbyterian constitution of 1893," Services will, therefore, be conducted by Rev. E. Macqueen in the Free Presbyterian Church, North Place, Inverness, etc. *Note*.—A Congregational Meeting will be held in the Inverness Church on Tuesday, 5th July, at 8 p.m." The Protest was tabled on Wednesday, 29th June, and the above advertisement appeared on Friday, 1st July. It will be noticed that the Protest, the advertisement says, was made against the ruling of the Free Presbyterian Church of 29th June, 1938. Did Mr. Macqueen regard himself a minister of the Church so described in the advertisement after tabling his Protest? It would appear he did not. Was he right in this opinion? We believe he was.

The Protests of Rev. D. Macfarlane and Rev. Ewen Macqueen have this in common both are protests against what the protesters regarded as vitiation of the constitution of the respective Churches involved owing

to certain decisions come to by the Supreme Courts of these Churches—in the one case the General Assembly of the Declaratory Act Church of 1893. and in the other case of the Synod of the Free Presbyterian Church in 1938. They differ in our view in this that Mr. Macfarlane's view of the Declaratory Act was right and so we followed him while Mr. Macqueen's view of the Synod's decision of 1938 by a majority vote was wrong and so both those who voted *for* that decision and those who voted *against* it did not follow him for they did not believe the decision vitiated the constitution of the Free Presbyterian Church.

As stated already there is more evidence in support of our contention to be gleaned from the Lectures the Rev. Neil Cameron delivered to his congregation annually on New Year's Day but *meantime* let what has been said suffice. I should have much preferred to leave out names referred to in this paper but found it impossible to do so.

*Rev. James MacLeod* addressed the Synod as follows: "I have nothing to add but just to corroborate what Mr. Beaton has already read. Our Clerk made a statement and he brought before our notice that he met one who is evidently a member of the Church questioning the position taken up by Mr. Macfarlane in 1893. Mr. Macfarlane from June, 1892, until he tabled his protest the following year (1893) never for one moment considered himself under the Declaratory Act. He maintained, taught, and left on record for us to examine that that was his position and his conscientious conviction until he closed his eyes in death. Now, that is the position that we have before God, and our own consciences accepted. Although Mr. Macfarlane by his protest in 1893 separated from, an association of men, calling themselves the Free Church of Scotland; yet that same body, or association of men, had introduced into the Church a Law inconsistent with, antithetical to, and contrary to the Constitution under which Mr. Macfarlane took his ordination vows. Mr. Macfarlane did not go out of the Church of his fathers; he remained in it. He carried with it the Constitution of the Reformed Church intact; and we maintain that Mr. Macfarlane, by his action, continued the Reformed Church of Scotland from the Revolution Settlement as he received it from his fathers. We accepted that position ourselves. We maintain; and hope, by the grace of God, to defend that position as long as we are in time. From it we cannot deviate. From it we cannot go to the right or to the left because it is based upon the infallible Word of God. There is the Bible and the Confession of Faith. We have accepted that position and, as far as we are concerned, there is no turning to the right or to the left. It does not matter what anyone says inside or outside of the Church about that position. I was amazed, at the reference Mr. Sinclair made about questioning that position. Free Churchmen, for nearly fifty years have been challenging that position and they take up the attitude towards the Free Presbyterian Church that we were guilty of schism. We repudiate that charge as unscriptural and truly unwarrantable. I am now quite satisfied with the position taken up by the Synod ament a protest.

Perhaps I may be allowed to say this. I have full liberty, no one can hinder—to protest if need be to conserve my ordination vows and the Word of God and so has every office-bearer of this Church. This was the only legal instrument of our predecessors. It was a legal instrument in the hands of the revered Mr. Macfarlane to separate from that

association calling itself the Free Church; and I fully agree with Mr. Beaton's paper on the difference between Mr. Macqueen's protest and Mr. Macfarlane's protest. You see Mr. Macqueen's protest was charging the Church Courts with becoming unscriptural, unconstitutional and irregular; and, if so, according to his ordination vows, it was an absolute impossibility for him to remain one moment longer in such a corrupt Church which had become such in his opinion. Now, that is a charge against me, against all my brethren, and the office-bearers who are in the Church. We must repudiate that charge in the sight of God, our own conscience, and our own people in order to retain what we have received in the Church of God, known as the Free Presbyterian Church of Scotland."

Rev. James A. Tallach, in rising to make a few remarks, said:—I'm afraid I cannot contribute anything of a really constructive nature to the subject under discussion, because most of the things dealt with took place before I was born. I can say, however, that for that very reason, I have listened with all the more attention and appreciation to what has been said. When I was a boy, like most of the young folks brought up in Free Presbyterian homes, I had accepted the Church of my father as *my* Church without question. To examine into the rightness or wrongness of the position occupied by the Church did not occur to me; I simply accepted it, more or less, on the testimony of others whom I respected and in whose judgement I had the utmost confidence. It is exceedingly gratifying to find now that such confidence was not misplaced. What Mr. Beaton has told us tonight has considerably clarified my view of the situation, and has supplied information which enables us to have an intelligent grasp of the position occupied by the Free Presbyterian Church in Scotland. Without hesitation I can express deep thankfulness to my Maker that, in His good Providence, I am to-day where I am.

Rev. D. A. Macfarlane spoke on several points. He stated that he had nothing new to add to what the Clerk brought to their notice, or to what Rev. D. Beaton set forth in his excellent paper. After referring to the need of Free Presbyterians having an intelligent and growing grasp of the constitutional and historical position of the Church, he emphasised the following regarding a Protest namely,—that, as explained by Rev. D. Beaton, a Protest deliberately tabled against the final decision of a Supreme Court, and adhered to, is a recognised legal instrument. It cannot, of course, be "received" by that Supreme Court. Yet as a valid legal instrument it effects the separation of the person protesting and does so *de facto*, (in fact), *de iure* (in law), and *de forma* (formally).

So Dr. Welsh, in 1843, and the 203 concurring in the read and tabled Protest, thereby, in fact, legally, and formally renounced the jurisdiction of the courts of the Church of Scotland and separated from those acquiescing in Intrusionism, etc.

So Rev. D. Macfarlane renounced the jurisdiction of the Declaratory Act Free Church as her constitution was vitiated, and kept intact the *status quo* (that is, the continuity, the continued existence), of the Constitutional Free Church. Mr. Macfarlane's Protest effected a barrier between him and them. If any member of Synod,—Rev. D. A. Macfarlane added,—was prepared to contradict such a view, or views, let such say so and let the matter be put to the vote, if not, let the conduct of the

brethren in future be in harmony with the view generally accepted in the Church until now.

*Mr. K. Matheson* said, I would like to thank the Lord that there are still alive a few witnesses on the side of the truth of God in Glasgow, and in the world, who follow a testimony that the late Mr. Macfarlane was guided by the Holy Spirit to witness to when he came out in a very dark night in 1893. We seem to be taking the same darkness upon us again as a Church. The Lord honoured Mr. Macfarlane and many others to stand on the side of the truth of the Word of God when he came out with the whole Bible and, with no temporal resources, he took the legal instrument—the “protest.” Pity us if we begin to dig and delve into the foundations laid by those in glory.

*Rev. M. Gillies* said: “I think we should all be the better of this explanation and discussion.” There was no dissentient speech or counter motion to any part of the business *anent* the matter of Protest.

*Publication of discussion.*—*Rev. James MacLeod*, moved, “that Mr. Beaton’s report be printed and published in the Magazine and also a report of the discussion that took place.” *Rev. J. Colquhoun* seconded, and this was agreed to.

*Next meeting of Synod.*—It was moved, seconded and agreed to “that the Synod meet again, in the Hall of St. Jude’s Church, Glasgow, on Tuesday after the third Sabbath of May, 1943, at 6.30 p.m. (D.V.).”

The meeting was close with praise and prayer.

### Rev. John Willison and Rev. Ralph Erskine.

THE Rev. John Willison of Dundee was one of the outstanding Scottish Evangelical ministers in the first half of the 18th century. At one time his works such as his *Treatise Concerning the Sanctification of the Sabbath*; *The Afflicted Man’s Companion*; *Sacramental Directory*; *Plain Catechising on the Assembly’s Shorter Catechism*; *The Balm of Gilead*; *Sacramental Meditations*; *The Mother’s Catechism*, and his *Fair and Impartial Testimony* were well known and eagerly read by the God-fearing people of Scotland. He was born in 1680 near Stirling but there are no definite records concerning his early years. He was called to and ordained minister of Breechin in 1703. He had special gifts in catechising as his numerous catechisms indicate, *The Mother’s Catechism* being the best known of these. He was translated to Dundee in 1718 in which town he spent the rest of his days. Though one of the most pious of the Scottish ministers he was not a peace-at any price man; he did not hesitate to enter the lists and smite the enemies of the truth hip and thigh when the occasion demanded it. He was well-equipped to deal with his opponents as he was master of the matters that entered the controversial field in which he engaged. The Moderate Party were now in the ascendancy in the Church of Scotland, and like the infatuated royal Stuart race did not rest until they brought disaster on themselves and endless trouble on others. One step of stupid despotism after another on their part, led on until the deposition of the

Secession Fathers. In 1733 the year of the Secession Willison preached a sermon on "The Church's Danger" in which he strongly criticised the conduct of the Church Courts. He called upon the Moderate Party to repent and mend their ways, as the only way to avert the heavy judgment of God. Though he belonged to the same school as the Secession Fathers he did not see his way to separate from the Church of Scotland in 1733. He did all he could to get reforms introduced into the Church but the Seceders rejected the invitation asking them to return. Willison was overwhelmed with grief at the outcome of events. In 1742 as stated in the articles on the Kilsyth revival he preached a sermon which was blessed to many and which Mr. Robe says produced the first direct movement towards the revival at Kilsyth. In 1744 appeared what he regarded as his dying testimony generally known as *A Fair and Impartial Testimony* but whose full title was: "A Fair and Impartial Testimony; Essayed in name of a number of ministers, elders, and Christian people of the Church of Scotland, unto the laudable principles, wrestlings, and attainments of that Church; and against the backslidings, corruptions, divisions, and prevailing evils, both of former and present times. And namely, the defections of the Establisht Church, of the Nobility, Gentry, Commons, Seceders, Episcopalians, etc. Containing a brief Historical Deduction of the chief Occurrences in this Church from the beginning to the year 1744, with Remarks; and humble Pleadings with our Mother Church, to exert herself to stop Defection and promote Reformation." The title gives a good idea of the subject of the work. Mr. Willison certainly does not spare the various denominations that come under review and if these were super-sensitive they would not entertain very brotherly feelings to the author even though in their innermost heart they felt that his criticisms had a strong element of truth in them. The work is still worth reading as presenting a view of ecclesiastical happenings and movements by an Evangelical minister of the Church of Scotland. Mr. Willison died on 3rd May, 1750.

The Rev. Ralph Erskine whose name appears at the head of this article was the well-known Seceder preacher whose sermons were so highly valued at one time in Scotland. He was a brother of Ebenezer the leader of the Seceders in 1733. Ralph did not join the Secession movement until some years after its inception but he was one of the most prominent of the ministers of that body. Though both Mr. Willison and Mr. Ralph Erskine felt the embitterment that usually accompanies controversy yet it did not destroy the bond of brotherly love existing between these two worthy men. During the mortal illness of Mr. Willison Mr. Erskine paid his brother a visit. While both were speaking of the happy country where the saints are perfect in knowledge and see eye to eye a lady present, a warm adherent of the Church of Scotland, but perhaps not blessed with too much discretion, interjected the remark: "Ay, Mr. Erskine, there will be no Secession in heaven." "Oh! madam," came the quick reply, "you are under a mistake; for in heaven there will be a complete *secession* from all sin and sorrow." "With pleasure," added Mr. Willison, "do I adopt that view of *secession*."

It was during Mr. Willison's last illness that two touching letters passed between these men of God which we now present to our readers. The first of the letters was addressed by Mr. Erskine to Mr. Willison and is

as follows: "Dunfermline, February 7th, 1750. Very rev. and dear Brother, Having heard from my brother Mr. Johnston that your distress and weakness of body continues to increase, and that since the time I last saw you, you have come to no greater measure of health, but rather seem to be hastening nearer and nearer to your change, I thought proper to show my sympathy with one for whom I always had a great regard. Whatever differences have taken place anent some things, *by reasons of different degrees of light in the dark valley of the world*, yet it never lessened my esteem of you, as one that, I was persuaded, desired to be faithful to the truth and interest of our Lord Jesus Christ, and whom I hope the Lord will now ripen to make ready for the full enjoyment of Himself. Rev. dear brother, I hope that as you have taken up your rest by faith in Christ as the Lord your righteousness and strength, so when heart and flesh shall fail you, you will, through grace, lay your head in His bosom, and remain confident in this, that whatever winds blow or waves beat, even amid the swellings of Jordan, your rock remains firm and immovable; and that you shall endure as seeing Him that is invisible, when all visible and sensible things give way and disappear, until faith issue in fruition. This being all the bearer's time allows me to add, I remain, very rev. and dear Brother, yours very affectionately, Ralph Erskine."

The dying man now within sight of the Holy City, was deeply touched by the kindly and brotherly tone of the letter, and made the following acknowledgment: "Dundee, 13th February, 1750. Very rev. and dear Brother, I thank you sincerely for your most Christian sympathising letter by Mr. Johnston to me, a poor dying man, who am still drawing nearer to my change; and I thank you for the particular regard you express to me, notwithstanding of the different degrees of light in the dark valley of this world. May the back-view of these make us to long to be ripened for that world of light where divisions have no place. Though I sometimes aimed to be concerned for the truth and interest of our Lord Jesus Christ, and to appear as I could for the same, yet I renounce all these appearances, and all my other doings, as filthy rags, and desire only to take up my rest in Christ as the Lord my righteousness and strength, and to lay down my head in his bosom, when my heart, flesh and strength fail me, as they are daily doing, Oh! let me just die, like Simeon, with Jesus in my arms, saying: Now lettest thou thy servant depart in peace; mine eyes have seen thy salvation. I acknowledge my attainments are small, and manifestations few, yet sometimes I would be for saying: 'I will remember the Lord from the land of Jordan, the Hermonites, and the Hill Mizar;' though in the meantime I would flee from all past experiences to a present offered Christ, and a present offered perfect righteousness, and depend entirely thereon. I rest, I hope, I live on this righteousness; I die, leaning and resting wholly on this bottom; all other bottoms are false and deceiving. I desire also to die, like Moses and Aaron, at the foot and commandment of the Lord. Though they wished to be over Jordan to see the glory of the Promised Land, yet God denied it to them but made it up abundantly, by giving them presently the glory of heaven. So, though I may not see the glory of Christ's kingdom coming here on earth, yet I will submit and die at His command; praying that you and many thousand others may see it, and my loss be made up with Jesus Himself forever. Farewell, dear brother in Christ. May the Lord grant

us a happy meeting with Jesus in the Promised Land, where we shall mutually rejoice in Him, and embrace one another without a grudge. Surely there is nothing here tempting to make us draw back, or desirous to stay. Alas! I see nothing but a daily continued back-sliding into the pit of corruption. May the Lord Himself pity. My weakness causes me to break off, and only add, that I remain, rev. dear Brother, your affectionate dying Brother in the Lord, John Willison."

It was after this manner these Christian warriors of old saluted each other when their battles were over and as they stood on the banks of the Jordan and within the sight of the Holy City before passing over.

### **Believers and Obedience to the Law.**

By Rev. THOMAS BOSTON, Ettrick.

**A**RE not believers delivered both from the commanding and condemning power of the law? How are they then bound to yield any obedience to it? *Answer.* Believers are certainly delivered as well from the commanding as condemning power of the law, considered only as it is the covenant of works, which requires obedience to it in order to justification; but they are by no means delivered from it as it is the law of Christ, or a rule of duty. For the moral law is the eternal rule of righteousness, a transcript of the divine perfections, which every believer is bound to copy after, and to apply to the blood of Jesus for pardon in so far as he falls short of obeying it. "For without holiness no man shall see the Lord." Personal holiness is as necessary to the possession of glory, or to a state of perfect holiness and happiness, as is the morning light to the noon-day warmth and brightness, as is a reasonable soul to a wise healthy, strong and full grown man; as an antecedent is to a consequent, as a part is to the whole, and as motion is necessary to evidence life. And the ten commandments, being the substance of the law of nature, a representation of God's image, and a beam of His holiness, behoved, for ever, unalterably to be a rule of life to mankind in all possible states, conditions and circumstances. Nothing but the utter destruction of human nature, and its ceasing to be, could divest them of that office; since, God is unchangeable in His image and holiness. Hence their being a rule of life to Adam and his posterity had no dependence on their becoming the covenant of works, but they would have been that rule, though there never had been any such covenant, yea, whatever covenant was introduced whether of works or of grace, and whatever form might be put upon them, they behoved still to remain the rule of life. No covenant, no form whatsoever, could ever prejudice this their royal dignity.

### **Pride and Self-Opinion.**

**B**Y correction God taketh down the pride of man's heart. There is not a greater obstruction to saving knowledge than pride and self-opinion, whereby man either thinks he knoweth enough, or, that not worth the learning which God teacheth; therefore, it is proclaimed before

the Word, "Hear and give ear, be not proud; for the Lord hath spoken," *Jer.* xiii., 15. In divine matters, as well as human, "only by pride cometh contention," *Prov.* xiii., 10. It is pride which raiseth objections against the Word, and disputeth the commands when it should obey them. The proud men in Jeremiah, *Jer.* xliii., 2, when they could elude the message of God by His prophet no longer, do at length stiffen into downright rebellion: first they shift, "Thou speakest falsely," ver. 2, and then they resolve, "As for the word that thou hast spoken to us in the name of the Lord, we will not hearken unto thee," *Jer.* xliv., 16, which means: Be it Baruch, or be it God, we will have none of it; "but we will certainly do whatsoever goeth forth out of our own mouth." Such a masterpiece of obduration is the heart of man, that it stands like a mountain before the Word, and cannot be moved, till God come with His instruments of affliction, and digging down those mountains (as it is proclaimed before the gospel, *Luke* iii., 5), casteth them into a level; and then God may stand, as it were, upon even ground, and talk with man. This pride of heart speaketh loud in the wicked, and whispereth too audibly even in the godly; it is a folly bound up even in the hearts of God's children, till the correction driveth it out; and the proud stomach being broken, the poor bleeding wretch cries out: "Lord, what wilt thou have me to do?"—Case's *Correction, Instruction: The God and the Word.*

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### **Letter from Rev. N. Cameron to Mr. John Macdonald, Gairloch.**

216 West Regent Street, Glasgow, 22nd February, 1928. My dear friend, the Rev. N. Macintyre told me last night that you have been bereft of your partner in life which is a great loss to you in your old age. I desire to express my deepest sympathy with you in your sorrow. May the Lord comfort you with the strong consolations, fellowship of the Spirit, and bowels of compassion that are in Christ Jesus. He can make up by His own presence every breach He makes by the removal from us of such as were dearest and nearest to us in the world. He has not promised to leave with you to the end of your days wife, or children, or friends but He has promised you: "I will never leave you nor forsake you."

I feel much the sudden removal of Mr. Alexander Matheson, Portree. He was truly a God-fearing and faithful man. "Help, Lord; for the godly man ceaseth, and the faithful fail from among the children of men." With sincere sympathy and kindest regards, your friend in your sorrow; *Neil Cameron.*

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### **The Late Mrs. Malcolm MacLeod, Ness.**

M<sup>R</sup>S. MacLeod passed to her everlasting rest in the Lewis Hospital, Stornoway, on the 20th July last in her 81st year. An injury to her thigh through a fall necessitated her removal to hospital, and although for the first few days she appeared to rally, the weakening condition of her heart indicated that her wilderness journey was approaching its close. With sweet composure she entered the valley of the Shadow of Death

and spoke of being comforted by the following passages of the truth:—"For unto you is born this day, in the city of David, a Saviour which is Christ the Lord" and "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Shortly before the end came one of our ministers to whom she was attached called to see her. She recognised him and was able to speak. He began to conduct worship at her bedside and read part of the 8th chapter of Romans. When he had finished reading the 29th verse,—*"Moreover whom he did predestinate, them He also called: and whom He called, them He also justified: and whom He justified them He also glorified,"* she peacefully entered the rest that remaineth for the people of God to behold in open vision the glory of the Lamb which in time she beheld by faith through a glass, darkly.

Mrs. MacLeod was the widow of Malcolm MacLeod, the beloved and highly respected missionary of our Church in Ness, who died in the year 1927. Early in life she came under the power of the truth, and was admitted to membership during the ministry of the saintly Mr. MacBeath whose memory is still revered in the parish. Throughout her long Christian profession, eminently marked by "the ornament of a meek and quick spirit which is in the sight of God of great price," she maintained a walk free of offence and finished her course with joy. Her gracious discernment secured a high place for her in the hearts of the Lord's people. She was a good Gaelic scholar and corresponded in that language. The memoirs of Mr. MacDonald Sheildaig, Mr. MacFarlane and Mr. Cameron, which she read and re-read, were precious to her and on each occasion found them refreshing to her soul. The sermons of the late Mr. Popham of Brighton she highly prized and often spoke of the blessing she received after a period of darkness through his sermon on the words:—"For I will pour water upon him that is thirsty and floods upon the dry ground," which appeared a few years ago in the "Gospel Standard."

Mrs. MacLeod was one of those who grieved for the affliction of Joseph, as evinced by her reply to one who remonstrated with her that denominational differences counted little, and that one should worship in any church. "That may be easy for you" she replied, "but I have to confess that I know what it is to sorrow over the loss of parents, over the death of some of my off-spring and over the death of my husband, but all that sorrow has been exceeded by the grief of heart I have had in connection with seeing the Cause of Christ suffering at the hands of unfaithful men."

According to promise the Spirit of the Lord in 1893 raised a standard in Scotland against the flood of Arminianism and Modernism which has since turned our beloved once favoured land into a barren wilderness. To that standard in defence of the inspiration and infallibility of God's Word, the sovereignty of grace, the free offer of the everlasting gospel and the moral law as the Christian's rule of life, a standard still triumphant through God in spite of all assaults open and disguised, Mrs. MacLeod adhered with unswerving loyalty. She was a true help-meet to her husband during the trials and reproaches which it was his lot to endure when he separated for truth and conscience sake. The noble band that then raised the testimony in Ness on the side of Christ and His cause are fast being removed to their eternal rest. The passing of Mrs. MacLeod, a wrestler at the throne of grace for Zion's prosperity has made

a sore breach in our midst. To her sorrowing family sincere sympathy is extended.

“Do thou, O God, arise and plead  
The cause that is Thine own:  
Remember how Thou art reproach’d  
Still by the foolish one.”

W. M.

### Notes and Comments.

*General Montgomery's Message to the Eighth Army.*—This distinguished General issued the following message to all ranks of the Eighth Army which he has so successfully led: “It is wonderful what has been achieved since October 23rd, when we started the battle for Egypt. Before the battle began I sent you a message in which I said: Let us pray that the Lord mighty in battle will give us the victory. He has done so, and I know that you will agree with me when I say that we must not forget to thank Him for His mercy.”

*A Sabbath Day's Service in Glasgow Cathedral.*—The following account of Christmas Day services in Glasgow Cathedral on Sabbath 27th December is taken from one of the leading Scottish dailies: “Inside Glasgow Cathedral change-ringing peals of hand-bells were heard for over ten minutes as the congregation gathered for the forenoon service. It was the first time such chimes had been heard in the Cathedral. The players, unseen by the congregation, were five members of the band of ten bell-ringers at St. Mary's Episcopal Cathedral, Glasgow. The band, which is claimed to be the only hand-bell combination in Scotland, was heard by visitors to the Empire Exhibition in Glasgow in 1938, when hand-bell ringing took place frequently in the Exhibition's Episcopal Church. A nativity play, on a stage set up in the nave of the Cathedral, was presented before a large congregation at an afternoon “Christmas tree service.” The players, in costume, were young people of 12 to 15 years of age, members of the Cathedral Guild of Friendship, under the direction of the Rev. Frederick H. Fulton, senior assistant minister of the Cathedral.

Music accompanied the play, and carols were also sung by the Cathedral choir. At the close of the service there was a procession to a lighted Christmas tree, before which carols were sung.” When our eye caught the above paragraph we were at first under the impression that it was an account of services in a Roman Catholic Cathedral. But no; it was the account of a service held in a Presbyterian Church, Glasgow Cathedral. Will the Presbytery of Glasgow allow this to pass unchecked? We hope not. It cost our forefathers blood and tears to get rid of these “dregs of Romanism” in the 17th century and now they are being brought back again.

*Have we Forgotten the Covenanters?*—The Rev. A. Neville Davidson, the minister of Glasgow Cathedral, said recently at a commemoration service at the shrine of Mungo in the Cathedral, among other things: —“Have we forgotten that upon our alters and the roofs of our churches

there is the sign of the Cross. Have we pictured Christ too often walking among the lilies, comforting little children, healing the sick and speaking words of comfort and hope, and forgotten that His life began in a stable and ended on a wooden cross in an agony of pain? Have we forgotten the martyrs of modern Russia and Poland, our own Covenanters, and the wonderful witness of the Church of Norway and what they are now enduring for their faith?" The reports of services in the Cathedral appearing recently in the press make it all too plain that Mr. Davidson and those who agree with him have forgotten 'our own Covenanters.' What would some of them think of hearing a Presbyterian minister speak about the crosses on their altars and on the roofs of their churches. There seems to be confusion in Mr. Davidson's mind in classing the martyrs of Russia and Poland with the Scottish Covenanters. Heartfelt sympathy goes out to the poor victims of Nazi barbarism but with all their suffering they are not to be mentioned with the Covenanters in the same breath.

*Social Security.*—Our statesmen and politicians are as busy planning a new order of things as if they never had a single blunder to their credit in the past. They are to build a new world which will keep away poverty from the door of the poor. The social security schemes look beautiful on paper but between the blue print and the launching of the vessel there may be many a slip. No one who wishes well to his fellows would thoughtlessly act as a cold water pourer on any scheme that may prove beneficial to his fellowmen. But we must face facts and the panacea for the well-being of man is not to be found in any such schemes as that set forth in the epoch making Beveridge Report comprehensive though it be. The malady afflicting the human race whether savage or cultured, whether coloured or white is an age-long problem and the Bible tells us how this misery has come upon our race; it also tells us of the remedy God provided. It would be well, therefore, in all the plans for the new order that God's way should be recognised and that an earnest endeavour would be made to carry it out lest we find ourselves in the position of the Ephraimites in Isaiah's time, who were saying:—"The brick's are fallen down, but we will build with hewn stones; the sycomores are cut down, but we will change them into cedars" (Isai. ix. 10.)

*"Seek First the Kingdom of God."*—In connection with the foregoing note the words of the Lord Jesus in the great Sermon on the Mount should not be overlooked:—"Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. vi. 31-33). There was misery, enslavement and degradation around Him but He preached no Social Gospel, as it is called, but a gospel that struck at the very root of all that misery and degradation. We reverse the Master's method when we try to get rid of the outward manifestations and leave the root untouched. This is the fatal defect of the so-called Social Gospel. The Church's duty is follow her Master's example and pay heed to His command:—"Seek ye first the kingdom of God and His righteousness" and lest any one should say this is a mere

utopian dream impossible of realization in the present order of things, there is a promise attached—"For your heavenly Father knoweth ye have need of these things [what we shall eat, what shall we drink and wherewithal we shall be clothed]." What is impossible with man is possible with God,

### Church Notes.

*Communion.*—*February*, first Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*, first Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta. *April*, first Sabbath, Portnalong and Breasclete; second, Lochgilphead and Fort William; third, Greenock; fourth, Glasgow and Wick. *May*, first Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *South African Mission.*—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. NOTE.—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

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

*Rev. Donald Urquhart.*—We regret to inform our readers that Mr. Urquhart passed away on Friday, 22nd January after a short illness.

*Message of Goodwill and Sympathy.*—This Message to Members of the Forces and others, given in our last issue, is now being sent in leaflet form to congregations for *free distribution*.

Supplies can be had by any desiring them from Rev. W. Grant, Halkirk, Caithness.

*Payment of Proceedings of Synod.*—The Clerk of Synod, Rev. R. R. Sinclair, F.P. Manse, Wick, would be greatly obliged if those who have not yet sent payment of the parcels of the above would do so at their early convenience so that he may make up the accounts for the General Treasurer.

### Acknowledgment of Donations.

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

*Sustentation Fund.*—Mrs. McP., New Zealand, Tokomaru Bay, £1; J. M., Stirling, 10/-; Miss M. M. McL., Dumbarton o/a Coigach Congregation, 5/-; R.A.F. Friend o/a Inverness Congregation, 10/-; A Friend, Skye o/a Struan Congregation, 10/-; A. M. o/a Beaulie Congregation, £2; Miss E. C., Craiglea, Strontian, £1; Miss A. McLean, Waipar Ruran, N. Zealand, 15/-;

*Prospective China Mission Fund.*—Miss M. McN., Parkgrove Terrace, Glasgow, £1; A Friend, Breakish, Skye, £1; Mrs. K. McK., Port Henderson, 10/-; Mr. R. M., Inverness, 10/-; R. H. C., Glencairn Street, Stevenston, 10/-; A Friend per Mr. A. Mackenzie, Student, 10/-; D. D. MacD., 1049 High St., Youngstown, Ohio, £1.

*Colonial Mission Fund.*—Mrs. McP., New Zealand, £1.

*Organisation Fund.* Mrs. K. McK., Port Henderson, 12/-.

*R.A.F. Benevolent Fund.*—Mr. J. A. McL., Ardmail, Ullapool, 10/-.

*Jewish and Foreign Mission.*—A Friend, Edinburgh, £20; "A Friend," Ullapool per Rev. N. M'Intyre, £1; "A London Friend" per Rev. N. M'Intyre, 10/-; Mrs. K. McK., Port Henderson, 15/-; Mrs. M. McP., New Zealand, 16/6; R. H. C., Glencairn Street, Stevenston, 10/-; A Friend, Breakish, Skye, £1; Miss M. McN., Parkgrove Terrace, Glasgow, £1; J. M., Tighnabruaich Postmark, 5/-; Anon, Dumbarton, £2; Friend, Stirlingshire, 5/-; R.A.F. Friend o/a Inverness, 10/-; C. M., Stirling, 5/-; "Young Wellwisher," Halkirk per Rev. Wm. Grant, £2; J. McP. o/a Famine Fund per M. A. V. Dougan, 10/-; J. D., o/a Famine Fund per M. A. V. Dougan, 5/-; Mr. A. G., Inverness o/a New Church at Ingwenya per Rev. James A. Tallach, £1; Mrs. G., Lindsay Avenue, o/a New Church at Ingwenya per Rev. James A. Tallach, £1; Friend, Tomatin o/a S.A. Famine Fund, £2; Tpr. P. MacLeod, Durham, 12/6; D. D. MacD., Youngtson, Ohio, £1; Prov., 3-27 o/a Clothing for S.A. Mission Children, £2.

*H.M. Forces Free Distribution Fund.*—Mr. J. A. M., Ardmail, Ullapool, 6/-.

The following Lists have been sent in for publication:—

*Applecross Manse Building Fund.*—Rev. A. F. Mackay, acknowledges with sincere thanks the following donations:—L. McD., Brock, Canada, £1/1/6; Collecting Card, Raasay, per Miss C. G., £4/11/6; Collecting Card, Inverness per Mrs. Dunbar, £13/7/6; Rev. J. P. M., London, £2; Miss M. A. T., Raasay, £2; Miss M. F., Applecross, £1.

*Bayhead Sustentation Fund.*—Rev. W. B. Nicholson acknowledges with thanks £1 from Nurse Beaton, Lochmaddy.

*Fort William Church Purchase Fund.*—The Treasurer acknowledges with grateful thanks the following donations:—Miss J. J. Tallach, Raasay, £1; J. F., £2; Rev. J. Macdonald, £2/10s.; St. Jude's Collection, £30.

*Lockbroom Congregation—Sustentation Fund.*—Rev. D. N. MacLeod, acknowledges with grateful thanks the following donations:—Anonymous, £5; Mrs. McD., 144 Signal Hill Road, Opoho, Dunedin, N.Z., £10.

*London Congregational Funds.*—Rev. J. P. Macqueen, thankfully acknowledges the following donations:—"A Friend," Action postmark, £1; A Friend, Vancouver, Canada, £1/5/-.

*Talisker Church Department.*—Mr. D. Morrison, Portnalong, acknowledges with sincere thanks a donation of £1 from Mr. A. McS., Eynord.

*Uig Church Building Fund.*—The Treasurer acknowledges with grateful thanks the following donations collected in Inverness:—Mr. and Mrs. C., £2; J. McA., £1; A Friend, £1; Mr. and Mrs. M. C., 10/-; A Friend, 10/-; J. G., £1; J. F., £1; D. McR., 10/-; A Friend, 6/-; W. McK., 7/-; A Friend, 5/-.

*St. Jude's—S. African Clothing Fund.*—The Treasurer acknowledges with grateful thanks the following donations:—Friend per St. Jude's, 10/-; Friends, Ayrshire, £2; Miss A. McL., Paisley, £1; Miss M. M., Glasgow, £3.

*Free Distribution Fund.*—Mrs. W. D. Bannerman, Inchape, Rogart, 5/-; Mrs. Corbett, Greenock per Mr. Walker, £1.

*H.M. Forces—Free Distribution Fund.*—J. A. MacLean, Ardmail, Ullapool, 6/-; Miss J. I. MacInnes, 100 Elderslie St., Glasgow, 11/-; Mrs. E. MacLeod, 116 Cross, Ness per Mr. W. MacLean, 7/6.