

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.*

CONTENTS.

	Page
The Rose of Sharon and the Lily of the Valleys	1
Mr. Fickle and Mr. Faithful	5
False Prophets	7
Bright Ornaments of the Church of Christ ...	9
The Banqueting House	12
Foreign Mission Committee: Tribute to Mrs. Miller	14
Letter of the late Mr. Kenneth Matheson, Ding- wall, to Mr. John MacKenzie, Port Henderson, Gairloch	14
Constructive Criticism of the Youth Service Schemes in Scotland	16
The Pope's Message	17
Church Notes	18
Acknowledgment of Donations	19

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The Rose of Sharon and the Lily of the Valleys.

By the Rev. JAMES DURHAM, Glasgow.

SERMON 1.

Preached 19th October, 1651.

I am the rose of Sharon, and the lily of the valleys (Song ii. 1).

WHEN we began to speak of this book we showed that it was taken up in some short, secret conferences betwixt Christ and His bride, or believer wherein the sum (if we may so call it) of that most intimate fellowship that they had together is held forth, sometimes He speaking of His bride, sometimes she speaking of Him, holding out the excellence of the Bridegroom and the happiness of the bride.

The first two verses are the words of the Bridegroom, for the first verse sets down a description and commendation of His own worth; for the second verse, a description and commendation of the excellency and worth of His Bride who had all her excellency and worth from Him, and partakes of it in, and through, Him. He tells there is as great odds between her condition and the world's as there is between a lily and thorns, and that her condition in the world is as bitter as the tender lily among pricking thorns. The rest of the chapter is the Bride answering the Bridegroom with a commendation of Him. The chapter has two parts; First, a speech of the Bridegroom in the first two verses; Second, a speech of the Bride from that to the end. For though the Bridegroom be brought in sometimes speaking, yet it is the Bride who is the immediate speaker repeating His words.

Some esteem the first verse to be spoken of the Bride, but I give two reasons why I consider it to be the Bridegroom speaking of Himself. First, the dependence it has on the former words and the connection it has with the words that follow. That He that speaks in the following words is the Bridegroom is clear, and there is no reason that can be given why the same person that speaks and calls Himself "I" in verse 1 is not the same person that speaks in the second verse. And the scope and dependence of these words on the former does also clear it; for in the last verse of the former chapter the bride has been commending Christ, the Bridegroom; and upon her commending of Him, He commences in the first

verse of this chapter and takes the commendation out of her mouth and commends Himself, and puts something to the commendation and, then commends her in the following words. Second,—The majesty of the words and excellency of the description tells it is Christ and cannot be appropriated to another. It is a style like Himself, and bears a stamp of Christ speaking as where He says, "I am the bread of life" (John vi. 35); "I am the light of the world" (John viii. 12); "I am the true vine" (John xv. 1). And those that would appropriate this verse to the bride must say it is Christ's commendation, and the bride's commendation as she is in Him.

For this first verse there are these five things to be considered; (1) The Person commended,—I, the Bridegroom; (2) The commendation in two expressions, (a) *I am the Rose of Sharon*. The rose which is one of the most excellent flowers for beauty, savour, and use; and the Rose of Sharon, one of the most excellent soils where roses blossomed best, as Isaiah xxxv. 2. The excellency of Carmel and Sharon are brought in and these two put together; the rose, and the rose of Sharon intimates a most excellent beauty to be in Christ. (b) The second expression is *the lily of the valley*, which is brought in for the same purpose added for even as the lily has a distinct beauty and kind of majesty in it, that our Lord says that Solomon in all his glory was not arrayed like one of the lilies (Matt. vi. 29). Such a majesty and so many draughts of God's wisdom and wonderful workmanship may be seen in it. So has Christ a distinct beauty of His own. And this expression is added to the former to show that any one expression, nay multiplied expressions and similitudes borrowed from creatures set out Christ's beauty. When all their beauties are gathered into one, it is in Christ and much more; and the *lily of the valley*, because these places were most hot and so most fruitful, beautiful and comely. (3) The manner of the expression. It is not, *I am like the rose*, nor, *I am like the lily*, as when He speaks of the bride in verse 2, "As the lily among thorns so is my love among the daughters." It is not comparatively as the bride often speaks of herself, but simply, *I am the rose; I am the lily*. The reason whereof ye shall hear. (4) The Person that gives the commendation, and it is Christ Himself. (5) the scope of the commendation, or wherefore Christ commends Himself so here.

I shall begin at the last two. (1) Of the Person commending, and it is Christ Himself; and that His commending Himself comes in on the back of the spouse commending Him. Observe (1) That there is none that can commend Christ as Himself, or Christ can only commend Himself and His own worth sufficiently to people. Would angels and ministers commend Him, and let believers speak forth all their experiences they can say something, but none of these nor all of them can commend or teach about Him as Himself can. None can manifest Christ to people but Christ Himself (John xiv. 21). "He that loveth me shall be loved of my Father, and I will love Him, and will manifest myself to him." This is a privilege Christ has in His own hand. The manifesting of Christ is a mercy that no other can teach to a believer; and if we look through the Revelation where Christ comes frequently to John, especially chap. xxii. 16, He takes it upon Himself to point out His own worth,

"I am the root and the offspring of David, and the bright and morning star." Reason 1. None knows Christ's worth as He Himself does. "Though I bear record of myself yet my record is true, for I know whence I came and whither I go. But ye cannot tell whence I came or whither I go" (John viii. 14); and, "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father he hath declared him" (John i. 18). All others stand at a distance with God. Jesus Christ is in His bosom, and knows how to bring forth His worth. Reason 2. Because Jesus Christ has gotten the full dispensation of grace in all the parts of it to hold out to people, and therefore He must not only bring souls to glory but He must instruct them in His own worth. "... Christ Jesus, who of God is made unto us wisdom" (1 Cor. i. 30). And hence it is that in Proverbs iv. and viii. Wisdom is so frequently brought in crying for simple, and all sorts of people, to instruct them, which is none other but Jesus Christ, the co-equal of the Father, executing that part of His office in making Himself known to souls. Reason 3. That Christ might be all to believers, and they might have nothing, not a lesson of His own worth, but what they get from Him, that as it is in 1 Cor. i. 31, "He that glorieth, let him glory in the Lord," that no flesh may have it to say, such a minister or such a good book taught me Christ, but, Jesus Christ Himself taught Himself to me.

Use 1. For instruction in two things (1) To tell us who is our right master. (2) To show the reason why we make so little progress in the knowledge of Christ. For the first our right master is Christ who has these properties in His teaching which others want. (a) He teaches savingly; other folk's teaching kills. But Christ makes the heart take with His teaching. "I (Paul) have planted, Apollos watered; but God gave the increase" (1 Cor. iii. 6). (b) None teaches satisfyingly and convincingly but Christ. All the teaching of others is but from hearing such things as we have heard and ye have heard before, and therefore if Christ comes not with His finger and add the demonstration of His Spirit, folks will be but fleeting to and fro for all our teaching. (c) Christ's teaching is like Himself. None can hold out Christ to be like Himself but Christ. Ye may by the teaching of others imagine a beauty and excellency to be in Christ, but till Christ Himself comes, it is at best like a portrait drawn on a board, or a written copy, where Christ is the true pattern.

The words of the Queen of Sheba to Solomon (looking on him as the type) confirms this. She heard much spoken of Solomon in her own country but when she came and spoke with him herself she acknowledged that the half of it was not told her, of what she had seen and heard (1 Kings x. 7). (2) The reason why folks come so little speed in the knowledge of Christ is this. Folks would learn Christ and not be beholden to Christ. They will go to the Bible or some godly book to read of Him but they seek not unto Him, to draw their hearts to reverence Him, and to put a lustre on what they read or hear of Him. Ye all come to hear us preach, but who are waiting for Christ's teaching? or, when ye get home do ye sit down to learn at His feet, and will ye ever win to the knowledge of Christ without Christ? The time will come when many

shall find they have had much lost labour and spent time in hearing, reading, conference and the like duties, because they did not wait in such duties to be taught of Christ. Therefore take the warning and exhortation, and as ye would know Christ and His worth begin at Himself which is the Second Use.

Use 2, for direction. Come to Christ in the first steps of your receiving Christ. Folks may come to Christ to get good of Christ, or to get a lesson from Christ to direct them in their practice. But who comes to Christ to get a knowledge of Himself and His worth, or such as Moses in Exodus xxxiii. 18, "I beseech thee show me thy glory?" Folks would first study Christ, and they seek to know how to make use of Christ and yet they do not wait upon Him and prize His lessons as if they knew Him not. But to know Christ and how to make use of Him you must be in His communion. He must reveal Himself to you. There is no providing of the first step of knowing Christ or His worth without usemaking of Christ to make Himself known. And to clear this further I shall branch this direction in these few heads. (1) Carry a conviction of this along with you in all duties, that there is no way to win to know Christ or His excellency but by Christ. This will make a humble and direct way of going about ordinances, and make the praise of any good ye get redound to Christ when ye know that except He bless and quicken ordinances they will do you no good. (2) For the sense of this conviction keeps your heart in a stayedness and earnestness in attaining to this end of getting Christ and His worth savingly known. Keep your heart in the exercise of waiting for it. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors" (Prov. viii. 34). A man that would find the durable riches of wisdom must be daily waiting and hanging on, not only on the ordinances but in the ordinances on Christ for an open ear to hear Wisdom's lessons. "He wakeneth mine ear to hear as the learned" (Isaiah l. 4). And it is He that wakens the ear thus to hear and drink in His lessons.

Use 3. For trial. If it be the right knowledge of Christ's worth and excellence that ye have gotten try it by this. Who brought that knowledge to you? How came ye by it? Ye think ye know Christ, and esteem Him, and there is no place of Scripture that speaks of Him but ye have it. But who taught you? Did you take it up at your own hand, or did ye learn it out of some book? And ye have no more knowledge of Christ than ye got that way then certainly ye know not Christ, but have only an imagination of Him. The Jews saw Him and yet He says they knew Him not. What knowledge or light ye have ye have not gotten it from Christ, and no light will reveal Christ but His own. To clear this use a little more take some few differences between that knowledge that is got from Christ Himself and that which is got from any other. (1) When folk know Christ savingly they see something in Christ which they saw not before and they think that all the knowledge they had of Christ before was but ignorance in respect of that they now know. So that while a man is in nature all the knowledge he has of Christ is like a man dreaming that he is eating and drinking and when he awakes his soul is empty, as the prophet speaks in Isaiah xxix. 8. But a believer's

knowledge that he has got from Christ Himself is like real eating and drinking which is sensible and lively. It is like that knowledge which the Queen of Sheba had of Solomon when she came and spoke with him herself. The other is but like the report she had of him. Eye has not seen, ear has not heard, neither has it entered into the heart of man to consider of this, till God reveal it by His Spirit (1 Cor. ii. 10). Therefore when folk go on from day to day and from year to year with the same knowledge they had, and they know no other but what has been taught them by man, they have not been as yet taught of Christ; for where Christ shows Himself He is another thing than when any speak of Him. (2) Other knowledge that folk have of Christ's worth before He reveals Himself is but an uncertainty. This has a certainty with it, and here pose your own hearts. If ye durst say that Christ is worth all that He is called, from your experience of His manifesting Himself to you, your knowledge is like that of the Samaritans after they had heard Him themselves. John iv. 42, which being compared with verse 39 shows the difference. When the woman told them of such a man it is said many of them believed on Him, that is, gave their assent to what she spoke. But when they heard Christ Himself they say, "Now we believe, not because of thy saying; for we have heard Him ourselves." They had a sort of faith before, but it was an external and doubtful faith (as all historical faith is), but when they hear Christ themselves their faith has a certainty with it. "We have seen and know that this is indeed the Christ. And as Peter says in Matthew xvi. 16 and 17, "Thou art the Christ, the Son of the living God," and Christ says, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (3) When Christ becomes a teacher folk cannot abide to want Christ's teaching, or they cannot abide to be taught without Him. When He lets out His worth in a sermon or at the sacrament it is well. But when He absents Himself ministers are of no worth, nor the Word itself except Christ make it lively (Song iii. 3, 4). The watchmen cannot content the spouse when Christ Himself is away. As they miss Christ they have an increased desire to have Him coming again. Were there a thousand ministers and teachers to be had He is to be preferred to them all. When the King sits at the table her spikenard sends forth a smell, but when He is away there is drooping. Therefore it is an evil token when folk come and go alike from ordinances not missing, nor being weighted, for the want of Christ. I am afraid that ye have not Christ's teaching.

(To be continued.)

Mr. Fickle and Mr. Faithful.

By the Rev. J. P. MACQUEEN.

IN proportion as Mr. Fickle represents a temperamental disposition and character, whom we should all, by the grace of God, seek to avoid in its just applicability to ourselves, so Mr. Faithful represents a type that everybody, and especially ministers of the Gospel, should strive graciously

and earnestly to emulate. Both characters, diametrically opposite, have been in the world since mankind fell in Adam, and they are likely to continue in every age to the last of Adam's posterity. In Jacob's last prophetic utterances there is a description of Mr. Fickle in the person of Reuben, "unstable as water, thou shalt not excel." Rev. C. H. Spurgeon, in his own inimitable way, describes Mr. Fickle as "a man of collapsible moods." Though this character is not necessarily a person of criminal propensities, like the thief, or burglar, or even the habitual liar, and though indeed this temperamental freak, in its abnormal degree, may be more his misfortune than his crime, he is nevertheless as surely a nuisance and an annoyance to society as those. Neither is he necessarily a Mr. Facing-Both-Ways. He may even be otherwise amiable.

It is sad enough to meet, and to be compelled to have dealings with, such a person in the ordinary everyday business of life, but it is lamentable indeed to find such as members of the Church, and especially in the sacred office of the ministry. Mr. Fickle is characterised by a capricious restlessness, instability, and inconstancy, which render his words, actions, professed principles and convictions, as unreliable as the fleeting sunshine, showers, and shadows of April weather, notwithstanding the tone of confidence, vehemence, and dogmatism with which he may give utterance to them. One may rest assured that as a general and almost invariable rule, Mr. Fickle will be an expert in appeasement policies and compromise, where more stable characters deem that vital principles are at stake, and that compromise is a concession to the forces of evil. The only efficacious remedy for this lamentable fickleness and capriciousness, where the glory of God and the good of His Cause are concerned, is, on the part of the particular individual, double prayerful watchfulness and constant gracious alertness against a besetting sinful infirmity, and, on the part of his fellow-Christians, persevering prayer on his behalf. Especially does this apply if and when Mr. Fickle is in the responsible office of the ministry.

It is a much more pleasant task to describe Mr. Faithful. He is all that Mr. Fickle is not. It is written concerning Hananiah, for instance, that "he was a faithful man, and feared God above many." What more noble epitaph could one wish to deserve, at the end of life's journey, than this divinely-inspired one? Joshua, and all who truly imitate his noble example and gracious resolution are, in every age and clime, worthy of the same blessed category as Hananiah. "As for me, and my house, we will serve the Lord," typifies the most blessed of homes conceivable this side of glory. "Everything in the domestic circle moves smoothly when grace oils the wheels."

All Christians, and especially ministers of the Gospel, should solemnly and prayerfully consider that it is on uncompromising fidelity to principle and conviction, founded on the Word of God, and supernaturally applied by His Spirit, reinforced by practical consistent godliness till the end of life, rather than on intellectual brilliance and academic attainments, with all due respect to them, that the Word of God lays stress as the final commendation of the Gospel minister. "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over

a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matthew xxv. 21). "Be thou faithful unto death, and I will give thee a crown of life." "He that endureth to the end shall be saved." These Scriptural passages, read in the particular light of the first chapter of first Corinthians, and the Word of God generally, would correct much of the present-day un-Scriptural views of the precedence of high academic attainments as qualifications for the Christian ministry.

When a minister of the Gospel, above all people, forfeits the confidence of his fellow-men in his reliability, on account of repeated instances of his wind-like changeableness and fickle capriciousness, it is difficult to conceive a poorer or more pitiable character. On the other hand, a Gospel minister, distinguished for the constant fidelity and inflexible firmness of his Scriptural convictions and practice, is as admirable and noble a being as our fallen race, by the grace of God, can afford. No language can too strongly denounce, however, the professed Gospel minister who obstinately refuses to consider the possibility that, after all, he may be wrong, in disputed matters, where and when other conscientious godly ministers of the Gospel differ from him. In conclusion, then, should Mr. Fickle in the Gospel ministry—the last place he should be found in — ever complain and blame others for his loss of personal favour among the godly, let him consider seriously how much his unpopularity is the inevitable outcome of his besetting fickleness, and consequent unreliability. Let his, and our, gracious penitent resolution be, practical obedience to the Divine exhortation:—"Be ye steadfast, unmovable—."

False Prophets.

QUITE recently it had been publicly stated by a certain individual who appears to have indulged in some wishful thinking that in twenty years time from now such a creature as a Free Presbyterian would not be seen in the whole of broad Scotland. That the statement was made publicly would indicate some solid ground to go on, for a man, as a rule, does not lightly stake his reputation as a prophet; that it was made from a pulpit is a very serious matter as nothing should be said there but what can be supported by the Word of God. As the statement bears evident marks of everything but a friendly feeling towards the Free Presbyterian Church, and is calculated to discourage the rising generation from following the Church for which their fathers and mothers suffered the scornful contempt, and sometimes loss of a more material kind, of so-called broad-minded religious professors, it would be well to remember that among many who go under the name of a prophet there were many false ones, and that such incur the wrath of God. "Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" (Ezekiel xiii. 3).

This is, by no means, the first time that these prophets, who certainly never had their commission from Heaven, ventured to foretell the end of the Free Presbyterian Church. Writing in the year 1903, the late

Rev. D. Macfarlane, Dingwall, says, "Dr. Walker, the editor of the then *Free Church Monthly*, publicly predicted that our Church would, in the course of three or four years, become extinct, and the reason he gave was, that our funds would by that time be exhausted! The *wish* was father to the thought. But so far as this prophecy of that rev. gentleman is concerned, all that he has for it is that he bears the *mark* of a false prophet (Jer. xxviii. 9). His prediction did not come to pass. Our movement was not of man, but of God, and so long as we, as a Church, faithfully adhere to, and display the banner we have been enabled to lift for the sake of truth in our land in a backsliding age, no weapon that is formed against us shall prosper."—*Memoirs and Remains of Rev. D. MacDonald, Shieldaig*, p. 64.

The prophet who has recently given us twenty years to go out of existence in Scotland has given as his grounds that the city charges in the South are fed by the influx from the Highlands, and that the Church is manifestly dying in the Highlands. We have to acknowledge that we have not seen for a long time a better example of carnal reasoning, for it wholly leaves God out of account, and involves one or other of the following suppositions, that the Free Presbyterian movement was not from God, and that it was only by human strength that it has come thus far, or, that God has now ceased to countenance that movement and is to leave our land without a witness, or, has transferred His care to a more faithful body of Christians. To the first of these suppositions no unbiassed mind will agree, for though the taking up of a separate position by the Free Presbyterian Church was not accompanied by the sound of trumpets, and it never even invoked the strong arm of Cæsar, it has thrived, so that, from a very small beginning it has now spread all over the world, and has overcome many an obstacle set before it. This would never have happened if God had not performed to it His promise to the "worm Jacob." "Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff" (Isaiah xli. 15).

With reference to the supposition that God has now ceased to countenance our Church and is going to leave our land without a witness on His side, it may be pointed out that there are signs that the contrary is the case. The Lord has left us His Word, and His worship according to that Word, and the whole counsel of God is still declared among us. In this we are not left with a cold orthodoxy which is merely the fruit of human learning. There are times when the affections of the Lord's people are warmed and their souls nourished and strengthened to face future trials. These are times when, though preachers do often find themselves as weak as water in facing the solemn duties of God's house, yet, out of weakness are made strong so that preaching the everlasting gospel of Jesus Christ brings them to feel as if they were at the very gates of Heaven. Not only so but we hear, at times, of careless sinners awakened among young and old and led to Christ, which clearly proves that, as a Church, we are not forsaken of God. All this is taking place, be it remembered, when we have to endure the hostility of the world, the scoffing of the infidel, and the criticism of those who are wise in their

own estimation, and our continued existence under these circumstances warrants us to sing with God's inheritance of old, "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us" (Psalm cxxiv. 2, 3). These are matters which go to prove that God has not ceased to countenance our Church and transferred His care to others, for whatever may be true of the Church of God in the future, it has pleased Him that it should be known in our day, not so much by its numerical strength, as by the opposition with which it is continually beset, and the care with which God preserves it.

The Free Presbyterian Church which, according to this self-commissioned prophet, is to come to an end in Scotland within the next ~~twenty~~ years is thus cared for by God, and we may ask, "Is anything too hard for the Lord?" When He has honoured it with His help, guidance and preserving care for over fifty years, is it in order to allow it to go out of existence within the next twenty? The Highlands may become depopulated, and a time may come when the city churches will not be benefited by the present influx from the Highlands, but it was not an arm of flesh that preserved the Free Presbyterian Church in the past, and that is not the source of its future hope. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. iv. 6). From the very day it took up its separate position to this day the Bible has been the guide of our Church, and as long as that will continue we need have no fear but that there will be Free Presbyterians in broad Scotland, and though we might get smaller numerically, our Church will continue till the Millennium. At the same time we have reasons for believing that instead of getting smaller, numerically, we may increase greatly. Again we repeat, "Is anything too hard for the Lord?" In the past we had, now and again, men and women coming into our Church from other churches. Some of these, who were never a great asset to us, forsook us, like birds of passage, when it suited themselves, while others who evidently had been brought into our Church by the Holy Spirit, remained with us, and have been very useful in their own spheres. It would be setting limits to the power of the Most High to say that He would not bring many such individuals, or whole congregations, or even a whole nation into the Free Presbyterian fold. Let such as readily forecast the end of the Free Presbyterian Church in Scotland be more careful of their utterances in public, lest men point the finger at them and quote the Scripture admonition, "Beware of false prophets" (Matth. vii. 15).

J. C.

Bright Ornaments of the Church of Christ.

Rev. JOHN WILLISON, Dundee.

SCOTLAND in proportion to its size has contributed a very large number of men who may be reckoned as bright ornaments of the Church of Christ. Many of these appeared when religion flourished, while some were but like isolated stars, whose rays penetrated the gloom of a night of almost

Egyptian darkness. The subject of this sketch may be said to be of the latter class. John Willison was born of respectable parents near Stirling in 1680, the same year in which the illustrious Ebenezer Erskine first saw the light of day. He received a good education, and being a diligent and able student, as his subsequently published works prove, he passed through the University, and in 1703, when he was only twenty-three years of age, was ordained as minister of Brechin. The part of the country where his parish is situated was at that time very dark spiritually. The blight of Prelacy had continued for years and the gospel was a strange sound. The young minister heroically set to work and immediately turned his attention to the young. Conscious of his responsibility he laboured early and late to instil into their minds the first principles of the Christian religion and had the happiness of seeing his labours blessed. Not only did his own congregation benefit by his zeal and industry, but generations to come throughout Scotland, and even beyond it, were instructed by his "Mother's Catechism," and his "Example of Plain Catechising on the Assembly's Shorter Catechism."

After labouring faithfully in Brechin for fifteen years Willison was translated in 1718 to Dundee, which town is so often associated with his name in the minds of the godly in Scotland. Long before this, however, he appeared as an author, for about the year 1713 he published his well-known work, *A Treatise Concerning the Sanctification of the Lord's Day*. The evil influence of the *Book of Sports* remained long after the Stuart's had been hurled from the Throne of Britain, with the result that the Sabbath had ceased to be a day of rest and worship and had become a day of revelry. The conditions prevailing when Willison published his treatise may be gathered from the following statement in the preface:—"It would be no grievance to many to see that old abomination of the *Book of Sports* revived and authorised among us; I mean that infamous declaration for liberty of sports and recreation on the Lord's Day, published by authority in the year 1633, and appointed to be read from the pulpits; the prelates consenting to it, and persecuting those ministers who refused to read it." That he was "a workman that needeth not to be ashamed, rightly dividing the word of truth," should be apparent to any who will carefully peruse the treatise. This work of John Willison was attacked by a Mr. Small, an Episcopal clergyman who occupied the church and parish of Forfar. His production purports to assert and prove the morality of the Fourth Commandment, but in reality it attacks the Sabbath as it is observed in Scotland, and the writer is unable to hide the fact that he has no love for the law of God in general, or for the Sabbath in particular, or for Presbyterianism either. In 1714 Willison published an able work on the government of the Church of Scotland entitled, *A Letter from a Parochial Bishop to a Prelatical Gentleman in Scotland*, and in a postscript to it pulverised the sophistries of Mr. Small. The latter was foolish enough, at least for himself, to reply, and to that folly we are indebted for a masterly treatise from the pen of Mr. Willison entitled, *An Apology for the Church of Scotland against the accusations of Prelatists, etc.*

Though time and again he was drawn by a sense of duty from the more

congenial work of his pastoral charge into the fields of controversy, yet his congregation was by no means forgotten or neglected, and the result of his pious instructions to his own flock is to be found in his *Sacramental Directory*, the publication of which has been edifying to many who were beyond the reach of his voice. This Directory was added to and improved on various occasions during the author's life and is one of the most complete of its kind found anywhere. In 1722 he published *Five Communion Sermons* in which he deals with such important matters as, God's withdrawals from His people, and their exercise under them; the happiness of being in covenant with God; the right improvement of the day of grace; the believer's dignity in being an heir of God; and the fainting believer strengthened for his work. In this work is to be found a feast "of fat things full of marrow, of wines on the lees well refined."

He took a keen interest in the questions which agitated the Church of Scotland in his day, and this was particularly the case in connection with the controversies which raged round the *Marrow of Modern Divinity*. He always espoused the cause of truth and his soul was pained at the dark shadows which were gathering more and more round the Church as the years rolled on. The Moderate party were bent on ruling the Church with a rod of iron, and thus suppressing all opposition, but there were noble spirits among the ministry of the Church who would not allow the prerogatives of King Jesus to be trampled under foot, and this led at last to the Secession of 1733. Willison was not the man to hide his light under a bushel, as his sermon preached before the Synod of Angus and Mearns in 1733, and published afterwards under the title of *The Church's Danger*, shows, but he was not prepared to cast in his lot with the Seceders for the reason that, though there were many defections in the Church of Scotland, its Constitution was still intact. His efforts at preventing a Secession and again at effecting a reconciliation were equally futile, and we do not find him after this taking any active part in the work of the Church courts. His activities, however, are to be met with in a more congenial sphere. In 1737 he published two of his well-known works, *The Afflicted Man's Companion*, and the *Example of Plain Catechising* already referred to.

In 1742 Willison published a volume of sermons entitled, *The Balm of Gilead*, and in them he bewails the corruptions and backslidings of the Church and directs to the remedy. In his preface he says, "What remedies can be so effectual to cure them of these evils as those proposed in the following discourses, to wit, the excellent Balm of Gilead and the glorious ministration of the Spirit." In about a month after its publication what is known as the Cambuslang Revival began; he hastened to the place and was privileged to be an eye-witness of this remarkable outpouring of the Spirit of God. On his way home he preached at Kilsyth from Psalm xl. 2, 3, and the impression made by his sermon proved to be the beginning of a similar movement at Kilsyth. In the years that follow we find him, in his letters to the minister of Cambuslang, expressing his great joy at the accounts received of the work of the Holy Spirit, and of the steadfastness of those who were the subjects of it.

He was not, however, to go off the stage of time without serious trouble

and annoyance. In 1745, through the landing of the Young Pretender at Moidart, a determined attempt was made to overthrow the reigning House of Hanover and place the Stuarts once again on the British Throne. This would have been a great triumph for Popery in our land, and a farewell to religious liberty. When the rebels arrived at Dundee they demanded that Willison and the other ministers would cease to pray for King George, but though, at times, threatened with loaded pistols in church, he never acceded to their demand. On account of the panic which their behaviour caused among the women members of his flock he deemed it prudent to remain away from church for three Sabbaths and preach in private houses. It was during this time that he preached and published six sermons on Galatians I. 8, entitled, *Popery Another Gospel*. Thus he showed that in the discharge of his duty he feared no man's frowns nor courted any man's favour. He acquitted himself as a servant of the Lord should, and though he was beset with dangers he suffered no harm.

The time had now come when this honoured servant of Christ was to rest from his labours. The infirmities of old age began to make their appearance but in the midst of them he was not idle. In 1747 he published his *Sacramental Meditations and Advices*, being the substance of a series of sermons which he preached previously to his own congregation. This was the last work which issued from his pen, and on the 3rd May, 1750, he exchanged this world of strife and disappointments for that where there is perfect peace, in the forty-seventh year of his ministry. Among his dying sayings, written by himself a few days before he died, and left with his Bible lying on his pillow, may be quoted the following:—“Lord, I must be in; out I cannot stay: oh, shut me not out with the swearers, Sabbath-breakers, and profane persons. Lord, I never chose their company while in this world; Lord, do not gather my soul with sinners hereafter . . . Lord, I live upon Christ; I live upon His righteousness, I live upon His blood and merits; yea, I die also, leaning wholly upon His foundation.” Thus lived and thus died John Willison of Dundee.

J. C.

The Banqueting House.*

“CONSIDER what is the matter of this banquet. It is Christ Himself. ‘I am the bread of life,’ ‘If any man thirst, let him come unto me and drink.’ How much is there in Jesus, the Surety of the everlasting covenant, to whom all its promises are primarily given, in whom all its blessings are served up, to satisfy the soul! It hath pleased the Father that in Him should all fullness dwell. ‘In Him dwelleth all the fullness of the Godhead bodily.’ There is in Him, for the use of His people, the fullness of Divine love, the fullness of Divine righteousness, the fullness of Divine wisdom, the fullness of Divine power, the fullness of Divine faithfulness, the fullness of the Divine Spirit which the Father giveth not by measure unto Him. And when we think that this fullness is provided for His

*Extract from a sermon by the late Rev. James Smellie, Edinburgh, on Song of Solomon (ii, 4).

people, is accessible to them, is actually made over to them in promise and in sacrament, the exclamation that rises to our lips is not, 'How abundantly must it satisfy every want and desire of the soul,' but, 'How very little of it is the soul capable of receiving!' We believe that the capacities of the soul will expand indefinitely through Eternity, and ever as it expands it will derive a growing satisfaction and joy from the abundance of Christ's love and grace. But it can no more exhaust His fullness than the inhabitant of the deep can exhaust the ocean in which it swims and from which it draws its nutriment, nor than the flowers exhaust the light of the sun from which they derive their life and beauty.

"Consider, more particularly, how the fullness of Christ, who is the substance of this banquet, meets the wants and cravings of our nature as rational creatures. We have understandings which crave knowledge. So insatiable is this craving that all the stores of human knowledge, all the discoveries of science, all the conclusions of philosophy, all the facts of history, cannot satisfy it. But Jesus can satisfy it, for in Him—the image of the invisible God, the perfect Revealer of the mind and will and glory of the supreme and incomprehensible Jehovah—we have an object of knowledge, the contemplation of which will fill the understanding with new wonder and delight for ever. We have hearts that prompt us to love, and yearn to be loved again. We naturally try to appease these promptings and yearnings with the love of the creature; but ah! how vainly! for the creature is selfish, inconstant, at the best perishable, and must be separated from us by death. But let the heart be turned to Jesus; and in Him, the altogether lovely One, Whose love is free, boundless, unchangeable, it has an object of love in Whom its largest affections can rest and rejoice for ever. We have a conscience which cannot be fully or finally satisfied without perfect rightness with the law of God; and, as we can never meet the demands of that holy and spiritual and already violated Law, we can never satisfy the demands of that tribunal of conscience which God has set up in our souls. But in Jesus, the end of the Law for righteousness to everyone that believeth, all these demands are met, and conscience is forever peaceful and at rest. Formed originally for immortality, we have a dread of death, and a desire for happiness beyond the grave. How abundantly are the wants of our nature in this respect supplied by Jesus, who hath abolished death and brought life and immortality to light, who is the true God and eternal Life! In short, made originally in the image of God, we cannot be happy until we have Found God as the end of our being. But in Jesus, the Mediator, the glorious Godman, we meet with God in peace and love, and enter into a fellowship with Him ineffably close and endearing, and lasting as the ages to come.

"And while Jesus thus satisfies all the wants and cravings of our nature as creatures, He does so very specially as fallen and sinful creatures. It is for sinners, those who have no money, no merit, no worthiness in themselves, nothing but sin and need, that this banquet is spread; and very abundantly does Christ, the substance of it, meet all our needs. Are we laden with guilt? He is Jehovah our Righteousness. Are we accused

and condemned? He is our advocate with the Father. Are we ignorant and erring? His name is Counsellor, and in Him are hid all the treasures of wisdom and knowledge. Are we weak and helpless? We can do all things through Christ that strengtheneth us. Have we enemies to fight? We are more than conquerors through Him that loved us. Have we trials to endure? He is anointed to bind up the broken-hearted and to comfort all that mourn. All our wants are swallowed up in His sufficiency; and what a banquet is that sufficiency to set before the soul! His flesh, truly, is meat indeed, and His blood drink indeed; and well might He say, 'He that cometh to me shall never hunger, and he that believeth on me shall never thirst.'"

Foreign Mission Committee: Tribute to Mrs. Miller.

THE Foreign Mission Committee have been deeply indebted to the late Mrs. Miller, Wick, for her labour of love for the natives in our Mission in Southern Rhodesia. We would take this opportunity to express our appreciation of her work for many years. The inspired Apostle was not slow to own, and acknowledge the humble service of women in forwarding the work of the Lord. We read of them ministering to the Lord of glory of their substance when the great and mighty of the earth ignored and rejected the blessed Redeemer. That loving, faithful, and humble spirit characterised gracious women in all ages. They realised how indebted they were to the Lord Jesus for the hope of the gospel. They shewed this on the resurrection morn. They were the first at the grave-side, which to their eternal joy they found empty. Mrs. Miller, we believe was one of them who rejoiced in the risen, and glorified Saviour. She was delighted to advance the cause of Christ, and see others enjoying, and benefiting from the gospel that can raise the poor from the dunghill and set by grace divine the coloured African, with the fair European at the right hand of the Lord Jesus when the heavens be no more! The Lord removed Mrs. Miller from the vale of tears to the eternal home of all His people. The blessed Redeemer will raise up others to take the place of those removed to carry on the work. We are pleased to notify our kind people that Mrs. Matheson, Free Presbyterian Manse, Lairg, Sutherlandshire, is willing to carry on the work which Mrs. Miller was cheerfully doing till called to the work which is eternal—"Bless the Lord, O my soul; and all that is within me, bless His holy name." All communications in reference with above should be sent to Mrs. Matheson.

J. MacLeod, *Convener*.

Letter of the late Mr. Kenneth Matheson, Dingwall to Mr. John MacKenzie, Port Henderson, Gairloch.*

General Infirmary, Leeds, 1917.

MY Dear Friend,—Your kind and very welcome letter of 31/3/17 arrived per post the other day from France, by which I was pleased to learn of

*The above letter was written from hospital while Mr. Matheson was a patient during last war.

fairly good news of your family, though you do not seem to be regaining too much strength, yet as you mention, "It is a great blessing to be still in the land of mercy, where the Lord prepares lost souls by nature, for the house not made with hands, eternal in the heavens." All the stones of Solomon's Temple were moulded and sharpened in the quarry, before being taken to the building. What a great blessing to be taken under the hammer of love, though nature does not like the law hammer of Providence, and trial hammers. Yet those who are taught from above, will learn the deep lesson that Paul learnt. All things will work for their good. He knows the measure of soul and body trouble, that is good for them. Christ used to visit the famous family at Bethany yet He allowed sickness and death to enter, and though He was absent in the body, His heart was there, which He proved by His marvellous miracle and compassion. What a mystery, the God-man weeping for worms of the dust. Oh! to touch the hem of the mystery and to know what it is by soul experience—the humility and love of Mary lying at His feet.

Well, dear friend, let us not get tired of thinking and writing and meditating about Christ the Saviour of lost sinners. Where did Joshua get his wonderful wisdom, but by reading and searching the Holy Scriptures (see 1st chap. Joshua verse 8). Yet it is legal and lawful to introduce other harmless news. Likely you would have heard before now that I have been laid aside by illness, from fighting along with my dear fellow soldiers. After coming out of the trenches at Arras, I got sick, and was sent to hospital where I was for about a fortnight, and from there was sent to Leeds, five weeks last night, suffering from bronchitis, army name for a bad cold, of which I am quite clear, but pain started in both my legs since over three weeks. I call it rheumatism, but the army calls it trench fever. I suffered some pain, but am recovering nicely and expect to be convalescent soon as I am daily (except Sabbath) going out for walks.

When I read of the great Arras battles, and me in comfort here I should like to be low and weep for the Lord's kindness to me, and also to remember the many careless soldiers facing eternity in a very light and blasphemous spirit. I am not going to give much of my battlefield experience but I can say to the praise of God, His Word has proved to be a comfort and shield and strong armour, though at other times I was afraid I should fall into the cruel hands of Saul some day. The carelessness and lightness of Lowland, Highland and West Coast soldiers, grieved me very much. Oh! may God in His great mercy open their eyes to see their great delusion. The Lord has His mighty preachers out in our dark day, but we give a very deaf ear to them. I refer just now to the sword, and to many weapons of destruction, on land and sea, and now famine is creeping up like a snake, to try will we come down from our high platforms and call upon supreme power and use man-power as our duty. Let us be still and know that God is righteous in all His doings, and blessed be His name for endless ages, that the reins are in His hand, and He can steer everything for His own Glory and the good of His cause. Oh, when will He leap over the mountains of provocation, individually and as a nation, He means to do it and promised it for His own name's

sake. Oh, let us seek earnestly and abundantly in His name, for the surety is rich and strong. But I often say, no wonder though His own little flock would have a sad and sorrowful countenance, like Hannah and Nehemiah. I do hope there are a good few of Gairloch race of Adam, often in secret. Oh, let us pour out our hearts to Him. Well my dear friend, it is easier to give an advice, than put the advice into action. But let Free Grace make us suitable for praying, worshiping and preparing us for an endless eternity, which seems so trifling in our dark age. Quite a number of patients here, but no word of a Bible, but plenty amusements, the fiddle, piano, vain songs, and dances going on three times a week, among the dying, wounded and sick, some very low and in pain, some coming out of chloroform, and this age tries to remedy the poor sufferers, by such evil actions. How far from the advice of the Apostle James, "If any is sick let him send for the elder." Is it not time for me to stop writing, and use economy in paper? I was very pleased your wife got to Dingwall Communion—may the seed sown be blessed. Oh, may He send out seed-sowers as Peter who had such an handful on the day of Pentecost, and was planted in the souls of the great sinners of Jerusalem by the Holy Spirit.

I got a letter from Rev. Cameron, Glasgow, after Dingwall Communion and he said he had a very happy season there (the happiest he ever had there). I also received another solemn and kind letter from him last week. He is a great wrestler for the British Army. Oh may they have precious times at his solemn ordinance and may they also be guided at the Synod, re supposed union, which is far from being ripe. Iron and clay cannot be joined said Daniel. Oh let us all have the prayer of David—"Hold up my goings, Lord, me guide in those Thy paths Divine." Give my warmest regards to the dear Gairloch friends starting with John MacKenzie (Joiner), Kenneth MacPherson, John MacDonald and all his household, John MacDonald, and when you see him, Osgood MacKenzie, etc., not forgetting your brothers Alex and Donald and families, and your neighbours I knew in business. Where is Kenny MacKenzie, P.O.—is he still on English soil? Pleased your own boys are well. Oh to be armoured by grace, and let every one do his duty for his guilty nation—there is a blessing in it yet. Evildoers will not prosper long. David was praying "Oh let the wickedness of the wicked come to an end." Shall be very pleased to hear from you again. Trusting none of the dear Gairloch boys have been lost in recent battles.

Your ever loving friend,

Kenneth Matheson.

Constructive Criticism of the Youth Service Schemes in Scotland.

(Continued from page 238, vol. XLIX.)

These divinely warranted truths of the Christian faith are largely in our day despised and rejected, as the Saviour Himself was in the days of His flesh, and is still. The writer of a newspaper article on Dr. Baillie's Broadcast address in May, 1944, lauds the ex-Moderator of

Assembly for dispensing with the theory of original sin. In either his own words or those of Dr. Baillie, he states:—"The message (of the Christian religion) is old but must ever be new. Its form and methods must be *accommodated to the spirit of each age* and clime, although in the nature of things it must always be a step behind, as we in Scotland know to our cost, *looking round on the last lingering remnants of the stern and brutal creed of Calvin, which choke the springs of faith*, and scare away those who would come to the well."

Now the above judgment of the effect of Calvinism is contrary to the facts of history as recorded by the leading historians. For instance, J. R. Green, in his "History of the English People," writing of the Puritans and their Calvinism, marks with admiration their "implicit obedience to the Divine will alone," their "moral grandeur," their "manly purity;"—and, again, "Home as we conceive it now was the creation of the Puritan" (Vol. III., p. 114). To them, Taine, a sceptic in religion, is constrained to bear the following testimony:—"Strict in every duty; attentive to the least requirements; disdaining the equivocations of worldly morality; inexhaustible in patience, courage, sacrifice; enthroning purity on the domestic hearth; truth in the tribunal; probity in the counting-house; and labour in the workshop" (History of English Literature, Vol. I., p. 473). Of Calvinists, J. A. Froude says:—"They abhorred as no body of men ever more abhorred all conscious mendacity, all impurity, all moral wrong of every kind so far as they could recognise it." Again, he says:—"Calvinism was the spirit which rises in revolt against untruth; the spirit which, as I have shown you, has appeared and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish" (Short Studies on Great Subjects, Vol. II., pp. 55, 57, 58). History shows that Calvinism in practice results in a "right ordering of all the loyalties." It is at their peril men reject, as the pamphlet, "The Youth Service Scheme in Scotland," rejects, the guidance of Scripture and the verdict of history.

What our youth deeply need is their being preserved from a kind of Christianity and from methods of training which are obviously not in harmony with the revealed will of the Spirit of God. It is as the youth of our nation are instructed in His Word, and blessed with His presence that Christian ideals and citizenship can alone be attained. "Fear God, and keep His commandments, for this is the whole duty of man."

The Pope's Message.

[The following editorial comment from the *Evangelical Christian* (Toronto, February, 1943) though two years old has lost none of its point by the passing of time. Our home papers even the religious press lack the pungency of this Canadian journal.—Editor.]

EVERY Christmas there comes from the Vatican a papal message which, for reasons we have never been able to fathom (except those of fear) the newspaper Press of the world spreads itself to see that great space is given to it. It comes from a man who is first of all an Italian whose

home is in the very centre of the capital of our deadly enemy, and who has shown himself to be opposed to all that we on this continent fight for, including the freedom of religious faith. This year, or rather last year, the Press of Canada and the United States excelled itself in sycophantic adulation of the platitudes that were uttered by the Pope and extolled as though they were of heavenly origin and not things that were said again and again by British statesmen and Protestant leaders. But our readers should learn to look a little behind the scenes of outward events and enquire the reason why things are not always what they seem. If they do they will find that there is a determined and concerted effort on the part of the Papal press to make sure that the Pope has a seat at the peace table, and to further this end the secular Press is cajoled or bludgeoned into giving space to every pronouncement that will advance this end. That is the reason for much of the nauseating drivel that passes for editorial comment. Here is a choice example from *The Globe and Mail's* comment which is surely a sublime example of Jesuitical jargon:—

“Tied impartially to all the people entangled in this war Pope Pius XII occupies an unusual position. He does not, in the very nature of that position he cannot, speak as a political leader, nor as a martial leader of one host against the other. Yet as a spiritual leader he did not hesitate to judge the issues, and the impartiality of his position lends mightily to the authority of his judgment.”

How any man can be a judge on the issues of the present struggle and yet at the same time be unable to judge those who make the issues is a piece of reasoning that Loyola himself would have difficulty in figuring out. When the Pope speaks *ex cathedra* on faith and morals he is supposed to be infallible. Are faith and morals not involved in the present struggle? Are Mr. Churchill and Mr. Eden, Mr. Roosevelt and Mr. Hull, and all that they stand for no better than Hitler, Himmler, Goebbels and Dr. Ley and their hellish policies? If the Pope cannot speak as a military leader, as the Toronto paper says, can he not speak as a moral and spiritual leader in condemnation of the men whose evil deeds and policies have brought such woe into the world. If he cannot do so it is not because the issue is not plain enough, but because that by so doing he would condemn members of his own flock, create a breach within his native land, and be impaled on the horns of a dilemma that he is not prepared to face. But it is a melancholy spectacle to see a man who calls himself the vicar of Christ evading such a clear-cut moral issue as this.

Church Notes.

Communion.—*May*, first Sabbath, Kames and Oban; second, Seourie; third, Edinburgh and Broadford. *June*, first Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shildaig; third, Helmsdale, Lochcarron, Glendale, Dornoch, Uig (Lewis); forth, Gairloch and Inverness. *July*, first Sabbath, Raasay, Lairg and Beaul; second, Tain, Staffin and

Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Bracadale, Plockton, and North Uist; fifth, Thurso (please note correction).

Meeting of Synod.—The Synod meets D.V. on Tuesday, 22nd May, at 6.30 p.m. in Glasgow when the retiring Moderator (Rev. J. A. Tallach) will D.V. conduct divine worship.

Omission.—The article, "A Criticism," in last issue was from the pen of Rev. James MacLeod, Greenock.

Acknowledgment of Donations.

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

Sustentation Fund.—Prov. 3. 27, £4; Friend, Applecross, £1; Mr. N. McA., Ostaig, Skye, £4; Mr. R. McL., Kyleskin, 10/-; Miss F. A. McL., Fort William, 3/-; Anon., Strontian, £1 10/-; Miss A. M., Kirkton, Glenelg, 5/-; Mrs. M. C., Colbost, Dunvegan, £1 2/6; Mr. F. L., C.P.S., Luss, 12/6; Miss I. C., Drimmin, Oban, 12/-; Mrs. B. MCP., Camuscross, Isle Ornsay, £3; Miss C. Ross, Bonhard Road, Scone, £2; Mr. D. C., Stitttenham, Ardross, £1; Mrs. J. McL., Schoolhouse, Newcastleton, £2.

Aged and Infirm Ministers', Widows' and Orphans' Fund.—Friend, Braes, per Mr. D. Matheson, 2/-.

Home Mission Fund.—Inverness-shire Friend in loving memory of the late Hugh Munro, Strathly, £2; Miss F. A. McL., Fort William, 3/-; Mrs. J. McL., Roxburghshire, £1.

China Mission Fund.—"Thankoffering," £3; A Friend, 5/-; Two Friends, Dornoch, £1.

Organisation Fund.—Mr. J. McL., Drinishadder, Harris, £1 7/6.

Jewish and Foreign Missions.—Mr. A. J. S., Police Station, Applecross, 15/-; Anon, 7/6; Mr. A. F., Arrina, Strathcarron, 10/-; Friend, Applecross, £1; A Friend, Caithness, 2/6; Mr. S. M., Olgrimmore, 12/6; Mrs. J. R., 9 Park Ave., Dunfermline, £2; Mr. A. McN., Inverour o/a Mrs. Radasi, 7/6; K. C. McK., Glenvieaskill, Dunvegan, for Kafir Bibles, £1; Mrs. K. McL., Park House, Strome, £1 10/-; Two Dornoch Friends, Clothing Fund, £1; Mr. R. D. Nicolson, Penefiler, Skye, on behalf of his son in the R.A.F., reported missing, £6; Miss C. Macdonald, Furnace Place, Haslemere, £1; Mrs. Smith, Detroit, per Rev. N. McIntyre, £2 9/8; Miss R. McL., Windermere, o/a Lochroom, per Rev. D. N. McLeod, £3; Peter McLeod of Lochcarron, P.O.W., 12/6; Mr. A. N., Seabank, Lochcarron, 12/6; Mrs. B. M., Dalchreichart, 4/-; Friend of the Cause, Glasgow, £2; Mr. J. Ross, 1162 Dominion Street, Winnipeg, £3 1/-; Mrs. Black and daughters, Halkirk, for S.A. Mission School Buildings, £6 10/-; Mrs. J. McL., Schoolhouse, Newcastleton, for S.A. Mission School Buildings, £1; Inverness-shire Friend, in loving memory of the late Miss Jeannie Grant, £2; Mr. A. G., 31 Lindsay Ave., Inverness, o/a Mission Drug Stores, £2; Friend, South Africa, £50; Friends, Bonar Bridge, o/a New Mission Schools, £4; Mr. N. Shaw, Fairy Meadow, N.S. Wales, £3.

Legacy Fund.—Received with grateful thanks from the Executives of the late Mr. Donald Gillies of Plockton and California, the sum of £50 on behalf of the Church Funds.

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