

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. ix. 4.

CONTENTS

	page
Speaking the Truth	141
Robert McCheyne and Dr. Duncan	142
William Burns and Dr. Duncan	144
Gleanings from the Works of Eminent Theologians—Dr. A. A. Hodge	147
Dangerous Literature	148
The River of Life Proceeding out of the Throne of God and of the Lamb	149
Sermon	151
The Floating Church, Strontian	157
The late Mr. Norman Mackay, Geocrab	158
Church Notes	159
Acknowledgment of Donations	159

Printed by

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

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LI.

December, 1946.

No. 8.

Speaking the Truth.

THE Westminster Divines in answer to Question 145 in the Larger Catechism* give the following answer: "The sins forbidden in the Ninth Commandment are all prejudicing the truth and the good name of our neighbours *as well as our own*, especially in public judicature, giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, out-facing and overbearing the truth; passing unjust sentence, calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked, forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others, *speaking the truth unseasonably* or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful or equivocal expressions, to the prejudice of truth or justice, speaking untruth, lying, slandering, backbiting, detracting, tale-bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring, mis-constructing intentions, words, and actions, flattering, vain-glorious boasting, thinking or speaking too highly or too meanly of ourselves or others, denying the gifts and graces of God; aggravating smaller faults, hiding, excusing, or extenuating of sins, when called to a free confession, unnecessary discovering of infirmities, raising false rumours, receiving and countenancing evil reports, and stopping our ears against just defence, evil suspicion, envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoicing in their disgrace or infamy, scornful contempt, fond admiration, breach of lawful promises, neglecting such things as are of good report, and practising, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill-name.

The Divines certainly spread their net widely and brought within its ambit breaches of the Ninth Commandment which are not usually regarded as breaches at all. We do not intend to write a commentary on this question, or rather answer, but there are some of the breaches mentioned that may be briefly noticed—backbiting, all kinds of lying, slander, evil speaking, tale-bearing. Not only is the stock-in-trade of the agents of the devil condemned, but the receivers of the messages. *Speaking the*

*The Larger Catechism, though not so well known as the Shorter is mentioned with it in the Deed of Separation to which every office-bearer of our Church gives his consent.

truth unseasonably is condemned by the Divines as a breach of the commandment and the text they quote in support is Prov. xxix. 11: "A fool uttereth all his mind: but a wise man keepeth it in till afterwards." *Speaking the truth maliciously.* The truth is to be spoken in love, and a man who has malice in his heart, while he may be speaking the truth, is breaking the commandment. Satan may speak the truth not because he loves it but because by doing so he may injure the character of the believer and hold up the cause of Christ to ridicule. He may say to the believer that he is altogether unworthy to be doing anything for Christ and if the target of Satan's malice be a servant of Christ serving his Master, Satan may whisper to him that God would never employ such a person in such responsible and holy service. John Knox tells how Satan tempted him after this manner at the beginning of the noble work of the Reformation. "If this was God's work do you think he would employ such a man as you? was the devil's temptation to hamper Christ's servant in his noble work." When Knox was on his death-bed Satan took another tack and whispered in his ear: "If ever a man got to heaven by what he did for God you are the man," but with the truth ringing in his ears: "Not by works of righteousness which we have done but by His great mercy He saved us," he rejected the subtle temptation of the devil.

The testimony of Scripture is on the side of truth and against falsehood in every form whether in speech or action. Christ came as a witness to the truth and to destroy the works of the devil whose kingdom was established on falsehood and maintained by falsehood. The place of the liar who loveth and maketh a lie is among sorcerers, whoremongers, murderers and idolaters" (Rev. xxii. 15). Who in possession of his reason would care to have such companionship for a week to say nothing of an eternity of it. It has been said that the first casualty in war is truth and in recent years what grievous injury the truth has suffered. Some who professed to be leaders of their fellows treated the truth as if it were no more worthy of respect than the dust under their feet. Both in Church and State truth should be honoured. Parents should exercise the greatest care in speaking to their children to be on their guard against saying anything that is false and should check their children whenever or wherever they notice any tendency in their offspring to indulge in lies.

The worst kind of lying and the most serious is that perpetrated in the pulpit where the speaker may be proclaiming lies instead of truth. Some sins, by reason of several aggravations, are more heinous than others, and this is true of the great sin of lying to God. Such conduct will assuredly bring a harvest of desperate sorrow. One of the glorious descriptions of the living and true God is that He *cannot* lie—this is one of the things He *cannot* do.

Robert McCheyne and Dr. Duncan.

By Dr. MOODY STUART.

[It has often been a pleasant and edifying experience of God's people when they were privileged to be in the company of God's servants or people to feel the warmth and enlivening that such intercourse brought to them. In the absence of their bodily presence their letters, sermons

or biographies are often useful to the same end. In the following extract from Dr. Moody Stuart's *Recollections of Doctor Duncan* we are presented with features of the preaching of men whose labours were signally blessed of the Holy Spirit and to the the edification of true believers. These were servants of the Most High God and it is with pleasure one reads of the outstanding features of their preaching by one who himself fed the flock of God.]

"McCHEYNE'S mind plays about the lighter aspects of theology," was an old criticism of Dr. Duncan's which I have great hesitation in writing down, both because the estimate is not just in itself, and because he would probably have withdrawn it in his riper age, for he survived McCheyne twenty-seven years. McCheyne's doctrine was not so profound as his own; but with all his gentleness he exceeded Dr. Duncan in a holy severity, and even sternness, and in his teaching he was far from shunning the severer aspects of divine truth. But I have written Dr. Duncan's words because it may help to bring out some parts of his character more distinctly, if we compare them with corresponding, or rather with contrasted features in the character of Mr. McCheyne.

McCheyne and he both used to assist me at Communion; they met each other, and heard each other preach; they loved and honoured each other in the Lord; but their minds were in many respects unlike, and were not mutually attractive. The genius in Duncan and the poetry in McCheyne were indeed of one family; but these lines so kindred were lost in a general unlikeness, and I question if McCheyne learned almost anything from Dr. Duncan, who was neither lucid enough nor joyful enough for him. He had not the opportunity, like William Burns, of sitting under his ministry; but if he had been in Glasgow he would probably have preferred Dr. John Muir, whose lively exposition of the gospel he enjoyed, and of whom he used to say, "Muir is imputed righteousness to the backbone." McCheyne with all his meekness had a resolute will; his views of divine truth were clear and determined before he knew Dr. Duncan, and were of a simpler character; and he did not readily yield his matured thoughts to be moulded even by men of the highest intellect.

McCheyne's strength was in his rare singleness of eye, which kept the whole body full of light, and in which it was hard to name his equal. Duncan with all his abstraction was not always free from self-consciousness; and would occasionally make or repeat his remarks, not from the simple impulse of the moment, and with a mingling of self-satisfaction. The elements of McCheyne's mind and character were admirably mingled. In his doctrine, in his experience, in his daily walk, he was so free from extremes, that want of variety and tameness might have been anticipated as the result; but on the contrary the Lord had moulded him to fit as great a multitude of minds as if his thoughts had been commonplace, while they were full of strength and beauty. In Duncan, thoughts, experience, and all things about him, not mingled and tempered at all, poured out in large separate masses with which few minds found sympathy. Many of McCheyne's hearers would have thought that the effect of his preaching was partly owing to a halo of interest attaching to himself, and that his words would lose not a little when committed to print; but they are more powerful when read and when dissevered from all that was adventitious. Duncan was far more dependent on an audience, although a very

small one would satisfy him; and his thoughts did not lose but gained immensely by its presence. If it could not be termed his oratory, it was his spirit, his voice, his manner, and his nice balancing of the power of all his words; so that if they had been written down word for word, some of his ideas would seem to have been lost in the transference, and the whole to have been not a little impoverished.

McCheyne, whose writings since his death have been so largely read and with so much profit, was himself disposed in the later years of his brief career to read little except the Bible. Duncan, who wrote nothing for others to read, was an omnivorous reader of other men's writings. McCheyne was scrupulously methodical; Duncan entirely devoid of method. McCheyne with all his poetry did not care for what was speculative, but liked all that was practical; practical in theology, practical in spiritual exercise, practical in dealing with the conscience, practical in duty. In conversing on our relation to Christ, he said to me in his practical way, "I hold Christ's work to be mainly a plan of recovery." "Yes; but through eternity these words will continue true, 'I am the vine, and ye are the branches.'" "When you put it in that way," he replied, "I cannot answer you." But when I made some other statement, the solidity of which he questioned, he closed my lips by asking, "Would you preach that to your people?" These practical habits of mind were the exact antipodes of Dr. Duncan's; and to know him the picture has only to be reversed. Yet he could speak well on a practical subject, and would say admirably, "Christ does not ask, 'What think ye more than others,' but 'What do ye more than others?'" The one, while no stranger to sorrow, walked in a clear and quiet daylight; the other soared to the home of the lightning and the secret place of thunder, and was apt to sink again into the darkness of chaos. If an intimate friend of both may venture to judge, Duncan had more to contend with in himself, was less watchful, less equal, and less helpful to others in daily intercourse; but had a deeper conviction of sin, higher views of the glory of God, fuller discoveries of Christ, a more inward entrance into the secret of his pavilion, and a holiness more intensely desired, but more intermittingly held.

William Burns and Dr. Duncan.

By Dr. MOODY STUART.

WHILE Dr. Duncan's direct influence in conversion was limited, few men took so deep an interest in the work of conversion through others, and he was remarkably used and honoured in that relation. William Burns, who was more employed in such work than any other preacher in Scotland, owed to him under God those deep views of divine truth which so fitted him for the evangelistic field, and so moved him to enter into it. With his conversion he had nothing to do, but he was the main instrument in his more special preparation for reaping that great Gospel harvest. "I was not his spiritual father," he said, "but I think I was his nurse." It always appeared to me that except for Dr. Duncan's spiritual influence and teaching, William Burns would never have been the great evangelist he was. Their two minds seemed, indeed, to have nothing in common except a singular aptitude for languages in both; and even in this they were very

different, because Burns' practical turn came out in a fluent use of living tongues, in which the other was quite defective. Before he went to China, Dr. Duncan, who urged and prevailed with him to go, said: "You need not expect ever to acquire Chinese so as to speak it; you must be satisfied with writing it." Yet in a few years he learned not only to speak the Chinese, but to interpret between Chinamen of different provinces.

While he studied in Glasgow, some years after his conversion, and when the edge of his spirit had been partially blunted, he received under Dr. Duncan's ministry a new and far deeper baptism of the Spirit than at first, by which he was specially fitted for the work to which he was to be called. At a large meeting of those who had profited by his ministrations in Perth, he said: "If you have got any good from me, you owe it all to that remarkable man of God, Dr. Duncan of Edinburgh. I have just taught you what he has taught me." He added, "When leaving Edinburgh, I asked him, 'What advice will you now give me?' He answered, 'Take you care of His cause, and He will take care of your interests; look after His glory, and He will look after your comfort.'"

Dr. Duncan's deep views of Divine realities came out in a practical form in the ministry of William Burns, who was endowed with a strong will, an indomitable energy, an unflinching courage, and an unfailing self-possession and practical shrewdness, which were all of them lacking in his spiritual father.

Perhaps the one spiritual feature that was exactly and conspicuously the same in both was their deep sense of "the exceeding sinfulness of sin"; but the spiritual affinity was very marked in most of their leading characteristics, although modified by their mutual differences. The greatness of God, and the value of his own soul in Dr. Duncan, came out in Burns' practical mind in the greatness of eternity and the value of the souls of many; but each of these elements was strong in both.

Burns did not question his own conversion like Duncan, but he was quite as sensible of spiritual desertion and darkness, and at some periods of his ministry was quite as frequent with the cry:—"O wretched man that I am! who shall deliver me from the body of this death?" When a good Wesleyan minister said to him in one of these states, "We should let our light shine before men," he quietly replied, "But what if there's no light to shine?" This was just Dr. Duncan's spiritual exercise in a slightly modified form.

On the other hand, Dr. Duncan, though so anxiously occupied with the state of his own soul, was singularly alive to every awakening in the souls of others. When in 1839 there was that great awakening which spread over much of the country, he had no influence at the moment on the beginning of William Burns' revival power, which he received neither from man, nor by man, but from God by the Spirit. Burns was not living in Glasgow at the time; but while ministering to Mr. McCheyne's church at Dundee, he visited his father at Kilsyth, and in preaching after the communion the Spirit came with great power on himself and on his hearers. But Dr. Duncan was one of the first to visit the scene, for his heart was absorbed in the work as soon as it commenced. So it was always to the close of his life; he was sensitively alive to every work of the Spirit in the conversion of men to God, and no other interest could turn him aside from entering into such a work with all his heart, as the greatest and most

attractive of all interests. However engrossed with other subjects, any spiritual awakening near him would immediately engage his whole heart and mind. At Kilsyth he preached with great power from the words, "Deliver from going down to the pit: I have found a ransom." He also conversed earnestly with Mr. Burns on bringing out more broadly the sovereignty of God in his preaching, and said to him, "To leave out election is to leave out the keystone of the arch." In his later years he held the same truth quite as firmly, but did not insist on its having so large a place in the preaching of the Gospel as during his ministry in Glasgow. If it was not denied or set aside, he listened with delight and approval to preaching in which it found less place than at Kilsyth.

Next to William Burns, there was perhaps scarcely any man in our church who surpassed Dr. Duncan in a deep, abiding, life-long interest in the reviving of the work of God in the land; and he entered into it with a fulness of sympathy peculiar to himself. He joined in sympathy with those who waited in prayer for the outpouring of the Spirit, he took part with God's children in praising the Lord for his goodness, and he dealt individually with inquirers. He was in sympathy with the preachers in yearning with pity for perishing men, and in testifying repentance toward God and faith toward the Lord Jesus Christ and he loved to take part in their preaching. But he was also in sympathy with the awakened hearers in the personal exercise of repentance and faith, and in "desiring as a new-born babe the sincere milk of the word," and sometimes he seated himself among the inquirers as one of them. He did so afterwards within two years of his death; and he did so at this time on one occasion at Kilsyth, when Mr. Burns had invited inquirers to remain and to take seats set apart for themselves. Some of the assisting ministers were not prepared for this step, and did not enter into it; but to their astonishment Dr. Duncan went forward to one of the separated seats. His friends, supposing that he had made a mistake, went up to him and said, "That seat is for the anxious." "But I'm anxious," was his earnest reply. He did not take his place as one out of Christ, but as anxious to know if he was certainly in Christ.

So extreme a step was occasioned by his extreme doubting of his own salvation; yet doubt was not the only nor perhaps the chief ingredient. The only elements he had no sympathy with were pride, hardness of heart, ungodliness, worldliness. Of an orthodox minister he would sometimes say, "He's too unbroken for me"; but wherever there was spiritual work he would enter into it in all its spheres. For him to seat himself among the inquirers was not going outside the spiritual circle, but was numbering himself with those who were repenting toward God and seeking the Lord Jesus Christ. It arose from a mistaken view of his own relation to God; but his state of mind was not what a stranger would have inferred from his inquiring attitude, which was really not very far from the place of the saint rejoicing in Christ, and of the preacher witnessing to His grace. To him the whole lay within the circle of those whom the Spirit was teaching and leading.

His doubt was a great and evident defect; yet, while the praise cannot be assigned to the doubt, there were spiritual fruits accompanying it which are comparatively rare and which seem to be often hindered by assurance perverted into self-confidence. During forty-five years of a pilgrim life in the wilderness, he preserved his heart in a singular childlike softness, and his

conscience most sensitively tender. To a degree far higher than in most believers, he was "kept by the power of God" from all hardness of heart, and throughout his course he "took heed to himself, lest he should be hardened by the deceitfulness of sin." From first to last he listened with an open ear to the words, "To-day, if ye will hear his voice, harden not your hearts."

In the awakening in Ireland in 1859, and that which followed in Scotland, he took the same interest as in Kilsyth twenty years before. At one season of this latter period of spiritual concern, judging partly from what he saw, and partly from the impression on his own spirit, he said, "We are within a very little of a general awakening among the working classes in Edinburgh"; but the tide receded before reaching its fulness. He thoroughly understood the manifold sifting to which such a work must be subjected in the end; but he was not staggered in rejoicing over the fair blossoms and promises of fruit, although he knew well that much that promised fair would bring forth no fruit to perfection. Regarding the signs of a saving change he exercised a large catholicity of judgment. There was no kind of spiritual exercise to which he was himself a stranger, from the highest to the lowest, from the deepest to the simplest, and he rejoiced in every varied token of spiritual life. But he had himself, after his acceptance of Christ, learned much experimentally in the conviction of sin, in acquiescence in the Divine sovereignty, and in other spiritual teachings which many are taught before obtaining any sense of forgiveness; and when he was asked regarding any particular element of spiritual light being essential to conversion, his answer was, "It is one of the teachings of the Spirit, but a man does not need to learn it before his conversion. If he is a child of God he will be taught it some time, either before or after, sooner or later."

Gleanings from the Works of Eminent Theologians—

Dr. A. A. Hodge.

Anti-nomians and *Neomonians*.—In reading the works of English and Scottish theological writers one often comes across references to *Anti-nomians* and *Neomonians*. Dr. A. A. Hodge, in his *Popular Lectures on Theological Themes*, gives the following clear and concise definitions.

"There are two forms of anti-nomianism," he says, "but they are the same thing. One has been called *Neonomianism*, and the other, *Anti-nomianism*.

Anti-nomianism is the doctrine that Christ has so satisfied the law for us that it is abolished; that having gone to Christ we are washed, cleansed, and we may do as we please, because Christ in every sense so fulfilled the law that it has no more dominion over us. It is common for *Arminians* to charge *Calvinists* with holding this doctrine. But all true *Calvinists* repudiate the doctrine and join with the Apostle in saying of the man who says "Let us continue in sin that grace may abound his damnation is just."

*These short gleanings are taken from Dr. Hodge's *Popular Lectures on Theological Themes*. Dr. Hodge was one of the eminent theologians which gave a world-wide reputation to Princeton Theological Seminary, for, though he did not attain to the stature of his eminent father, Dr. Charles Hodge, his fame spread through the Calvinist world.

Neonomainism is a substitution of a new and lower law for the infinite law of God. The law is the absolute perfection which God has put before us. When it is thought the law is lowered it follows that a lower doctrine of sin is taught as a consequence.

Another view is that God, for Christ's sake, has substituted a new law, and that, in place of the law of absolute perfection, the law has been so adjusted to the nature of man in his present state. It is in connection with this view that the teaching of the so-called higher Christian life and Perfectionism meets us. But that is a subject that requires more than a passing reference in a short article like this.

However unfamiliar these terms may be to many of our readers there was a time in some of the theological discussions, such as the Marrow Controversy, when they were familiar enough to the serious minded men and women who discussed with intelligence doctrines that are now relegated to trained theologians, with the result that our religious life and reading have lost the robust virility of other days, and have given place to an anæmic theology that satisfies neither a sanctified understanding nor heart.

Dangerous Literature.

THE *Evangelical Christian* (Toronto) has the following justly severe criticism on a certain type of book, too many of which are being issued from the press. The criticism is of books issued on the other side of the Atlantic. Unfortunately, there is too much of this activity going on and the *Evangelical Christian* has done well in speaking out. The following is the paragraph containing the criticism referred to above:—"Here are a few extracts from reviews of a book that has just been published in the United States. These reviews appeared in some of the leading daily newspapers of America. 'An evil book but a fascinating one.' 'A story that holds one like the eye of a snake.' 'A seething cauldron of love, hate, vengeance, sadism. A smashing melodrama.' 'Breathless, exciting, imaginative, romantic, brutal.' Of another volume just issued the publishers say of it: 'It is shocking. And it is intensely readable.' 'More than a thousand copies a day are being sold.' Both these volumes are expected to reach the status of 'best sellers.' They are indicative of the deplorable trend in the literature of the world, a trend which, if not arrested, will surely spell in the end the downfall of a nation. In the last few years the increase in salacious novels has shocked every decent citizen who has read some of the reviews of them. It is not necessary to read the filthy volumes themselves to know something of what has gone into them. The more vile they are the better chance they have of finding a publisher and the widest of reading public. All this is set forth as realism and being 'true to life.' If they are true to the life of the so-called civilised world then we have reached the days of Noah and the days of Lot and this world is again ripe for the outpouring of the judgments of God. This is the situation as we see it in the world to-day. It should cause the gravest alarm in the heart of every right-thinking man and woman, but the appalling thing is that there is no alarm. Like Simple, the world slumbers on, saying, 'I see no danger,' while all the time the clouds of heaven are black with the wrath of God.'"

The River of Life Proceeding out of the Throne of God and of the Lamb.

Extract from a Sermon preached before the Celebration of the Sacrament of the Lord's Supper, at Dunfermline, July 6th, 1735, by Mr. Ralph Erskine.

"He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Revelation xxii. 1.

How shall we go to the throne of God, who is an infinitely holy and just God, whereas we are guilty, guilty sinners? Why, we cannot go to the throne of God but through Jesus Christ; and through Him we may go boldly because it is not only the throne of God, but of the Lamb, by whose blood we have boldness to enter into the holiest. But again, if you think, how shall we go thus to the throne of God and of the Lamb, having no life or power to do anything? Why, indeed we cannot win to it, but, as it were, swimming in the river that is before the throne, the river of the Spirit's influences and graces that proceeds out of the throne of God and of the Lamb. That which brings us to the throne must proceed out of the throne; therefore we are to go believingly and dependently, being strong only in the grace that is in Christ Jesus, the grace that is in the throne of grace to be freely communicate from it.

Hence we may see the marks and characters of right and worthy communicants. They are such as have got a discovery of what is here shewed unto John: "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. I do not mean that every true believer gets such an extraordinary discovery as John here got the revelation of; but there is something of the mystery thereof in some degree that, I think, every believer gets some view of, particularly in these three things by which you may examine yourself.

1. Have you got a view of the throne of God; I mean, of God himself, in his infinite holiness and justice? For God sits upon the throne of His holiness, justice, and other glorious attributes: and to see the throne of God, is to see and know Him to be Majesty itself; for a throne points out majesty. Have you ever apprehended the majesty of his holiness and justice, and that the throne of iniquity cannot have fellowship with him; that he is of purer eyes than to behold iniquity; that He is a God that will by no means clear the guilty. And hath ever the view of this made you tremble and quake, and fear, lest you should never have fellowship with Him, because you are nothing but a mass of sin and guilt?

2. Have you ever, upon the back of this, got a view of the throne of God as the throne of the Lamb, so as the terrible majesty of the throne hath been allayed by the apprehension of divine mercy, venting through the blood of the Lamb that was slain; slain virtually from the foundation of the world; slain actually on the cross at Jerusalem, and now sitting gloriously upon His Father's throne? In this light have you seen infinite holiness honoured and vindicated by the obedience of the Lamb, and infinite justice pleased and satisfied by the death and blood of the Lamb? And hath the view of this turned the throne of God from a terrible to an amiable throne in your eye? The throne of God and of the Lamb

is nothing else but a God in Christ reconciling the world to Himself; a God declaring Himself well-pleased in Jesus Christ. Hath the view of this turned your fear to hope, and your terror to triumph?

3. Have you ever hereupon seen and felt, to your experience, living waters proceeding from the throne of God and of the Lamb? Have you seen the fulness of the Spirit to be in Christ, as anointed therewith above measure? And have you ever found this living water gushing from the throne, as it were, in a sweet flood of influences? When you were pouring out your heart before the Lord He was pouring out this flood upon you, and making you, as it were, swim in this river. Believer, know you not something less or more about this? Perhaps you came to the throne empty and destitute, and like dry ground; but before you went away, you were filled as with the fulness of a river gushing out upon you. Possibly you came to the throne very dead and lifeless, saying, Oh, is it possible that these dry bones can live? But your soul was quickened, and brought to life and liveliness, so as you found the river to be indeed a river of the water of life; of life to your dead soul. Maybe you came polluted and unclean, crying out, 'Behold, I am vile!' Will ever such a vile creature have access to God, or be washed from stains? Yet, behold, you found your soul surrounded with purifying waters, with the pure river of the water of life, insomuch that perhaps, at that time, though it was a mistake, you joyfully imagined that all pollution, corruption, and impurity were washed away with the happy flood that sweetly overwhelmed you, and drowned all your lusts. Was not the river then in your view as a pure and purifying river? Again, perhaps you came to the throne under many doubts, and fears, and dark clouds; but, say you, before I went away, I got a clear view of the mercy of God in Christ, a clear view of His everlasting love, a clear view of the door of hope open to me; or, at least, that there was hope in Israel even for me. You thus found the pure river of the water of life to be clear as crystal, when a gush of that water was able to clear your eye when it was dim; to clear your mind when it was dark and confused; to clear your conscience when it was black with guilt; the streams of the river, clear as crystal, running through your heart made all clear before it.

Have you ever got any view and experience of these things in some measure, however small the degree be? Then you have the mark and character of such as have a right to the communion table; but if you never got a view of the throne of God, or of the majesty of God, so as to fear his wrath because of your sinfulness; and if you never felt any drop of this pure river of the water of life, clear as crystal, proceeding out of that throne; if you never found one gush of that river of the Spirit's influences, either filling your empty soul, quickening your dead soul, purifying your polluted soul, or clearing your dark mind; then surely you have no right to the communion table, as being a stranger to communion and fellowship with a God in Christ, by the Spirit.

It may be some poor, weak believer will tell me, 'Sir, I think indeed I am no utter stranger to what you have been saying: there was such a time, and such a time, wherein I thought I got a view of these things; but, alas, all is now gone! the throne of God and of the Lamb is out of view, and the gush of influences from the throne, that I was watered

with, is all dried up, and I am nothing but like a piece of parched ground.' Well, it may be so; but here is good news: the throne of God and of the Lamb is still the fountain of living waters, that can never be dried up or drained, but is full as ever. Therefore, wait about the throne for the pouring out of the Spirit, as waters upon the thirsty, and floods upon the dry ground.

Sermon.

Preached by Rev. M. GILLIES at Inverness on 30th January, 1937.

"And it came to pass when he had made an end of speaking unto Israel that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I. Sam. xviii. 1).

WE have here the beginning of that friendship between David and Jonathan—friendship that continued. True love is not a temporal affection. That which is worth the name of love is continuous. That is how the love of God is set before us as an everlasting love. True love, and especially spiritual love, love in the spirit is continuous, for it continues right through time. Death wont end it, and eternity will not see the end of it.

We have here then the particulars in connection with that union, that substitute between David and Jonathan. I would just like to touch on four things in this connection, and use this illustratively in connection with that union. How a poor sinner who is brought to know God as a deliverer will show his love. For you see, love shows itself in deeds. We have not to love in words or in speech, we have to love in actions, and the love of Jonathan to David was expressed in very definite actions.

First of all, let us notice the distress in which Jonathan was in common with all Israel, and in the second place, the manifestation that Jonathan got of a deliverer from that distress. We find David appearing on the scene as Israel's deliverer, and Jonathan confronted with this deliverer, and the deliverance that he wrought.

In the third place, we have to notice the effect that this manifestation had on Jonathan. We are told that the soul of Jonathan was knit with the soul of David, and Jonathan loved him with his own soul, and lastly, the proof that Jonathan gave of his love to David. We have a number of proofs.

Now, dear friends, it was a day of distress indeed in Israel. The enemies of Israel, the Philistines, were drawn up in battle array against Israel. All their forces had come forth against Saul and against his army, and that would cause plenty of distress, but Goliath of Gath appeared in front of the armies of the Philistines, and was of such a formidable aspect, that he challenged the armies of Israel to send him out a man to fight with him. He defied the armies of the Living God, and Israel could not stand that day before the Philistines, or before Goliath. They fled to their caves. Even Jonathan who proved himself a warrior, he was as weak as any of them this day. It was from the Lord that there should be no strength in Israel, and that all the strength should appear on the side of the Philistines. So that indeed they were in great distress.

Goliath came forth day by day, and challenged the armies of Israel, and there was not a single soldier in the camp of Israel that had the slightest hope of overcoming the Philistines. And we may be sure that Jonathan felt the situation more keenly, we think, than any other in the camp. You see, Jonathan, as far as we know, feared the Lord. It takes grace to feel the distress in reality. Grace will take in the causes why the Lord is angry. Grace will take in the reasons why the Lord seems to fight against a generation and against an individual. We think that Jonathan felt the situation more keenly than even Saul himself, though he was the king, and truly they were in jeopardy. They were confronted with disaster, and there was no sign of deliverance on their behalf.

Now, dear friends, every gracious soul, on such a day as that, somewhat like the day that Jonathan had when Goliath of Gath, as the champion of the Philistines came forth to challenge the whole army, and to show up their weakness, confronted as they were with the might and the valour of their uncircumcised enemies, well, every gracious soul has such a day as that, when the creature was brought to see his position as a lost and ruined sinner. It is quite evident that the weakness of Israel on this day was on account of the Lord being grieved and angry. It was on account of their unfaithfulness to the Most High, and they felt it, and Jonathan felt it. In the day in which the Most High begins to deal with a soul savingly he realises God is against him for his sin. "I have provoked the Holy One of Israel to anger, and I am guilty in his sight—I deserve to die. I deserve that the wages of sin which is death would be my portion for ever and ever," and the soul in that day is confronted with all the might of Satan. See the power that the devil has over man because he is a rebel against God. See this is what gives power to Satan. He would have no power over man if man had not sinned against the Most High, but because man sinned the devil has power over us through our disobedience and by the condemnation that lies upon us for our sin. We are told that the Saviour took flesh of our flesh and bone of our bone and that through death He might destroy him who had the power of death, and deliver them that through fear of death were all their life-time subject to bondage, and Satan is the Goliath of Gath that can defy you in the day that you are brought to feel your miserable condition as a sinner, as a sinner against God. He can defy you that day. He can show his might over you, and your utter impotency to meet him, and to deliver yourself from him, as you are utterly impotent to satisfy the claims of justice.

And dear friends, it is quite evident that this is the position that belongs to man in the Fall. As we are sinners we have just fallen into the hands of our enemy, fallen into the hands of the evil one, and in the day in which he can no longer keep us in his service by deluding us, and by the pleasures of sin—see, the devil has two ways with men. He deludes them, and he has got most of this generation deluded. They are as much his slaves when he deludes them as they are when he shows his power over them. When he deludes men he keeps them in his grip by giving them the pleasures of sin, which are but for a season, and he has most of this generation in his grip. They think they are free in following after the world and its vanities. They think they are free. They are serving the devil, who holds them in his hand by deluding them, by keeping them in

ignorance of the God with whom they have to do, and of their condition and state before the God of eternity. But he has another way with men. In the day in which a sinner is brought to know things as they are really—in the day in which the sinner comes to know something about God being angry with him and against him—in the day in which a sinner comes to know his sin and the effect of sin in his nature and in his life, how weak, how helpless he is as a sinner before God. The devil comes out that day in another way and he shows his power to crush, and to take away every hope from us, if that be possible that we shall be delivered. That, dear friends, is our condition as sinners as far as we ourselves are concerned—a hopeless one. It is hopeless when the devil and sin and our own desires delude us. Who is going to deliver us from that delusion? Ministers may preach, parents may warn, but we are as helpless when he deludes us as we are when he threatens and makes out to us in the day of our spiritual misery that there is no redemption or salvation for us, unless the Lord will deliver us. That was the condition in which Jonathan found himself literally, and I take it to illustrate the condition of every soul saved by grace.

But now, without enlarging, Jonathan, in the day of his extremity and distress beheld a wonderful deliverer and a wonderful deliverance. He saw in the day of his trouble—he saw a young lad with a shepherd's staff and a sling—he saw one that was despised by his own brothers, taunted that it was from the pride of his heart that he came to behold the battle. Jonathan saw that young stripling going and facing Goliath the giant. Yes, and not only facing him, but using means that no warrior on either side of the conflict would think of using—using a sling and a stone, and throwing the stone with such an aim that it struck the giant and sank into his forehead, and he fell on his face. Jonathan saw that young lad drawing the sword of Goliath and thereby taking all the strength from the Philistines so that they cried and fled and lost the day absolutely and completely. Then Jonathan saw this young man coming back with the head of the enemy of Israel in his hand. And he heard him speaking to his father Saul. He was confronted with a complete deliverance and that by the hand of a deliverer whom men despise, yet who proved himself that day—the Lord's deliverer for Israel. Oh! dear friends, it was such a deliverer as this that the poor soul was brought to see in the day of his misery, in the day in which he considered as far as he himself was concerned that there was no hope for him.

It was such a deliverer as this that was set before poor sinners. Who is the Deliverer of poor sinners of our race? Was this not the Deliverer that was set before you, one who was the reproach of men and despised by the people? One of whom it is written, He is despised and rejected of men, a man of sorrows and acquainted with grief and we hid as it were our faces from Him, He was despised and we esteemed Him not. Oh, dear friends! you could not put this away from yourselves that you were one of those that despised the Deliverer many a day in the world, and that was part of your guilt. A goodly part of your sin and your guilt was that you, among others, despised and rejected the one Deliverer because you saw not your need of His deliverance, and you saw not the glory of the deliverance that He wrought out, and, therefore, you despised Him. You loved sin and, therefore, He was little in your sight, but this is the

very Person that you saw going forth in order to work out the deliverance. Oh dear friends! the Lord Jesus Christ the Son of David according to the flesh, who is the Son of God from everlasting in the bosom of the Father, He it is who appeared in the fullness of time, a man of sorrows and acquainted with grief, and it is He that the Holy Spirit sets before the sinner in the day in which he is locked up in sin, condemnation and misery and guilt and ruination as a sinner. The Holy Spirit sets before the soul in that day the Person of the Son of God in human nature. He who took bone of our bone and flesh of our flesh, and who came for this very purpose to deliver, to save, to overthrow for eternity the power that the devil had to delude and to keep in his grip poor sinners of Adam's race. He came for that purpose, and when He did come He battled with the devil and the power of darkness. He battled with him first of all, he battled with him with the Word of the Lord.

You find Christ alone in the wilderness. There was no sword in His hand. If it were His blessed and holy will He could bind the devil just in a moment in such chains as that He could not go under his temptation. But when Satan came out to fight against Him as the champion of His people He just took the smooth stone of the Word of God and fought against the devil, and that with the Word. It is written, He says, and you see the devil left him for a season but the devil went into men, into the scribes and Pharisees and elders and rulers, and fought against the champion of His people in them, but He used the sling and the stone. He fought with that. He fought against him by the Word and overcame him, cast him down, and Oh, dear friends! that was a glorious manifestation of the Blessed One, as he opposed the devil and the devil's word in his sojourn through life, how he battled with Satan and how he caused the kingdom of darkness to crumble simply by applying the Word of His own Father, the Word of His own Spirit. Applying it with force so that there was no standing against him and in that he has left to his people an example that they should follow His steps. The weapons of our warfare are not carnal but spiritual. I just noticed that as David fought against Goliath with the sling of the stone so the Lord Jesus fought against the devil and the devil's kingdom with the Word and overcame. There was no standing against Him, but further, there was no sword in David's hand. You see, there was no sword in the hand of the Blessed One when He came. He did not hurt so much as one hair on a sinner's head during his sojourn in this world. No sword in His hand. He used the Word but He slew none with any sword that He had. But the devil had a sword just as Goliath had a sword. No sword in David's hand but Goliath had a sword, a sword with which he meant to cut up David and give his flesh to the fowls of the air and to the beasts of the field, and the very sword that Goliath took with him to cut up David's body, that was the weapon that David took to finish Goliath. Yes, the very weapon.

The devil had a sword for Christ, though Christ used no sword but the Word. He used nothing but the Word and His own obedience to that Word. The devil had a sword—death, Christ's death, death to the Blessed Saviour by the hands of wicked men, and the Saviour took this death lovingly and willingly, which was certainly His by the determinate counsel and foreknowledge of God. There is that side of it. If that side were

not true there would be no other side. Certainly the death that was meted out to Christ was according to determinate council and the foreknowledge of God. It was God the Father in His grace that provided a Saviour that would save by His death.

But it was a death that the devil had for Christ by the hands of wicked men. He could not do it personally. He had to use the hands of wicked men to nail our Lord to the Cross, and to mete out that death to Him as far as it was possible for the devil to give Him that death, and as far as it was possible for the devil through men to give Him that death. And Christ took a hold of that death, the death that was meted out to Him, and by His own death he destroyed principalities and powers, and made a show of them openly, triumphing over them. This is the weapon with which the Saviour wrought out the salvation as He gave full satisfaction in his obedience unto death, to law and justice. He destroyed with that death the power that Satan had to keep his hope, his Israel in bondage. And you had a day in your life-time when you were confronted with the Saviour on the Cross, the Saviour dying the just in the room of the unjust, and the Saviour using His own death for your deliverance, giving the death blow to the devil and the devil's kingdom by that with which Satan thought he would give the Saviour and the interests of His cause and kingdom the death blow. He will put on such a formidable and terrible aspect you would think he would swallow you in a minute, and so he would if he got the opportunity, but instead of doing you harm, he will indirectly do you good. Just as the Saviour destroyed the devil's power on the Cross, He destroyed the devil's power in this connection with the saving of His people. They are very liable at times to despond and to feel that the Lord will leave them in the hands of the devil, but He wont. He only permits Satan to make these onslaughts on them so that He shall make the devil's disaster all the more crushing and that He may reveal His own love more and more to them. People wont learn very much by theory.

If we learn anything we learn it in the school of experience, and there is very, very bitter lessons taught in that school, but they are most beneficial in bringing the soul to the feet of free and sovereign grace and bringing it to esteem free and sovereign grace. Very well then! The Holy Spirit in the day of your misery opened up to you the death of Christ, the meaning of it and the salvation that was wrought thereby, and you saw the Saviour having overcome Satan, disregarding his power. By His obedience and death He satisfied the justice of God. He wrought out a righteousness in which all His folk will stand for ever and ever, and that by His obedience and death in the room and stead of His people He got the victory of that kingdom that had taken possession of them through sin. He got the victory so that Satan cannot keep a single one of them, and as they flee from the onslaughts of the Evil One, from his device and his fiery darts they have deliverance through Christ. You were brought to see instead of a ruination for ever and ever that there was a way of escape, a way of salvation opened up by Him, and that everything that stood between you and salvation and deliverance had been removed by the glorious victory of Jesus on the cross—when He cried out, "It is finished," and He rose again and ascended.

on High. You saw in Him a glorious Saviour having wrought out a salvation, the very salvation that you needed and that was adequate in every way to meet your case as a sinner.

He opened up to you the glory of the Gospel and Himself as the sum and substance of this Gospel. Jonathan here saw a David coming with the head of Goliath in his hand, the sure symbol of a complete victory, and he heard him speaking to Saul. And oh, dear friends! you had a day in your history and the gospel was being preached to you, Christ in which the gospel was being preached to you as the gospel of your salvation. The minister was preaching just to the congregation as a whole, but the message was particularly for your soul. You had a day like that. It might have been at family worship but the psalm was being read. It was read in the hearing of the whole family but the message was directed to your understanding and conscience and heart. The preacher preached perhaps a sermon he did not know who you were, he was just preaching as the Lord gave him his message, but as he was preaching to the whole congregation the message was directed to you. It was a message from God to you, and that was the way when David was speaking to Saul that day. Every word that David spoke to Saul just penetrated the heart of Jonathan. He had such a glorious view of David as a victor that day that his words just entered into the heart of Jonathan, whatever effect they had on Saul. And oh, dear friends! you had a day and you were confronted with the glory of the gospel and the Words of Christ entered into your soul, they were for you as though there were not another sinner on the face of the earth that needed them but yourself. What do you want at the communion at Inverness? I want a sight of Christ in His glory as a Saviour. I hope we once got such a sight as that of Christ as a Saviour and I want to hear His words. Certainly, let Him speak to the whole congregation but let Him speak to my soul. Let Him win all my faculties by the witness and the power and the love of His Word entering into my soul. That's the preparation that we need for a holy communion Sabbath, that we would be like the Greeks who wanted to see Jesus.

Many a day Jonathan had a sight to himself, many a day Jonathan saw David going forth and fighting Goliath and coming back and hearing David's words to Saul after the event had passed. He would like to dwell on it, and that is true about the soul that was brought to see the conquest of Christ, the victory that He won and the salvation that He wrought. He would dwell on it, he would fain have that before his mind's eye and he would hear again the mind of Christ and he would seek, and he does seek that the Word would be applied that the gospel would captivate him, win all his powers. The effect was this that the soul of Jonathan was knit to the soul of David. You see David showed his love to the Lord and to Israel and to Jonathan in his fight, and now the love of Jonathan had been procured.

Jonathan loved David. His soul was knit to the soul of David, and because of the love that David showed, because of the love that he showed risking his life for Israel, and oh! dear friends, in the day in which you saw the proof of the love of Christ in that not only did He risk His life in order to glorify the Father and save His people but that he laid down His life for that purpose. In the day when the Holy Ghost led you into the glory of that mystery, which is now revealed, and showed you how

the Saviour proved His love by suffering and dying in the room and stead of His people. In that day the love of God was shed abroad in your heart and your soul was knit to Christ, and you loved the Saviour, loved Him as your own soul. He became all and all to you that day when you were brought to know His suffering and dying love and it was for you as well as for others that He suffered, and died, and obtained this glorious victory. The love of God was shed abroad in your heart.

Yes, Jonathan loved David as his own soul and this love was proved. He stripped off his own robe and put it on David. What right had he to be king or a prince, and he gave him his sword and his bow and his girdle, and he entered into a covenant with David. He gave himself to David as David gave himself to him, and he defended David in the face of his bitter foes. He stood up for him and he desired opportunities to confer with David. Now, dear friends! you see that you have very little love to the Lord Jesus Christ. Who is going to get the robe? Will you love Him then if He has got to get the robe? Who is to have the sword, yourself or Christ? Who is to have the bow and the girdle? Oh, not me! Certainly I must fight but I can never call myself a fighter, the Saviour will be my Warrior. He will have the sword and the bow, and the girdle. You say you have little love to him. Are you willing to be Christ's? Are you willing to have Him as yours? Well, you see, that is love. You can be afraid if you like that you haven't got love, but if there is a covenant between your soul and Christ there is love there. You say you have little love but you want to meet Him. You want to stand up for Him. You do like to defend His name and His glory and His power and His cause, and His people. Oh, dear friend! you have love to Him. Seek that at the communion season that just as Jonathan sought David out and had sweet conference with him, seek that the Saviour would seek you and that He would make Himself known to you and that the covenant between you would be renewed and the love on your part would be increased because the love on His part cannot be increased—it is everlasting.

The Floating Church, Strontian.

IN connection with the article which recently appeared in the Magazine* on this subject a correspondent has sent us some additional notes which we present to our readers. Our correspondent desires to remain anonymous. The Floating Church, as was stated in the above article, was safely anchored off Ardnastaing on 10th July, 1846. Our correspondent makes it clear that the verdict on Sir James Riddel, the proprietor, by the people was not so favourable as that of the writer in the *Annals of the Disruption*. On Sir James refusing a site, the people met on the hillside and were ministered to by Rev. Peter MacLean, Tobermory, and Rev. K. Macrae (MacRath Mór) gave great help to the congregation and it was through his advice the revered Mr. Macqueen took charge of the congregation while Rev. Alexander MacIntyre, latterly of Australia, was a tower of strength to them, conducting prayer meetings all over the district often

*April, 1946.

in the form of family worship in the lobby of his own house with many of his hearers standing outside while the house was filled full. Under these circumstances the idea of a floating church was taken up.

Latterly, the Floating Church, during a storm and high tide, was lifted high on the shore.

The Rev. John MacQueen was succeeded by the Rev. Alexander MacLeod, a native of Lewis, who fell in with the suggestion that the Church should be broken up and a new church be erected. The Presbytery of Mull sanctioned this course. It is not known whether the Strontian session was consulted in this as the kirk-session records are lost. Our correspondent is one of the few survivors who were baptized in the church and he remembers being taken to see it before it was broken up.

The late Mr. Norman Mackay, Geocrab.

THE subject of this obituary notice was 86 years when he passed from this life to a better world. He was late in life before he made a public profession of his interest in the Saviour, but his talents in leading the praise of the sanctuary were well-known and acceptable long before he became a member in full communion. His life was sober and godly since his youth, being much given to prayer and reading God's Word. Yet he often wrote hard things against himself, and was afraid he would be lost and appear on the left hand of the Judge at last, after all the days he got in this world. Deeply exercised in self-examination, he often complained of Satan's wiles, but looked forward to that place where Satan will not harass the children of God.

He often prayed for the nation during the war, and said if only the Almighty would arise, He would soon put to flight our enemies. One of his prayers was that Mussolini would be turned into worms like Herod. This was at the time the former invaded Abyssinia. Once in prayer, referring to Jonah, he said it was a wonderful submarine that Jonah had. Being original in prayer, he held the interest of people above many, and he was never tiresome in his petitions to the Throne of God. Although for many years bedridden, he was useful in pleading for the Cause.

As regards private prayer, he told the writer, shortly before he left this world, that he had places in the rocks where he went to seek his Maker. Not content with praying in the house, he frequented the rocks, I suppose, to have the power of eternal realities more impressed on his mind or to obtain greater secrecy. He said there were some recesses where not a drop of rain would come on a person although he were prostrate before the Almighty in prayer. His wife used to inquire where he had been, but I suppose she would not get a direct answer. There are plenty of rocks and secret places in Harris and woe betide those who never use them as he did.

It is to be feared that on the Great Day the rocks will witness against many who never called for mercy when they were on this earth. Having lost a child in infancy, he said he often felt rebellion in himself against

the Most High for leaving him childless. Having survived his wife, he was well nursed by his sister and her family. When she died, after only a week's illness, he was heard asking God to prepare him for the journey to eternity as he had now lost his nurse. His death-bed was remarkably peaceful and serene. There was no struggle with the last enemy. "Mark thou the perfect and behold the upright for the end of that man is peace."—D. M. A.

Church Notes.

Communions.—*January*: last Sabbath, Inverness. *February*: 1st Sabbath, Dingwall; 3rd Sabbath, Stornoway; 4th Sabbath, Bayhead and North Uist. *March*: 1st Sabbath, Ullapool; 2nd Sabbath, Portree; 3rd Sabbath, Pinsbay; 4th Sabbath, Kinlochbervie and North Tolsta. *April*: 1st Sabbath, Stoer, Portnalong and Breasclete; 2nd Sabbath, Fort William; 3rd Sabbath, Greenock; 4th Sabbath, Glasgow; last Sabbath, Wick. *May*: 1st Sabbath, Kames and Oban.

Note.—Any changes or additions to the above dates of Communions should be sent to the Editor.

Acknowledgment of Donations.

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

Sustentation Fund.—Anon., Strontian, £2; A Friend, Lochtayside, £3; Mrs. Macdonald, Opopo, Dunedin, o/a Lochbroom, per Rev. D. N. McLeod, £10; Miss J. C., Pine View, Carr Bridge, £2.

Home Mission Fund.—Miss M. H., Tobermory, Mull, 10/-.

College Fund.—A Friend, per Rev. J. P. Macqueen, 10/-.

China Mission Fund.—Wellwisher, Skye, 10/-.

Magazine Fund.—Dornoch Congregation, £3; Portree Congregation, £4 8/6; Mr. J. McLeod, 1 Bahneanach, Raasay, 2/6; Mr. D. Macdonald, 13 Cove, Inverasdale, 2/6.

Synod Proceedings Fund.—Mrs. D. Matheson, North Strome, 5/-; Rev. A. Longbridge, 54 Bangor Road, Newtonards, N.I., 9/-; Mr. J. Mackenzie, F.P.M., Kishorn, 2/3; Mr. D. R. Morrison, Kinlochbervie, 5/-; Rev. A. Barkley, 64 Onslow Gardens, Belfast, 3/-; Friends, Dornoch, per Rev. F. MacLeod, 6/-.

Jewish and Foreign Missions.—"To further the Cause of Christ"—Anon., Edinburgh, £4; Mr. Ed. M., 1 Carrigrich, £1; Miss M. H., Tobermory, Mull, 15/-; Miss M. E. S., 258 Old Bedford Road, Luton, o/a Mission Schools, £4 6/6; Miss C. H., St. Mary's Hospital, Luton, per Miss Surridge, o/a Mission Schools, £2; Mrs. P., Lowestoft, per Rev. N. McIntyre, £2.

British United Aid to China Fund.—Collections from the following Congregations:—Dornoch, £4; Bracadale, £3 10/-; North Tolsta, £5; Kames, £11 1/2; Rogart, £2; Edinburgh, £5 2/-.

Shangani Mission—Car Fund.—Collections from the following Congregations:—Bracadale, £3 4/6; Strond, £5; Rev. D. R. M., Tarbert, £2; Mrs.

S., Kingussie, £2; Mrs. H., Killin, per Mr. James S. Fraser, £1; Friend, Sollas, per Mr. Lach. Macdonald, 5/-; Friend, London, £5; Miss J. C., Pine View Carr Bridge, £2.

Dutch Relief Fund.—Collections from the following Congregations:—Greenock, £3 5/-; Breascele, £3; Northton, £2; Plockton, £7; Lochbroom (additional), 10/-; Flashadder, £19; Uig, Lewis, £7 16/6; Staffin, £7 8/-; Bracadale, £5 10/-; North Tolsta, £5; Edinburgh, £10 10/-; Tarbert, Harris, £4 17/6; Mrs. C. F., Callakille, Arrina, £2; Mrs. A. McP., Garbole, Tomatin, £1; Applecross Friends, per Mrs. J. McLean, 13/6; Mr. R. L., Annishadder, per Miss K. M. Matheson, 10/-; Mrs. McL., Struth, 10/-; Friends in Kames, per Mr. D. Macpherson, £2 2/6; Mr. M. McK., Annat, Torridon, 5/6; Friends in Sollas, per Mr. Lach. Macdonald, £2 2/-; Luib Congregation, per Mr. John Nicolson, 17/-; Elgol Congregation, per Mr. John Nicolson, £2 10/-; Broadford Congregation, per Mr. John Nicolson, £3; the following per Mr. R. Sinclair, London:—Mrs. C. M., Toronto, £1; Friend, Lairg, £2; Miss C. F., South Clunes, £1 10/-; Miss Bain, Buckingham Palace, 10/-.

The following lists have been sent in for publication:—

Bracadale Church Repairs Fund.—Mr. Peter Beaton, Treasurer, acknowledges with sincere thanks the sum of £17 6/- per Mr. D. MacAskill, Carbst; £1 15/- per Mr. Peter Macqueen, Drynock, and £9 4/- per Mr. Morrison, Portnalong.

Dingwall Congregational Funds.—Mr. S. Fraser, Treasurer, acknowledges with sincere thanks a donation of £12 from "Friend"; also Anon., Contin postmark, on behalf of Jewish and Foreign Mission Fund, £1.

Edinburgh Manse Fund.—The Hon. Treasurer acknowledges with many thanks a donation of £1 from Miss M. S., Edinburgh.

Fort William Church Repairs Fund.—Mr. A. Colquhoun, Treasurer, Glenan, acknowledges with grateful thanks a donation of £1, also £1 for Sustentation Fund, from A. Friend, Raasay.

Greenock Congregational Funds.—Mr. R. McLeod, Hon. Treasurer, acknowledges with grateful thanks a donation of £1 o/a Sustentation Fund from "Mary M. M.", Edinburgh postmark, per Rev. J. MacLeod.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges the following donations:—"Edinburgh," £2, o/a Sustentation Fund; Inverness Friends, £1, Special Purposes; Mrs. C., Stirling, £1, o/a China Relief Fund; the following o/a Dutch Relief Fund:—Friends, Portgower, £1; Miss M., Portgower, 5/-; Mrs. H. M., 10/-; Miss H., 5/-.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks £1 from Miss K. McL., London, and £1 from "A Lewis London Friend."

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following:—Friend, Portgower, £1; Friend, Uiginish, Skye, £1; Friend, Drumie, Skye, £1; also per Rev. D. Campbell, £1 from Mrs. C. McK., Leverburgh.

South African Mission Clothing Fund.—Mrs. Matheson, 5 Park Quadrant, Glasgow, acknowledges with sincere thanks the following:—Collecting Box, Prayer-meeting, Oban; per Mr. Martin, £2 4/6; Friend, Edinburgh, 10/-; Friends, Strathy, £3 10/6; Mrs. F., Forsinard, £1, per Mrs. Mackay; Friends, Stoer, per Mr. Neil MacLeod, £9; Material, Miss MacRae.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with grateful thanks the following donations:—Mrs. E. Y., Kames, 10/-; Miss K. McC., Glasgow, £1; Miss H. M. H., Bridge of Allan, £1; Miss M. M., Glasgow, £2; "Interested," £1.