

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.

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The Matchless Giver and His Peerless Gift.

THERE are certain subjects and themes dealt with in the New Testament by the inspired writers in their treatment of which it is evident that the resources of human language are strained to the uttermost to express their thoughts fully. Among these may be mentioned the person of the Lord Jesus and His marvellous work and love. When John sets before his readers what they are to believe concerning his Lord he announces under the inspiration of the Holy Spirit that He of whom he writes was in the beginning with God and *was God*. John, though his knowledge was increased a thousand times, could not reach higher than he did when he said his Lord was God. This is the one to whom the Apostle refers in announcing His Second Coming as that of the "great God and our Saviour Jesus Christ." No honour was too high in their estimation for this wondrous person. They beheld His glory on the holy mount and were eye-witnesses of His majesty. John speaks of Him as the eternal life which was with the Father, whom they had seen with their eyes and handled with their hands.

There are expressions in which His wondrous person is described in Paul's epistle to the Hebrews as "the Brightness of the Father's glory and the express image of His person." There are depths in these expressions which make known to us, as far as words can, that this is One, to use Bunyan's phrase, who "has no fellow."

There are many passages in Scripture which set forth God as a Giver and make reference to many of His gifts. There is the well-known passage in John iii. 16: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life." It is to this great Gift the Apostle refers, after commending the liberal-hearted generosity of those who so nobly contributed to the cause of Christ; turning from the earthly givers his thoughts go out to God's great Gift—thanks be unto God for His unspeakable Gift (II. Cor. ix. 15). Some of God's gifts which are exclusively given to His regenerated people are expressly named, such as "eternal life," "faith," etc. But in addition to these God is the bountiful giver to the righteous and the unrighteous in sending them sunshine and rain in its season. He it is that gives bountiful harvests and weather suitable for the ingathering of the fruits of the earth and so providing food for man and beast. And if we were not blinded by sin we could not help marvelling at the bounty of His gifts in nature. But wonderful though these gifts be yet they are not

to be mentioned in the same way with His spiritual gifts. But God has crowned all the gifts He ever gave by One above all the others—His unspeakable Gift. To get some idea of the Apostle's meaning it is advisable to give attention to the word unspeakable. It is used four times. (1) What cannot be told out to the end; (II. Cor. ix. 15)—Thanks be unto God for His unspeakable gift. (2) I. Pet. i. 8—"Ye rejoice with joy unspeakable." (3) What cannot be specified or enunciated in express words; (4) II. Cor. xii. 4—"And heard unspeakable words which it is not lawful for a man to utter."

All these words are different in Greek though all translated unspeakable by the 1611 Translators. Our interest in the meantime is the "unspeakable" which describes God's gift. Scholars inform us that the word means, "that which cannot be told out to the end."

This paraphrase brings out a remarkable view of God's great Gift. No one has ever been able to tell out to the end the love that was in His heart—a love which in its height, to use the words of Dr. Mason of New York, had no top, a depth that has no bottom, a length that has no end and a breadth that has no limitation. Who has ever been able to tell out to the end the mystery of His incarnate Person? Who has been able to tell out to the end His glory? Here is what inspired men guided by the Holy Ghost wrote: "We beheld His glory as the only begotten Son," and again, "We were eye-witnesses of His majesty." What wonderful views Paul had who at one time persecuted His Lord who was to become to him fairer than all the children of me. Think you that he would say after all he wrote about Christ that there was nothing more that could be said about Christ. Would John Owen, after all he wrote about the glory of Christ, write at the end of his great work on the glory of Christ that he had written all that could be said to this great theme? No! it could not be pointed out to the end. Yes, the work that was done on Calvary's Cross and the unsearchable riches of the Saviour have never been told out to an end—it is an ocean the furthest shore of which has not been seen by God's redeemed and the depth of which has never been measured.

Immutable, Infallible, and Uncompromising Christianity.

HAD the papal system been in reality what it falsely claims to be—the one only Catholic Church, outside of which there is no salvation—many of its principles, canons, and claims, which are now the curse and bane of society the whole world over, would be logically and Scripturally sound and consistent. It is, for instance, a Scriptural fact that the true catholic Church of Christ, His mystical body, is the one only Church outside of which there is no salvation. "Neither is there salvation in any other: for there is none other name under Heaven, given among men, whereby we must be saved" (Acts iv. 12). Thus, were the Romanist political-ecclesiastical system perfectly identical with the mystical body of Christ, as its arrogant claim to the exclusive monopoly of the term "Catholic" asserts, its denunciation of all outside its pale, as "heretics," would be rationally and Scripturally justified. Popery itself, however, is the masterpiece of all satanic heresies and idolatries.

Were its pretensions factual, it would also follow, as a logical conclusion, as the national recognition of true religion is a Scriptural principle, that its claim to be nationally recognised as the true church of Christ in every nation under Heaven would be only "the words of truth and soberness." Being, however, the antithesis of true Biblical Christianity, no nation can officially recognise as valid its false claim, in this connection, without incurring Divine displeasure. Those Protestant and non-Romanist tax and rate payers therefore, who without perpetual protest, support the separate denominational schools of Rome, are not wholly immune from guilt. National governments that enact educational Acts of Parliament for the teaching of anti-Christian Romanism incur national guilt, resulting in God having a controversy with that nation.

Romanist themselves, being tax and rate paying citizens, have a right to State educational secular teaching, in common with Protestant and other non-Romanist fellow-citizens, but the religious part of their education is solely the concern of their ecclesiastical system. It is enough that Protestants tolerate such teaching, on the Scriptural basis, "Let them both grow together until the harvest," without expecting them, by way of rates and taxes, to propagate, support, and perpetuate, the most mischief-making perversion of Christianity in the annals of history, and Britain's inveterate undermining foe. This toleration, of course, relates entirely and exclusively to the avoidance of physical pressure or persecution, whereas in our preaching, lecturing, and general witness-bearing, Rome and its blasphemous claims must be exposed and denounced with the utmost spiritual vigour, uncompromising faithfulness, and holy vehemence, as John the Baptist and the Saviour denounced the Pharisees and their subtle, misleading, self-righteous religion. It is un-Scriptural on the part of papal Rome, or any other religious body, to claim the right to punish heretics, or so-called heretics, with the death penalty, as this is peculiarly a divine prerogative. There is not such a person as a forced conscript in Christ's church militant, but all of them are spontaneously loyal volunteers, who have been made joyfully willing in a day of His mercy, grace, and power. "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned, but now they desire, a better country, that is, an heavenly" (Hebrews xi. 15-16). Let Protestants pray earnestly, importunately, and ceaselessly for the downfall of Popery, and simultaneously for the everlasting salvation of Romanists.

Papal Rome's canons, laws, and claims, logically forbid the recognition of the validity of Protestant, or any other form of marriage service, outside the falsely so-called "Holy Mother Church." Its strictness, in this connection, however, would be Scripturally commendable, were its claim to catholicity valid, and it should rebuke the laxity of Protestants generally, and Free Presbyterians particularly, some of whom forsake true apostolic principles and Scriptural doctrines for the sake of a life-partner, who cares for none of these things.

Free Presbyterians, for instance, who marry outside our doctrinally-pure and Scriptural Church, in the teeth of parental disapproval, cannot expect the special Divine blessing promised to those who seek to observe the Fifth Commandment. Parents, on the other hand, whether professing

Christians or mere adherents, who are only concerned with the social or financial status of their prospective sons-in-law or daughters-in-law, and altogether indifferent to their denominational connection, are, to say the least, inexplicably short-sighted. Though the Most High may, as has happened, in exceptional cases, over-rule such filial disobedience and parental irresponsibility and indifference for their ultimate good, their disloyal conduct towards their Scripturally-pure denomination, is no more justifiable than the action of the young man, who stole the Bible from the book-shop, notwithstanding the fact that afterwards his first perusal of its sacred pages was sovereignly made the means of his supernatural regeneration.

As a general rule, Free Presbyterians who forsake the Scripturally-immutable and infallible doctrines embodied in our denominational distinctive testimony, for the sake of a wife or husband, act like the raven that went out from the Ark, to return no more. The loss, not only to themselves, but to their immediate and remote posterity, is immeasurable and incalculable. Next to being a member of Christ's mystical body by a living faith, the greatest and most precious privilege under the sun is to belong to a Scripturally-pure and doctrinally-apostolic denomination. It is a privilege so priceless that it should not be bartered for anything that this world has to offer. Our Scottish Covenanters, in common with Christian martyrs in all ages and climes, parted with their most precious possessions, wives, husbands, sons and daughters, fathers and mothers, liberty, and life itself, rather than forsake or deny the Scriptural doctrines and principles for which the Free Presbyterian Church of Scotland continues uncompromisingly to maintain its distinctive separate denominational and ecclesiastical position, in the midst of prevailing doctrinal laxity and indifference. Other professedly evangelical Presbyterian denominations, whose annual Moderatorial addresses are distinguished by learned expositions of the Reformed historic position, and exposures of infidel Modernism, display the most glaring inconsistency when they cordially invite, as brethren in Christ, these very propagators of Modernism and Scoto-Romanism to address their meetings at induction services.

While we have reason for deep gratitude to the Most High for the many excellent men and women who have found their way into our denomination through marriage, it is a matter of fact and history that the leakages from our church into less pure and less Scriptural denominations, through the same-cause (marriage), have been considerable. By our young people, and those no longer young, bringing their life-partners and others into our church, they may thus be instrumental and honoured, as has happened often already, in fulfilling Scripture:—"Let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James v. 20). God never asked anybody to leave a pure Scriptural Church for a less pure and less Scriptural one, so that such as do so act carnally and not spiritually.

To those who, through lack of spiritual discernment or faithfulness, or both, declare that we may have too much Free Presbyterianism, let us reply in the language of an old Free Church Magazine:—"He, or she, who is the most loyal to the distinctive testimony of his or her doctrinally-sound denomination will also be generally found to be the best Christian in that denomination." Primitive apostolic Christianity knows no ministerial gradation of rank, no compromise, no mutation, and no surrender,

and so let it be, to the glory of God. Bishop Lightfoot asserts that as late as A.D. 70 there was no distinct system of episcopal government, and when better days dawn, according to Scripture prophecy, the denominations that have forsaken the Scriptural standards of doctrine, discipline, government, and worship, will return, sincerely and penitently, to the simple, primitive, apostolic norm of Christianity. Those still on that impregnable basis must await, prayerfully and patiently, the penitent return of those who, with unholy haste, "moved with the times."—*J.P.M.*

Common Convictions Distinguished from Saving or Special Convictions.

APPLICATION.

I. Point out some effects and evidences of awakening.

I shall mention some effects which are produced by a common, and by a special awakening, though by the one, more slightly; by the other, more deeply.

1. To tame the soul as to its fierceness about the gratification of the bodily senses.
2. To check the wantonness of the imagination in reference to religion. No regard is then paid to fanciful whims.
3. To depreciate the things and the people of the world.
4. To cut off rest, in a secure ungodly way of living.
5. To silence murmuring and disputing at the word and works of God.

Those who feel not these things are not yet come the length of common conviction.

More decisive evidences, which distinguish a special work of conviction from that which is common.

1. The voluntariness of these convictions. The soul willingly yields to them. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning. Thou hast the dew of thy youth" (Ps. ex. 3). "If ye be willing and obedient ye shall eat the good of the land" (Is. i. 19). "I acknowledged my sin unto Thee and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord; and then forgavest the iniquity of my sin" (Ps. xxxii. 5).

2. An intrinsic sweetness and glory felt in them; for the soul sees something of the amiable nature of God's holiness, justice, and sovereignty.

3. An opening of the heart to the way of salvation by Christ, not merely from necessity but from some idea of the glorious nature of that way.

4. These special convictions are of an abiding, progressive, and boundless nature. The soul never is done with them. When it obtains relief by Christ, it doth not cast off these views (though the pain once attending them, goes away), but it mingles them with all the sweet truths of the gospel. "And that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and then they accept of the punishment of their iniquity. . . ." (Lev. xxvi. 41).—*Dr. Love.*

The Glory of Christ.

By JOHN OWEN, D.D.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."
—John xvii. 24.

THE high priest under the law, when he was to enter into the holy place on the solemn day of atonement, was to take both his hands full of sweet incense from the golden table of incense, to carry along with him in his entrance. He had also a censer filled with fire, that was taken from the altar of burnt-offerings, where atonement was made for sin with blood. Upon his actual entrance through the veil, he put the incense on the fire in the censer until the cloud of its smoke covered the ark and the mercy seat (see Lev. xvi. 12, 13). And the end hereof was to present unto God, in the behalf of the people, a sweet-smelling savour from the sacrifice of propitiation (see the declaration of these things in our exposition of Heb. ix.).

In answer unto this mystical type, the great High Priest of the Church, our Lord Jesus Christ, being about to enter into the "holy place not made with hands," did, by the glorious prayer recorded in this chapter, influenced from the blood of His sacrifice, fill the heavens above, the glorious place of God's residence, with a cloud of incense, or the sweet perfume of His blessed intercession, typed by the incense offered by the high priest of old. By the same eternal fire wherewith He offered Himself a bloody sacrifice to make atonement for sin, He kindled in His most holy soul those desires for the application of all its benefits unto His Church which are here expressed, and wherein His intercession doth consist.

It is only one passage in the verse above named that at present I design an inquiry into. And this is the subject-matter of what the Lord Christ here desires in the behalf of those given Him by the Father, namely, THAT THEY MAY BEHOLD HIS GLORY.

It is evident that in this prayer the Lord Christ hath respect unto His own glory and the manifestation of it, which He had in the entrance asked of the Father (verses 4, 5). But in this place He hath not so much respect unto it as *His own*, as unto the advantage, benefit, satisfaction and blessedness of His disciples, in the beholding of it. For these things were the end of all that mediatory glory which was given unto Him. So Joseph charged his brethren, when he had revealed himself unto them, that they should tell his father of all his "glory in Egypt," Gen. xlv. 13. This he did, not for an *ostentation* of his own glory, but for the *satisfaction* which he knew his father would take in the knowledge of it. And such a manifestation of His glory unto His disciples doth the Lord Christ here desire, as might fill them with blessed satisfaction for evermore.

This alone, which is here prayed for, will give them such satisfaction, and nothing else. The hearts of believers are like the needle touched by the loadstone, which cannot rest until it comes to the point whereunto, by the secret virtue of it, it is directed. For being once touched by the love of Christ, receiving therein an impression of secret ineffable virtue, they will ever be in motion, and restless, until they come unto Him and

behold His glory. That soul which can be satisfied without it—that cannot be eternally satisfied with it—is not partaker of the efficacy of His intercession.

I shall lay the foundation of the ensuing Meditations in this one assertion, namely, *That one of the greatest privileges and advancements of believers, both in this world and unto eternity, consists in their BEHOLDING THE GLORY OF CHRIST.* This, therefore, He desires for them in this solemn intercession, as the complement of all His other requests in their behalf: “That they may behold My glory”—*Hina theorosi*—that they may see, view, behold, or contemplate on My glory. The reasons why I assign not this glorious privilege only unto the heavenly state, which is principally respected in this place, but apply it unto the state of believers in this world also, with their duties and privileges therein, shall be immediately declared.

All unbelievers do in their heart call Christ “Ichabod”—“Where is the glory?” They see neither “form nor comeliness in Him,” that He should be desired. They look on Him as Michal, Saul’s daughter, did on David “dancing before the ark,” when she despised him in her heart. They do not, indeed (many of them), call Jesus anathema; but cry, “Hail, Master!” and then crucify Him.

Hence have we so many cursed opinions advanced in derogation unto His glory; some of them really destructive of all that is truly so, yea, denying the “only Lord that bought us,” and substituting a false Christ in His room. And others there are who express their slight thoughts of Him and His glory by bold, irreverent inquiries, of what use His Person is in our religion; as though there were anything in our religion that hath either reality, substance, or truth, but by virtue of its relation thereunto. And, by their answers, they bring their own inquiries yet nearer unto the borders of blasphemy.

Never was there an age since the name of Christians was known upon the earth wherein there was such a direct opposition made unto the Person and glory of Christ as there is in that wherein we live. There were, indeed, in the first times of the Church, swarms of proud, doting, brain-sick persons, who vented many foolish imaginations about Him, which issued at length in Arianism, in whose ruins they were buried. The gates of hell in them prevailed not against the Rock on which the Church is built. But as it was said of Caesar, “*Solus accessit sobrius ad perdendam rempublican*”—“He alone went soberly about the destruction of the commonwealth”—so we now have great numbers who oppose the Person and glory of Christ under a pretence of sobriety of reason, as they vainly plead. Yea, the disbelief of the mysteries of the Trinity, and the incarnation of the Son of God—the sole foundation of Christian religion—is so diffused in the world, as that it hath almost devoured the power and vitals of it. And not a few, who dare not yet express their minds, do give broad intimations of their intentions and goodwill towards Him, in making them the object of their scorn and reproach who desire to know nothing but Jesus Christ and Him crucified.

God, in His appointed time, will effectually vindicate His honour and glory from the vain attempts of men of corrupt minds against them.

In the meantime, it is the duty of all those who "love the Lord Jesus in sincerity," to give testimony in a peculiar manner unto His divine Person and glory, according unto their several capacities, because of the opposition that is made against them.

I have thought myself on many accounts obliged to cast my mite into this treasury. And I have chosen so to do, not in a way of *controversy* (which formerly I have engaged in), but so as, together with the vindication of the truth, to promote the strengthening of the faith of true believers, their edification in the knowledge of it; and to express the experience which they have, or may have, of the power and reality of these things.

That which at present I design to demonstrate is that the beholding of the glory of Christ is one of the greatest privileges and advancements that believers are capable of in this world, or that which is to come. It is that whereby they are first gradually conformed unto it, and then fixed in the eternal enjoyment of it. For here in this life, beholding His glory, they are changed or transformed into the likeness of it, II. Cor. iii. 18; and hereafter they shall be for ever "like unto Him," because they "shall see Him as He is," I. John iii. 1, 2. Hereon do our present comforts and future blessedness depend. This is the 'life and reward of our souls. "He that hath seen Him hath seen the Father also," John xiv. 9. For we discern the "light of the knowledge of the glory of God only in the face of Jesus Christ," II. Cor. iv. 6.

There are, therefore, two ways or degrees of beholding the glory of Christ which are constantly distinguished in the Scripture. The one is by *faith* in this world, which is "the evidence of things not seen"; the other is by *sight*, or immediate vision in eternity, "We walk by faith, and not by sight," II. Cor. v. 7. We do so whilst we are in this world, "whilst we are present in the body, and absent from the Lord," (verse 8). But we shall live and walk by sight hereafter. And it is the Lord Christ and His glory which are the immediate object both of this faith and sight. For we here "behold Him darkly in a glass" (that is, by faith); "but we shall see Him face to face" (by immediate vision). "Now we know Him in part; but then we shall know Him as we are known," I. Cor. xiii. 12. What is the difference between these two ways of beholding the glory of Christ shall be afterwards declared.

It is the second way—namely, by *vision* in the light of glory—that is principally included in that prayer of our blessed Saviour, that His disciples may be where He is, to behold His glory. But I shall not confine my inquiry thereunto, nor doth our Lord Jesus exclude from His desire that sight of His glory which we have by faith in this world, but prays for the perfection of it in heaven. It is therefore the first way that, in the first place, I shall insist upon; and that for the reasons ensuing:—

i.—No man shall ever behold the glory of Christ by *sight* hereafter who doth not in some measure behold it by *faith* here in this world. Grace is a necessary preparation for glory, and faith for sight. Where the subject (the soul) is not previously seasoned with grace and faith, it is not capable of glory or vision. Nay, persons not disposed hereby unto it cannot desire it, whatever they pretend; they only deceive their own souls in supposing that so they do. Most men will say with confidence,

living and dying, *that they desire to be with Christ, and to behold His glory*; but they can give no reason why they should desire any such thing, only they think it somewhat that is better than to be in that evil condition which otherwise they must be cast into for ever, when they can be here no more. If a man pretend himself to be enamoured with, or greatly to desire, what he never saw, nor was ever represented unto him, he doth but dote on his own imaginations. And the pretended desires of many to behold the glory of Christ in heaven, who have no view of it by faith whilst they are here in this world, are nothing but self-deceiving imaginations.

So do the Papists delude themselves. Their carnal affections are excited by their outward senses to delight in images of Christ—in His sufferings, His resurrection, and glory above. Hereon they satisfy themselves that they behold the glory of Christ Himself, and that with love and great delight. But whereas there is not the least true representation made of the Lord Christ or His glory in these things—that being confined absolutely unto the Gospel alone, and this way of attempting it being laid under a severe interdict—they do but sport themselves with their own deceivings.

The apostle tells us concerning himself and other believers, when the Lord Christ was present and conversed with them in the days of His flesh, that they “saw His glory, the glory as of the only-begotten of the Father, full of grace and truth,” John i. 14. And we may inquire, what was this glory of Christ which they so saw, and by what means they obtained a prospect of it. For (1), it was not the glory of His *outward condition*, as we behold the glory and grandeur of the kings and potentates of the earth; for He made Himself of no reputation, but being in the form of a servant, He walked in the condition of a man of low degree. The secular grandeur of His pretended vicar (the pope) makes no representation of that glory of His which His disciples saw. He kept no court, nor house of entertainment, nor (though He made all things) had of His own where to lay His head. Nor (2), was it with respect to the outward form of the *flesh which He was made*, wherein He took our nature on Him, as we see the glory of a comely or beautiful person; for He had therein neither form nor comeliness, that He should be desired, “His visage was so marred more than any man, and His form more than the sons of men.” All things appeared in Him as became “a man of sorrows,” Isa. lii. 14; liii. 2, 3. Nor (3), was it absolutely the *eternal essential glory of His divine nature* that is intended; for this no man can see in this world. What we shall attain in a view thereof hereafter we know not. But (4), it was His glory, as He was “full of grace and truth.” They saw the glory of His Person and His office in the administration of grace and truth. And how or by what means did they see this glory of Christ? It was by faith, and no otherwise; for this privilege was granted unto them only who “received Him,” and believed on His name, John i. 12. This was that glory which the Baptist saw when, upon His coming unto him, he said unto all that were present, “Behold the Lamb of God, which taketh away the sin of the world!” (verses 29-33).

Wherefore let no man deceive himself; he that hath no sight of the glory of Christ here, shall never have any of it hereafter unto his advantage. It is not, therefore, unto edification to discourse of beholding the glory of Christ in heaven by vision, until we go through a trial, whether we see anything of it in this world by faith or no.

ii.—The beholding of Christ in glory is that which in itself is too high, illustrious, and marvellous for us in our present condition. It hath a splendour and glory too great for our present spiritual visual faculty; as the direct, immediate sight of the sun darkens our sight, and doth not relieve or strengthen it at all. Wherefore we have no way to take into our minds any true spiritual apprehensions of the nature of immediate vision, or what it is to see the glory of Christ in heaven, but by that view which we have by faith in this life of the same glory. Whatever otherwise falls into our minds is but conjecture and imagination; such as are the contemplations of most about heavenly things.

I have seen and read somewhat of the writings of learned men concerning the state of future glory; some of them are filled with excellent notions of truth and elegance of speech, whereby they cannot but much affect the minds of them who duly consider what they say. But I know not well whence it comes to pass, many complain that in reading of such discourses they are like a man who "beholds his natural face in a glass, and immediately forgets what manner of man he was;" as one of old complained to the same purpose upon his perusal of Plato's contemplations about the immortality of the soul. The things spoken do not abide nor incorporate with our minds. They please and refresh for a little while, like a shower of rain in a dry season, that soaketh not unto the roots of things; the power of them doth not enter into us. Is it not all from hence, that their notions of future things are not educed out of the experience which we have of the beginnings of them in this world? without which they can make no permanent abode in our minds, nor continue any influence upon our affections. Yea, the soul is disturbed, not edified, in all contemplations of future glory, when things are proposed unto it whereof in this life it hath neither foretaste, sense, experience, nor evidence. No man ought to look for anything in heaven, but what one way or other he hath some experience of in this life. If men were fully persuaded hereof, they would be, it may be, more in the exercise of faith and love about heavenly things than for the most part they are. At present they know not what they enjoy, and they look for they know not what.

Hence is it that men, utterly strangers unto all experience of the beginning of glory in themselves as an effect of faith, have filled their divine worship with images, pictures and music, to represent unto themselves somewhat of that glory which they fancy to be above. For into that which is truly so they have no prospect, nor can have, because they have no experience of its power in themselves; nor do they taste of its goodness by any of its first-fruits in their own minds. Wherefore by that view alone, and not otherwise, which we have of the glory of Christ by faith here in this world, we may attain such blessed conceptions of our beholding His glory above by immediate vision, as shall draw out our hearts unto the admiration of it and desires of its full enjoyment.

iii.—Herein, then, our present *edification* is principally concerned; for in this present beholding of the glory of Christ the life and power of faith are most eminently acted. And from this exercise of faith doth love unto Christ principally, if not solely, arise and spring. If, therefore, we desire to have faith in its vigour or love in its power, giving rest, complacency and satisfaction unto our own souls, we are to seek for them

in the diligent discharge of this duty; elsewhere they will not be found. Herein would I live; herein would I die; hereon would I dwell in my thoughts and affections, to the withering and consumption of all the painted beauties of this world, unto the crucifying of all things here below, until they become unto me a dead and deformed thing, no way meet for affectionate embraces.

For these and the like reasons I shall first inquire into our beholding of the glory of Christ in this world by faith, and therein endeavour to lead the souls of them that believe into the more retired walks of faith, love, and holy meditation, whereby "the King is held in the galleries," Cant. vii. 5.

But because there is no benefit in, nor advantage by, the contemplation of this sacred truth, but what consists in an improvement of the practice of the duty declared in it—namely, the constant beholding of the glory of Christ by faith—I shall, for the promotion of it, premise some few advantages which we may have thereby.

i.—We shall hereby be made *fit and meet for heaven*. Every man is not so who desires it, and hopes for it; for some are not only unworthy of it, and excluded from it, by reason of sin, but they are unmeet for it, and incapable of any advantage by it. All men, indeed, think themselves fit enough for glory (what should hinder them ?) if they could attain it; but it is because they know not what it is. Men shall not be clothed with glory, as it were, whether they will or no. It is to be received in that exercise of the faculties of their souls which such persons have no ability for. Music hath no pleasure in it unto them that cannot hear, nor the most beautiful colours unto them that cannot see. It would be no benefit unto a fish to take him from the bottom of the ocean, filled with cold and darkness, and to place him under the beams of the sun; for he is no way meet to receive any refreshment thereby. Heaven itself would not be more advantageous unto persons not renewed by the Spirit of grace in this life.

Hence the apostle gives "thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light," Col. i. 12. Indeed, the beginning here, and the fulness of glory hereafter, are communicated unto believers by an almighty act of the will and grace of God. But yet He hath ordained ways and means whereby they may be made meet receptive subjects of the glory so to be communicated unto them. That this way and means is by the beholding of the glory of Christ by faith shall be fully declared in our progress. This, therefore, should excite us unto this duty, for all our present glory consists in our preparation for future glory.

ii.—No man can by faith take a real view of this glory, but virtue *will proceed from it in a transforming power* to change him "into the same image," II. Cor. iii. 18. How this is done, and how we become like unto Christ by beholding His glory, shall be fully declared in our progress.

iii.—The constant contemplation of the glory of Christ will give rest, satisfaction, and complacency unto the souls of them who are exercised therein. Our minds are apt to be filled with a multitude of perplexed thoughts; fears, cares, dangers, distresses, passions and lusts, do make

various impressions on the minds of men, filling them with disorder, darkness and confusion. But where the soul is fixed in its thoughts and contemplations on this glorious object, it will be brought into and kept in a holy, serene, spiritual frame. For, "to be spiritually minded is life and peace." And this it doth by taking off our hearts from all undue regard unto all things below, in comparison of the great worth, beauty, and glory of what we are conversant withal (see Phil. iii. 7-11). A defect herein makes many of us strangers unto a heavenly life, and to live beneath the spiritual refreshments and satisfactions that the Gospel doth tender unto us.

iv.—The sight of the glory of Christ is the spring and cause of our everlasting blessedness. "We shall ever be with the Lord," I. Thess. iv. 17, or "be with Christ," which is best of all, Phil. i. 23. For there shall we "behold His glory," John xvii. 24; and by "seeing Him as He is, we shall be made like Him," I. John iii. 2, which is our everlasting blessedness.

The enjoyment of God by sight is commonly called the BEATIFICIAL VISION, and it is the sole fountain of all the actings of our souls in the state of blessedness, which the old philosophers knew nothing of; neither do we know distinctly what they are, or what is this sight of God. Howbeit, this we know, that God in His immense essence is invisible unto our corporeal eyes, and will be so to eternity, as also incomprehensible unto our minds. For nothing can perfectly comprehend that which is infinite but what is itself infinite. Wherefore the blessed and blessing sight which we shall have of God will be always "in the face of Jesus Christ." Therein will that manifestation of the glory of God, in His infinite perfections, and all their blessed operations, so shine into our souls, as shall immediately fill us with peace, rest and glory.

These things we here admire, but cannot comprehend. We know not well what we say when we speak of them; yet is there in true believers a foresight and foretaste of this glorious condition. There enters sometimes by the Word and Spirit into their hearts such a sense of the *uncreated glory* of God, shining forth in Christ, as affects and satiates their souls with ineffable joy. Hence ariseth that "peace of God which passeth all understanding," keeping "our hearts and minds through Jesus Christ," Phil. iv. 7. "Christ," in believers, "the hope of glory," gives them to taste of the first-fruits of it; yea, sometimes to bathe their souls in the fountain of life, and to drink of the river of pleasures that are at His right hand. Where any are utterly unacquainted with these things, they are carnal, yea, blind, and see nothing afar off. These enjoyments, indeed, are rare, and for the most part of short continuance. But it is from our own sloth and darkness that we do not enjoy more visits of this grace, and that the dawns of glory do not more shine on our souls. Such things as these may excite us to diligence in the duty proposed unto us.

And I shall inquire: 1. *What* is that glory of Christ which we do or may behold by faith? 2. *How* do we behold it? 3. *Wherein* our doing so differs from immediate vision in heaven? And in the whole we shall endeavour an answer unto the inquiry made unto the spouse by the daughters of Jerusalem: "What is thy Beloved more than another beloved, O thou fairest among women? what is thy Beloved more than another beloved, that thou dost so charge us?" Cant. v. 9.*

Short Gleanings.

The helmet is of continual use. We shall need it as long as our war with sin and Satan lasts. The Christian is not beneath Hope, so long as above ground; nor above Hope so long as he is beneath heaven. Indeed, when once he enters the gates of that glorious city, then farewell Hope, and welcome Love, for ever. He may say with the holy martyr: "Armour becomes earth, but robes heaven." Hope goes into the field, and waits on the Christian till the last battle be fought, and the field cleared; and then Faith and Hope together carry him in the chariot of the promise to heaven's door, where they deliver up his soul into the hands of Love and Joy, which stand ready to conduct him into the blissful presence of God.
—William Gurnall.

In the Memorial volume to the Rev. John Sinclair, the highly-respected minister of the Australian Free Presbyterian Congregation of Geelong, there is an interesting note in his diary of a conversation he had with Rev. Alexander MacIntyre, whose labours were so abundantly owned of heaven in Lochaber and also in N.S.W., after he emigrated to Australia. Mr. Sinclair, whose father was born in Oban, was a faithful adherent of the Free Church of Scotland. This is the extract from Mr. Sinclair's diary:—"Had long walk in afternoon with Mr. MacIntyre, and much profitable conversation. Speaking of, Ye are dead and your life is hid with Christ in God, he said that the believer was dead (1) *to the law* as his covenant; (2) *to sin* as his element; (3) *to the world* as his portion; (4) *to Satan* as his master, and (5) *to hell* as his destination."—The Rev. John Sinclair: Memorial Vol., p. 44.

LET NO MAN TAKE THY CROWN.

I remember having read at the time of the Pagan persecution, about twelve men, Christians, who were under sentence of death, and the jailor of the prison had a strange dream just before the execution was to take place. He saw an extraordinarily fine-looking man coming into the prison, and he had twelve crowns with him, and he went and tried the crowns on the head of the first prisoner, and the second, and right on to the eleventh, and the crown fitted the head of everyone. At last he came to the twelfth and the crown did not fit him at all, and he told the jailor to come over and he put the crown on his head and it fitted him perfectly and he left it there in his dream. The next day the prisoners were taken away to be burned but when it came to the twelfth man he recanted and cursed Christ and when the jailor saw that he said, "That is not what Christ deserves." He was asked, "And would you recant?" "No," he said, and took that man's place at the stake and got the Crown which awaited him. And so ought you, and so ought I to see that we would not lose this crown of eternal life, for all the people of God, however contemptible they may be looked upon in the world, they are kings and shall reign with Christ on His throne. They shall be raised from the dunghill—"He will raise the poor out of the dust, and the beggar out of the dunghill, and set them with the princes of His people."—Rev. Neil Cameron.

A Letter to Lady Earlstoun.

By SAMUEL RUTHERFORD.

MISTRESS,—Grace, mercy and peace be to you. I long to hear how your soul prospereth. I exhort you to go on in your journey. Your day is short, and your afternoon's sun will soon go down; make an end of your accounts with your Lord; for death and judgment are tides that bide no man. Salvation is supposed to be at the door, and Christianity is thought an easy task, but I find it hard, and the way strait and narrow, were it not but my guide is content to wait on me, and to care for a tired traveller. Hurt not your conscience with any known sin; let your children be as so many flowers, borrowed from God; if the flowers die or wither, thank God for a summer's loan of them, and keep good neighbourhood to borrow and lend with Him. Set your heart upon heaven, and trouble not your spirit with this clay-idol of the world, which is but vanity, and hath but the lustre of the rainbow in the air, which cometh and goeth with a flying March shower; clay is the idol of bastards, not the inheritance of the children. My Lord hath been pleased to make many unknown faces laugh upon me, and hath made me well content of a borrowed fireside, and a borrowed bed. I am feasted with the joys of the Holy Ghost, and my royal King beareth my charges honourably. I love the smell of Christ's sweet breath better than the world's gold. I would I had help to praise Him. The great messenger of the covenant, the Son of God establish you on your rock, and keep you to the days of His coming.—Yours, in his sweet Lord Jesus, Samuel Rutherford.

Remembering All the Way.

Deut. viii. 2.

'Tis good to remember the way He hath led us,
 To view, once again, both the track and the road;
 To rest on the fact that, unfailing, He fed us,
 A faithful, and loving, compassionate God.

'Tis good to review how He surely was leading,
 Though we saw Him not nor knew all He had planned;
 'Tis good to recall that whate'er we were needing
 Was wonderfully met by His bountiful hand.

'Tis good to remember that He, Himself, brought us
 Through all of life's journey, right unto this day;
 Forgave all our sins,—and our blunders,—and taught us
 To cleave unto Him,—and to make Him our stay.

'Tis good to remember! to pause! and to ponder!
 It stirs us to wonder, and stirs us to praise:
 Such retrospect helps us of Him to grow fonder,
 Whose goodness and mercy have followed our days.

The late Donald Thomson, Ness.

"KNOW ye not that there is a prince and a good man fallen this day in Israel?" was David's mournful comment on hearing of the death of Abner, a skilful strategist in war and peace. These words, we believe, give fitting expression to the feelings of Ness congregation and the community at large when it became known that Donald Thomson, a good soldier of Jesus Christ, had passed to his eternal reward on Monday, 5th January, 1948. His end was not unexpected. For several months he was called upon to pass through severe bodily afflictions which he bore with the patience that was so marked a feature of his character. While his earthly tabernacle was showing signs of its approaching dissolution, the heavenliness of his conversation and his spiritual exercises could not fail to leave with those privileged to hear him an assurance that for him to die would be gain. A few days before his end he expressed to a friend who had called to see him his desire that the Lord would sanctify him and take him home to be with Christ. He retained consciousness almost to the end, and when asked how he was he would faintly whisper: "I am very well." The gracious serenity of his countenance seemed to bespeak the peace and the joy in the Holy Ghost that sustained him as he was passing through the dark valley of the shadow of death. He was fearing no ill because the Lord with His rod and staff was his comfort and stay. And even after his soul had entered the house of many mansions to be forever with the Lord, his countenance in death retained a comeliness that seemed to give as through a glass darkly, a glimpse, as it were, of the beauty of holiness that will adorn the bodies of the redeemed when fashioned at the resurrection like unto the glorious body of Christ their Head.

Donald Thomson was born 78 years ago last July in the parish of Ness. Ness in those days was as the garden of the Lord, favoured by Him by a succession of able ministers of the New Testament, chief among whom were Revs. Finlay Cook, John MacRae (MacRath Mòr) and Duëan MacBeath. The memory of the saintly Rev. Duncan MacBeath, who died in 1891 is still green in the parish. The people of Ness revered him as a prophet. His sayings and predictions are still treasured. During his ministry times of refreshing were granted from the presence of the Lord, and sons and daughters were born in Zion. As a faithful watchman he blew the trumpet of alarm with no uncertain sound. He viewed with sorrow the subtle attempts the enemy by means of Rationalism, Infidelity, and Arminianism was making in Scotland and elsewhere upon the faith once delivered to the saints. To one still spared he once said: "The clouds are darkening, the shower is gathering, I would not wish to be alive when it comes, but supposing only three should stand for the truth in Ness see that you be one of them." In 1893 the Declaratory Act was passed. The enemy had come in like a flood, but the Spirit of the Lord, according to promise, raised a standard. By this time Mr. MacBeath had finished his course and had received the crown of life promised to all who shall be faithful unto death. But the Lord did not leave Himself without witness. There were Obededoms in the parish who had a care and concern for the ark of the covenant and who would house and guard it, with their eye toward the day when the Lord would arise to have mercy on His Zion, and when the ark would return to Jerusalem amid the rejoicings of the latter day glory. A reproach and a scorn unto their neighbours,

they separated from doctrines and practices contrary to the Word of God in order to maintain pure and inviolate the testimony and the law which He places in Israel, that the generations to come might know them and set their trust in God. Among the honourable women who followed Christ in His down-trode Cause at that time was "Mairead Donn"—the widowed mother of Donald Thomson. A joint obituary of this worthy woman who for nearly four score years professed Christ publicly in the world, and of here like-minded friend, "Mairead Iain Alasdair," appeared in the *Free Presbyterian Magazine* a few years ago under the title, "The Two Margarets."

When Andrew Finlayson, who succeeded Malcolm MacLeod as missionary in Ness, died at the comparatively early age of 52 in January, 1935, the burden of the congregation fell on the shoulders of Donald Thomson and his brother elder, John Morrison, the son of a worthy father who stood in the day of trial. John was an Israelite indeed in whom there was no guile. With a life becoming the gospel of Christ and in faithfulness to the testimony raised, he adorned his profession until his lamented death in May, 1937, at the age of 61. From 1937 until his death, the congregation of Ness was favoured to have Donald Thomson to feed them as David did his people according to the integrity of his heart and to guide them according to the skilfulness of his hands. Last summer the congregation in appreciation of his long and faithful services made him a handsome presentation.

In his walk and conversation, Donald Thomson exemplified an outlook and cast of character that is fast disappearing from our midst. There was in his bearing a solemn dignity that attracted attention. His kindness of manner, his affection and hospitality endeared him to all who became acquainted with him. These qualities, natural to him, were adorned and enriched by grace. But it was in the public services of the sanctuary that the alabaster box of a life lived in the secret place of Him that is Most High was broken and the sweet fragrance of the aloes, the myrrh and the cassie of a humble and contrite spirit flowed forth. The noted John Brown of Haddington, who as a shepherd lad in his young days, walked miles on Sabbaths over the hills to hear the Rev. Ralph Erskine, used to say concerning the sermons he heard from his devoted pastor: "There we were brought face to face with the God of Israel." That was the impression given when Donald Thomson rose to pray. His approaches to the Most High were marked by a reverence that at times produced an awe upon the congregation that could be felt. He began in low, broken accents savouring of a deep sense of unworthiness and invariably quoted the words of the father of the faithful: "Behold now I have taken upon myself to speak unto the Lord which am but dust and ashes." As he proceeded, and as access was vouchsafed, the pitch of the voice was raised and with a holy boldness he poured forth his soul in confession and adoration. Who can forget with what solemnity he used to quote when praying for the careless and the indifferent: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" or his fervent pleading for an outpouring of the Holy Spirit? He seldom prayed without quoting the passage through which the Lord granted him gospel deliverance in the day of his distress. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Donald Thomson was pre-eminently a

man of prayer. The late Captain K. K. MacLeod once remarked to the late John Stewart, Lochcarron that he was meeting no one in whom he thought he was seeing the image of Christ reflected so beautifully as in Donald Thomson. His face shone, but he wist it not.

He was not a stranger to the temptations of Satan. He knew what it was to be assailed by Apollyon in the Valley of Humiliation. During his last illness he told how Satan appeared to him in bodily form and standing by his bedside said, with a sneer on his face, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "That is true," replied Donald, "but it is also written, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,' and with that the adversary fled.

The waves of trial and conflict which in recent years beat upon our Church, and which are now spending themselves on a barren shore in failure and frustration, found Donald Thomson steadfast, unmoveable, always abounding in the work of the Lord. These roots of bitterness with their disruptive fruits he firmly believed and maintained were of the planting of Satan. He was through the grace given him faithful in his day and generation. He has now entered, we believe, into the joy of His Lord whom he loved and served on earth. He fought a good fight. He kept the faith, and although dead he yet speaketh. His life and testimony live on in the memory of those he left behind, and his often quoted parting salutation: "Bi thusa firinneach gu bàs, agus bheir mise dhiut crùn ne beathe" ("Be thou faithful unto death and I will give thee a crown of life").

To his widow and family at home and abroad deep sympathy is extended in the loss of a loving husband and father. May it be given to them and to us to give ear while it is still called to-day to the word of exhortation: "And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever."—*W. M.*

Church Notes.

Communion.—*January*—Last Sabbath, Inverness. *February*—1st Sabbath, Dingwall; 3rd Sabbath, Stornoway; 4th Sabbath, Bayhead, North Uist. *March*—1st Sabbath, Ullapool; 2nd Sabbath, Portree and Ness; 3rd Sabbath, Finsbay; 4th Sabbath, Kinlochbervie and North Tolsta.

South African Mission.—The following are the dates of the Communion—Last Sabbath of March, June, September and December.

Note.—Notice of any additions to, or alterations of, the above dates should be sent to the Editor.

Notice re Church Buildings.—Congregations intending to proceed with Church building before June, 1949, should send their applications stating the estimated cost of the work to Rev. D. J. Matheson, 5 Park Quadrant, Glasgow. Applications must be made before 20th February, 1948.

London F.P. Communion Services.—The Free Presbyterian Church of Scotland, London Congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, the 28th March, the following services have been arranged (D.V.) to be conducted by the Rev. Angus F. Mackay, M.A., Inverness, and the Rev. D. J. Macaskill, M.A., Finsbury, Harris:—Thursday, 25th March, 7 p.m.; Friday, 26th March, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 27th March, 3.30 p.m. and 6.30 p.m.; Sabbath, 28th March, 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 29th March, 3.30 p.m. (Gaelic), and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer-meeting, Wednesday, 7 p.m.

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Sustentation Fund.—Miss C. R., Ridgeburn, Scone, Perth, £3; A Friend, Glasgow postmark (1947), £1 10/-; A Friend, Glasgow postmark (1948), £1; A. McK., Drumbeg, Lairg, £2; C. McD., c/o Mrs. Gray, Bridgend, Invermoriston, £1; Anon., Strontian, £1; Mr. S. C., Tighfurist, Glencoe, £1; A Friend, Applecross, £1; Mr. R. H. C., Maricon, Glencairn Street, Stevenston, 15/-; A. M., o/a Beaully Congregation, £3; Miss N. C., The Tower, Wilmslow, Cheshire, £1; Miss M. McK., T. D. Hospital, Paisley, £1; Mrs. M. F., Woodside Cottage, Slamannan, 8/-; Mrs. A. B., 13 Selkirk Street, Hamilton, 14/-; Mr. J. G., Hanwell, London, W.7, £1.

Home Mission Fund.—Miss E. R., Backies, Golspie, 15/6; Miss C. McD., c/o Mrs. Gray, Bridgend, Invermoriston, 10/-; Mr. A. V. D., 8 Knockbreck Street, Tain, 6/6; A Friend, Applecross, £1; Mr. J. G., Hanwell, London, 5/-.

College Fund.—"Interested," Glasgow, 5/-; Mr. J. G., Halwell, London, 4/-.

China Mission Fund.—Wellwisher, Skye, 10/-; "Interested," Glasgow, 5/-.

Synod Proceedings Fund.—"Interested," Glasgow, 5/-.

Organisation Fund.—Mr. N. McK., The Bungalow, Geocrab, Harris, £2; Mr. J. G., Hanwell, London, W.7, 5/-.

Legacy Fund.—Received with grateful thanks from the Executors of the late Mr. C. Gillies, Lochgilphead, the sum of £200, less Duty, bequeathed to the Free Presbyterian Church of Scotland.

Jewish and Foreign Missions.—Two Friends of the Cause, Stornoway, per Rev. D. Campbell, £20; A Wellwisher, per Rev. J. A. Macdonald, £5; Portree Sabbath School, o/a South African Mission, per Rev. D. M. Macdonald, £10; Stornoway Sabbath School, Collection o/a South African Mission, per W. D. Nicholson, Supt., £8 8/9; Friend, Glendale, per Rev. J. Colquhoun, £2; Plockton Prayer Meetings, Collection o/a Bibles for South African Mission, per Mr. A. Gollan, £6 10/-; A Friend, Glasgow postmark (1947), £2; A Friend, Glasgow postmark (1948), £2 10/-; A

Friend, Applecross, £1; A Friend, Applecross, o/a Rev. J. S. Fraser, £1; Mr. and Mrs. N. G., 15 Elgol, Skye, £1; Miss M. M., Nurses' Home, 9-11 Salisbury Road, Edinburgh, 10/-; Mr. S. C., Tighfurist, Glencoe, 10/-; Mr. R. H. C., Glencairn Street, Stevenston, 9/-; Mr. D. J. G., Applecross, 8/-; Anon., Argyll, 5/-; Mr. K. C. McK., Glenviecaskill, Dunvegan, for 20 copies Confession of Faith as prizes for children of South African Mission Schools, £2; A Free Presbyterian in Canada (half-yearly), £9 7/6; Mr. J. McL., Kerracher, Drumbeg, Lairg, £1; Mrs. R. S., Little Urechany, Cawdor, 15/6; Mr. N. McK., The Bungalow, Geocerab, Harris, £3; Mr. J. McL., Breakish, per Rev. Jas. McLeod, £1; Tain Friends, per Rev. J. Tallach, Raasay, £1 10/-; Friend, Applecross, per Rev. J. Tallach, Raasay, £1; Mr. J. G., Hanwell, London, W.7, 10/-; Anon. Wellwisher, Perth postmark, £2 2/-.

Publication Fund.—Mr. R. G., Toscaig, Applecross, 14/-.

Magazine Fund.—From the following Congregations:—Ness, £3; Strond, £2 10/6; North Tolsta, £6; Greenock, £4 8/-; Beaully, £4; Raasay, £6 10/-; London, £2; Helmsdale, £1; Halkirk, £3 10/-; Mr. K. MacLean, F.P. Missionary, Breasclate, 5/6; Mrs. L. E. Matheson, Pontypridd, Glam., 6/6; Mrs. H. Henderson, 163 Ailsa Craig, Ontario, 6/4; Mr. Rod. MacLennan, Merchant, 113 Collam, Harris, 10/-; Mrs. M. Forgie, Woodside Cottage, Slamannan, £1; Mrs. Munro, 9 Swanwick Avenue, Toronto, 4/-; Mrs. J. McLeod, Schoolhouse, Elphin, Lairg, 6/6; Miss M. Macdonald, 1 Lickisto, Harris, 2/6; Anon., Argyll, 3/-; Miss A. Morrison, Lewisville, Tarbert, 3/9; Mr. D. Macdonald, Aricharnoch, Broadford, 3/9; Mr. R. Macdonald, Seaside Cottage, Stockinish, 10/-; Nurse Dickie, R.N. Infirmary, Inverness, £1; Mrs. McLean, Teafriish, Beaully, 12/6.

F.P. Magazine—Free Distribution.—"Interested," Glasgow, 5/-; Mrs. Hunter, Killen, Avoch, 4/-; Mrs. Mackintosh, 2 Pretoria Terrace, Inverness, 4/-; Miss C. M. Macdonald, West Terrace, Ullapool, 3/9; Miss C. Mackenzie, Kittoch Park, Dumbreck, Glasgow, 5/6; Mr. M. Mackenzie, Pulteney House, Wick, 7/10; Miss K. Nicolson, 11 Moorland, Breakish, 3/6; Mr. Jas. Campbell, 93 Oaks Avenue, Worcester, 3/9; Mrs. B. MacRae, Box 1, Velwood, Manitoba, Canada, £1; Mrs. J. MacLeod, School House Elphin, 7/6; Miss M. Munro, Nurses' Home, 9-11 Salisbury Road, Edinburgh, 5/-; Friend, Applecross, 2/6; Mrs. MacLennan, Milton, Applecross, 3/-; Mr. E. Morrison, Carrigrich, Tarbert, Harris, 7/6; H. A. M., 6/6; Miss M. Stewart, Bushy Creek, Kyle, 14/-; Miss C. Ross, Ridgeburn, Scone, Perth, 12/6.

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